

# *The* WITNESS

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A COPY

APRIL 1, 1954



## INSPECTION TOUR

**C**HILDREN and parents inspect parish house rebuilding at St. Barnabas, Marshallton, Delaware, done by the men of the parish to provide for a growing Church School

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## THE CHURCH AND CIVIL LIBERTIES

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## SERVICES IN LENT

### NEW YORK CATHEDRAL (St. John the Divine) 112th St. & Amsterdam

Sun. 7, 8, 9 11C, 9:30 11C or MP & Ser., 11 11C & Ser. (generally with MP, Lit or Procession) 4. Ev. & Ser. Wkds 7:30 11C, 8:30 MP, 8:45 11C (HD), 10 11C (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.

### 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.

### COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL New York

The Rev. John M. Kremm, Ph.D.,  
Chaplain  
Daily (except Saturday): 12 noon Sunday: Holy Communion, 9 and 12:30; Morning Prayer and Sermon, 11. Holy Communion: Wednesday, 7:45 a.m.

### GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
NEW YORK  
Daily Morning Prayer and Holy Communion, 7; Cho Evensong, 6.

### GRACE CHURCH

Mathewson and Westminster Sts.  
PROVIDENCE, R. I.

The Rev. Clarence H. Horner, D.D.,  
Rector  
Sunday: H. C., 8 and 9 a. m.; Church School, 9:30 and 11; Morning Prayer and Sermon (H. C. first Sunday) 11; V. P. E., 5 p. m.; Evening Prayer and Sermon, 7:30 p. m.  
Thursday: H. C., 11 a. m.—Lenten noon-day services, Mon. thru Fri., 12:10 p. m.

### PRO CATHEDRAL OF THE HOLY TRINITY

Paris, France  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. I. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

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For Christ and His Church

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## SERVICES IN LENT

### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
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The Rev. Alfred W. Price, D.D., Rector  
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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 LENT

CHRIST CHURCH CATHEDRAL  
Main & Church Sts., Hartford, Conn.  
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m. Morning Prayer; 8 p.m., Evening Prayer. Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH Cambridge, Mass.

Rev. Gardiner M. Day, Rector  
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, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH Indianapolis, Ind.

Monument Circle, Downtown  
Rev. John P. Craine, D.D., Rector  
Rev. Messrs. F. P. Williams,  
E. L. Conner  
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser., 11.  
Weekdays: 11. C. daily 8 ex Wed. and Fri. 7; 11. 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 11C; 11 MP; 1st Sun. 11C; Fri. 12 N 11C; Evening, Weekday, Lenten Noon-Day, Special services announced.

### CHRIST CHURCH Nashville, Tennessee

The Rev. Raymond Tuttle Ferris  
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: 11C 10 a.m.

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

Saint Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. William Baxter  
Minister of Education  
Sunday: 8, 9:25, 11 a.m. High School. 5:45 p.m.; Canterbury Club, 6:30 p.m.

### ST. PAUL'S CATHEDRAL Shelton Square

Buffalo, New York  
Very Rev. Philip F. McNarry, D.D., Dean  
Canon Leslie D. Hallert  
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****Joint House-Senate Committee  
Urged By National Council****RECOMMENDED BY THE COMMITTEE ON FREEDOM  
HEADED BY BISHOP SHERRILL**

★ Acting on a recommendation of its committee on the maintenance of freedom, headed by Bishop Sherrill, the general board of the National Council of Churches, at its meeting March 18, urged a single joint Senate-House Committee for Congressional investigations.

Such a bill has been advocated by Congressman Peter Frelinghuysen, Republican of New Jersey.

The Church group did not mention investigating committees by name but it was clear that they mean the committees headed by Senator McCarthy, Senator Jenner and Congressman Harold Velde.

The statement said competition had arisen among rival Congressional committees, "creating the impression that they seek publicity, personal aggrandizement and political advantage rather than basic facts."

"In order to concentrate energy on the legitimate and essential tasks of resisting the Communist threat," the statement said "and in order to avoid wastage and duplication of effort and to minimize the risk of the exploitation of public interest and fear, we urge

the establishment of a single joint Congressional committee for the investigation of subversive activity."

The statement also:

Warned that a "more basic threat" to freedom than the procedural faults was the "growing tendency . . . to suppose that it is within the competence of the state to determine what is not American."

Argued that the American way was to encourage diversity and trust truth to prevail over error in open discussion.

Noted a "mood of restlessness and tension" among Americans that has arisen partly from the real menace of Communism and partly from the lack of a sense of security. Spiritual security, the statement said, can be achieved only by strengthening the nation's faith in God and that is the responsibility of the churches.

The statement was offered to the board by Eugene C. Blake, stated clerk of the Presbyterian Church, and a member of the American Freedom committee. Blake headed the subcommittee that drafted the document.

Established in March, 1953, the American freedom group

was asked to "watch developments that threaten the freedom of any of our people or their institutions, whether through denying the basic right of freedom of thought, through Communist infiltration, or wrong methods of meeting that infiltration."

One such threat, the statement said, "has come from procedural abuses by Congressional committees." It noted that remedial measures now were being proposed and praised President Eisenhower and leaders of both parties who have demanded reforms.

But if reforms are to be adequate, the document added, they must at least protect against the following abuses:

Stigmatization of individuals and organizations on the basis of unsupported accusations and casual associations.

Forcing of citizens, under pretext of investigation of subversive activities, to testify concerning their personal economic and political beliefs.

The functioning of Congressional committees as legislative courts to determine the guilt or innocence of individuals.

Denial to witnesses of an opportunity to bring out material favorable to their side of the case through questions by witnesses' own counsel and opportunity to test the validity of accusations through cross-examination of accusers.

The practice of telling a committee member or counsel to read defamatory material into the record without requiring

the accuser personally to confront the accused.

Usurpation by committees of powers not given Congress by the Constitution and their failure to concentrate on the primary task of collecting information for purposes of new legislation.

Permission given to committee chairmen to schedule hearings, subpoena witnesses and evaluate testimony without the concurrence of their fellow committee members.

Release from committee files of so-called information consisting of unevaluated data in such a way that the committee can be used to help spread and

give credence to malicious gossip.

In arguing that the American way was to "encourage diversity within the unity of the nation" and trust truth to prevail, the statement said:

"The American way is to rely upon individuals to develop and express individual opinions. The American way is to depend upon the educational institutions to seek the truth and teach it without fear.

"The American way is to look to the Churches in the richness of their diversity to bring to the nation light and discipline from God to maintain a responsible freedom."

In other adopted resolutions, they commended the UN and its specialized agencies, urged more interracial worship services in local communities, and called for tightening of liquor laws to curb sales of alcoholic beverages to young people.

## CONFERENCE ON EDUCATION

★ Evidence of the interest in Christian education within the Church is found in the response to the conferences currently being conducted by the division of leadership training of the department of education.

At present, three mobile teams are visiting dioceses and missionary districts, conducting conferences at a sufficient number of strategic centers to enable the total adult population involved to attend. During January the teams visited the dioceses of New Jersey, Maryland and Delaware. Statistics on these conferences show that six nights a week during the month of January eight hundred to twelve hundred persons were in attendance each night.

Normally, each conference consists of three evening sessions, with additional special group meetings through the day. The evening sessions have as their purpose the rediscovery of the common commitments and convictions of the Christian parish family, a deeper understanding of the religious task of the parish, and a clarification of the individual's relationship to his God.

During the day the conference leaders are available for meetings with small groups of people of special responsibility—women's groups, church school leaders, youth group leaders, etc. In meetings with parish leaders the question of following up the conference with specific activity is considered.

# Civil Rights Safeguards Are Urged By Texas Women

★ A resolution opposing "dangerous extremes" in legislation and urging that civil rights of individuals be protected along with other safeguards of liberty was adopted by the United Church Women of Texas at their annual meeting in Houston.

Delegates represented 111 local councils over the state whose membership includes women from nine Protestant denominations.

"As Christian women and loyal citizens of our beloved country," their resolution said, "we oppose any type of Godless, materialistic society and are in hearty sympathy and accord with any democratic, reasonable efforts to seek out, deter and punish would-be enemy of our country by due legal and democratic processes.

"Nevertheless, we are alarmed at the present state of emotional tension in our country and especially in our own state. In particular we are opposed to any effort to brand

a member of the Communist or any other party as a traitor to his country and subject to the death penalty merely because of his party membership.

"In this time of hysteria, we wish to avoid dangerous extremes, to maintain the civil rights of each individual to due process of trial by jury and other safeguards of liberty. We refute the assumption of guilt by association and of intention by implication."

On these grounds, the Church women added, they specifically oppose "drastic measures and methods now being proposed for our state" to be considered at the current special session of the Texas legislature.

The women also expressed appreciation to President Eisenhower for his "Christian leadership" and his support of various Christian causes and thanked him for "refraining from" appointing an official U. S. representative to the Vatican.



## TOSSING IT BACK TO THE CLERGY

★ A bill has passed the Michigan senate and is now before the house to prohibit advertising beer and wine on telecasts of baseball games and boxing matches.

Objects have been made to the ads by Church and temperance groups, which has prompted Lt. Gov. Clarence H. Reid to say that they ought to raise their own funds to sponsor the broadcasts.

"I'm telling dry and Church groups that if they had any sense they would raise their own money and sponsor good clean athletic events on television themselves," he said. "Take the play away from the breweries. Clean sports are a good thing and would make a wonderful attraction for the message the churches want to put across to the public."

Spokesmen for stations however have expressed doubt that churches can raise the money for the shows, which run into large figures.

## CHURCHMAN HEADS UNIVERSITY

★Ethan A. H. Shepley, prominent Episcopalian of St. Louis, has been unanimously elected chancellor of Washington University in that city.

On the same day, while posing for photographers, he picked up the phone to learn that the lawyers association of the city had named him the 1954 recipient of their award of honor.

Mr. Shepley has been a communicant of Christ Church Cathedral all his life, has served on the cathedral chapter and the diocesan council, and is at present a member of the standing committee.

He is also a trustee of the

Church Pension Fund and on the board of the Episcopal Foundation.

## CANON HARMAN WITHDRAWS

★ Canon C. F. Harman of the Church of England has withdrawn his acceptance of the benefice of East Harptree, Somerset, allegedly due to pressure brought to bear because of his pacifist views. He is a member of the executive committee of the Fellowship of Reconciliation and also was a delegate to the Peace Congress held in Vienna in 1952.

The Canon said he was persuaded to withdraw by Sir Clive Burn, whose gift the benefice is. Bishop Bradfield of Bath and Wells denied that pacifism was the basis for the withdrawal, to which Harman replied: "If it is not my Christian pacifism to which they take exception, what is it?"

## CONFERENCES ON SOCIOLOGY

★ Three conferences on sociology and one summer school will be sponsored this year by the committee on Catholic sociology of the American Church Union, of which the Rev. E. C. Lewis of Stevens Point, Wisconsin, is chairman. Programs may be secured from him.

## SENATOR PRAISES BISHOP GRAY

★ Senator Purtell of Connecticut praised the pioneer work of Bishop Gray of Connecticut in the field of inter-racial relationships in a broadcast from Washington, March 11th.

The Senator, who served on a state inter-racial commission while the bishop was chairman, said that the state "owes Bishop Gray a great deal in

starting out this new venture in the field of inter-racial relations in a way that brought about a greater understanding without the need of punitive measures."

## FRENCH BISHOPS DEFEND BAN

★ The French assembly of cardinals and archbishops, meeting in Paris March 11, as reported here last week, issued a statement defending restrictions placed on the worker-priest movement. The Church, they said "wished to give to the workers not trade union or political militants, but priests who were fully and solely priests."

No mention was made in the statement about the 30 priests of the movement who have defied the order of the hierarchy to quit their full time jobs in factories and on the docks.

## N.C.C.J. HITS UNION

★ The El Paso chapter of the National Conference of Christians and Jews has urged workers to end their membership in the International Union of Mill, Mine and Smelter Workers. The charge is made that the union is dominated by Communists and the religious group states that it "is unequivocally and unalterably opposed to any materialistic, atheistic or Communist philosophy of life."

## NEW BUILDING AT CRANFORD

★ Bishop Gardner recently dedicated a new \$45,000 educational building at Trinity, Cranford, N. J. Under the leadership of the Rev. V. H. Carty, the parish has erected \$135,000 in buildings since 1951 and it is expected that total mortgages will not be more than \$15,000 by 1956.



# Confirmation Practices Vary Widely in California

## SURVEY SHOWS THERE IS WIDE GAP IN AGES THAT CANDIDATES ARE PRESENTED

★ The diocese of California has released the results of a survey conducted by the department of education on confirmation practices. The Rev. Leon Harris, rector of All Saints, San Francisco, chairman, distributed questionnaires at the annual clergy conference, received 35 replies from which the following synopsis was made.

1. Age preferred for confirmation of children: One reply indicates the age of 9 as preferred, but states that several children have been presented as young as 7 with good results; twenty-one indicated preference for ages 9 to 12; nine prefer to present children between the ages of 12 and 16; and one prefers late high school or early college. In addition, one declined to set any age but stated that he presented candidates whenever he felt they were ready; another would set no age but mentioned 11 as a minimum; and another preferred either ages 8 to 11, or 17 to 20.

2. Number of instructions given in preparation for confirmation: Most of the replies indicated approximately ten to twelve instructions in the cases of both children and adults, and the general practice is to give these weekly. However, as few as six instructions are given to children in two instances, and to adults in two instances; while the number varies from 6 to 8 in the case of children, as indicated by two replies; and in the case of adults, by four replies.

At the other end of the

scale, courses of 14 and 15 lessons for children are reported in two instances; and in one parish the children's preparation lasts for three years, with weekly meetings in the middle of each week. The longest course mentioned for adults is 15 weeks; but several of the replies point out that the formal course in preparation for confirmation is supplemented by instruction given in Bible classes, discussion groups, and so on, from time to time.

3. Published manuals are used by twenty of the clergy who replied. Those listed were "Knock and Enter" by Chad Walsh; "Confirmation Instructions for Children" and "Faith of the Episcopal Church," both by Frank Damrosch Jr.; "What a Churchman Ought to Know" and "Faith and Practice," both by the Late Bishop Frank Wilson; "The Ways and Teachings of the Church" by Haughwaut; "The Episcopal Church" by the late George Parkin Atwater; "We Believe" by Bishop Dun; "Christian Faith" by Moss; "The Divine Drama of Human Redemption", which is the chart used by the leadership training group of the National Council; "The Episcopal Church" by Parsons and Malloch.

4. Visual aids, such as film strips and movies, are used by ten of the clergy reporting. One clergyman has developed a series of thirteen one-hour lectures for adults, covering the field of the Church's faith and practice, which is fully illustrated.

Among the many sources of

supply which have been tapped to secure pictures and charts are the English Church Union; the Lutheran committee on visual education; several Roman Catholic sources; the Evangelical Society of the Episcopal Church; Visualogues, published by Howe School; the Society for Visual Education; the visual aids committee of the district of Nevada.

5. First Communion is stressed as highly important by all. This is done in most cases by instructions, followed by a corporate communion. In about half of the replies a breakfast follows the service. Two of the replies emphasize the desirability of sacramental confession prior to the first communion.

6. Memorizing the entire catechism is required by only two priests, but all require memorization of selected portions.

## BURNT-OUT PARISH GETS HELP

★ St. Matthew's, Liverpool, N. Y., was reported here last week as accepting its full share in the Builders for Christ campaign, in spite of the fact that the 54-family parish has to raise \$40,000 to rebuild a church destroyed by fire.

But they are going to get a lot of help. The garden club of the town is putting on a plant sale for the church; a men's chorus of Syracuse is giving a benefit; the proprietor of a sports center; a milk dealer; a gas station proprietor, all are doing their part. Also other churches in the Syracuse area are to have benefits for the Liverpool church after Easter.

And since The Witness believes in publicity, we want to point out that all of this aid came as a result of an editorial in a Syracuse newspaper.



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# EDITORIALS

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## In God's Presence

**L**ENT should remind us of our absolute dependence on God. It should cut through the pretense and self-deception with which we surround our lives. It should bring us down to bedrock. It should be a time when we stand in the presence of God honestly, without props, and see our human situation as it is.

Manifold and subtle are the methods we follow for avoiding God's presence. We may confine our prayers to a few minutes a day, keeping them trite and superficial, never allowing them to expand into a searching of the soul or into a full and ruthless examination of our actions, thoughts and purposes. We may fool ourselves into thinking that merely because we take part in church services, share in church activities and support the Church with our money, we have done our duty toward God. Yet all the time we may be avoiding the not too comfortable business of coming to terms with God.

Standing in God's presence is far from comfortable. For one thing, it shows us up. It casts a blinding light into the dark recesses of our lives. It exposes our hidden motives, our secret schemes and ambitions, our pride which we may have concealed from human eyes with a pious camouflage. It reveals us for what we are, self-centered more often than not, critical of other people, jealous of our successful neighbors, petty and shallow in much that we do, justifying ourselves when there is no ground for self-justification. All our rationalizing and all our excuses are swept aside when we stand in the presence of God. Our defenses are down. The props on which we leaned are taken away.

Moreover, an honest encounter with God makes us aware of our mortality. We are creatures, not kings. When all is said and done we are as dependent on God as the smallest creature of the fields. We were made by God. Our span on earth is like the passing of a single day. We are the victims of death. Our situation is such that our dependence on God is absolute. Only he can give meaning to our

lives, and only he can raise us from eternal death.

Man has tried to escape from this reality. He has tried to give meaning to his life in terms of his own efforts and achievements. He has tried to persuade himself that he is an immortal being, immune to death, different from all other living things in that he is immortal by his very nature. In such ways he has tried to project his finitude into eternity, as though death had no finality.

Such deceptions are torn out by the roots when one stands in the presence of God. An honest encounter with God shows us that our dependence is absolute, that no achievement of man can of itself invest our life with more than temporary meaning, and that nothing can save us from eternal death but God, who made us through the miracle of birth and who can raise us through the miracle of resurrection. How wise and right is our burial office when it says:- "O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death!" Standing in the presence of God shows us that apart from him we are nothing.

Lent is a time to stand in that divine presence. It is a time for a face to face encounter. It is a time for self-discipline if that discipline points surely to our dependence on God. It is a time for an honest searching of our souls and for an examination of every facet of our lives. It is a time to acknowledge our dependence, to see the folly and sin of our pride, and to remember that faith is the glad giving of ourselves to him who is Lord of all.

When we stand in God's presence we know his judgment on our lives. We know our finitude and our condition of dependence on him. But we also know more. We know his love for us, supremely expressed in the Incarnate Christ, a love so infinite that even the idea of Fatherhood cannot encompass it. From that love nothing can separate us, neither height nor depth, neither life nor death. It is God's gift to us, and it is the good news of the Gospel.

**Robert Hatch**

*Suffragan Bishop of Connecticut*



# THE CHURCH AND CIVIL LIBERTIES

By Joseph F. Fletcher

*Professor at Episcopal Theological School*

THE following unrehearsed discussion took place after reading a quotation from a Tract for Timorous Times published by the Episcopal League for Social Action, entitled Civil Rights and Christian Democracy. All who took part were members of the seminary body at the Episcopal Theological School. They are introduced by the work they did before becoming candidates for holy orders. Geographically they come from seven states ranged across America from New Hampshire to California. Their average age is about 33, all being older men of experience who forsook other careers for the ministry.

America and her allies defeated in battle the most terrific threat to democracy that had yet plagued the world. Until this was done, organizing of world fellowship — which is democracy—seemed the most unsubstantial of dreams. But with the war won and the United Nations born, hope dawned again. Real democracy might yet begin to grow once more. At least America, too mightily strong to fear enemies without or within, could begin to organize fellowship and to implement it in a thousand ways, at home and abroad.

But, alas, the United States has done nothing of the sort, either at home or abroad. Instead, we are following the old pattern of the post-World War I days. Hypnotized by the swift growth of Communism and its success in organizing the economic life of Russia, China and half-a-dozen smaller countries, our government has surrendered to an hysterical fear that the whole western world may be swept into the Communist orbit. Under the impact of this fear, our policy-makers are arming America and all western Europe to the teeth with the express purpose of stopping the progress of Communism by military force.

Instead of setting our own economic and political house in order and using our immense resources to foster and support righteous revolutions in countries victimized by European colonialism and in nations where the people have long been ground down by corrupt and greedy rulers and oligarchies, we are backing the corrupt regimes of the peoples' oppressors,

from Franco in the west to the discredited Chiang-Kai-Shek in the east. And the price we are paying here in America—beyond the immense money cost—is the steady, swift erosion of our civil rights.

## Fascist Techniques

IN THE name of fighting totalitarian methods of Communism, we are adopting one after another of its techniques to force the American people's compliance with a grossly undemocratic and un-American policy. Foreign-born Americans are again being hounded from pillar to post, as in the old days of the Palmer Raids. Faithful and efficient government employees by the thousand are hailed before "loyalty boards" and grilled with inquiries as to their thoughts, their associations and what books they read. Schools and colleges are suffering a reign of terror, with teachers and professors undergoing the same treatment that government employees have endured.

Members of the Communist Party continue to be harassed and brought to trial for the strange crime of dangerous thoughts and suspicious purposes, quite in the manner of the early Hitler days in Germany. All this—and much more of the same sort—goes on in an America that was once the longed-for refuge for the politically oppressed, but is so no longer.

There are, to be sure, bright spots in this otherwise dark picture. Voices of sane and courageous men are being more and more raised in indignant protest. Minority Supreme Court Justices, heads of educational institutions, scientists, some outstanding members of the legal profession, some — but very few — religious leaders are trying to stem the tide of bigotry and fear and the false trust in the effectiveness of military force. And there is now some evidence that the rank-and-file of our citizens are awaking to the terrible menace of a Facist-like regime in a once democratic Republic.

Moderator:—It is this development which lies back of the statement by our House of Bishops in January, when they warned Church people of the danger of creeping fascism in America. Now I think that this statement is enough background and sufficiently provocative.



Perhaps a number of us may feel that it is slanted and not quite fair. Let me just suggest three questions with which we might begin our discussion of the problem of civil liberties.

First: Is the corruption of the democratic process advanced enough in the direction of a police state to cause us any real concern or are we actually exaggerating the problem and crying "wolf - wolf?"

Second: How can the Church help to resist the tendency to have the canons of loyalty and good citizenship in this country set up for us by such figures as Velde, Jenner and McCarthy? Justice Oliver Wendell Holmes once said that all principles have a tendency to expand to the limits of their logic. He means by that, that once you accept anything in principle you tend to apply it as widely as you can logically. For example, this principle of guilt by association, which is now generally accepted in practice although it violates our constitutional tradition. We've reached the point now that if anybody criticizes Senator McCarthy and his methods, there are lots of people who will tell him that Communists criticize McCarthy—therefore he is a Communist! Huey Long was once asked if he believed that fascism would ever come to America. He said that it was certain to but it would not come as fascism, it would come as anti-communism.

I would like to hear some discussion whether we think these people, who are doing so much to intimidate independent and unpopular thinking, are working according to any kind of time-table? In other words, how fast is the fascism creeping? Is there any importance in the fact that in the last month or so, Senator McCarthy has taken off the kid gloves more brutally than ever before; for example, his treatment of General Zwicker and the Army?

Can we, finally, find some comfort in the fact that President Eisenhower and a number of others among our national leaders have shown themselves to be very definitely disapproving and even resistant to this trend towards creeping fascism?

Now, it may be, gentlemen, that you will find other questions more valuable or more pressing than these. Whatever you think.

Officer:—I don't doubt the right of Congress to set up investigations but I do have serious objections to the condemnation of people without due process of law. Being condemned merely because they have appeared before a

committee, seems to me to abrogate the right of trial by jury.

Farmer:—From the historical point of view, it seems to me that those who understand what the Bill of Rights means are trustees of a heritage. They are betraying their heritage when they condone the violation of our liberties by the people who openly flaunt our tradition of respect for personality.

Soldier:—I seem to see a parallel in the general muteness of the Church today and the muteness of the German Church during the rise of Hitler. It occurs to me that we are playing into the hands of a possible Fascist dictator by condoning the tendency in that direction. It occurs to me that just as the Nazis used German theologians to endorse principles of race or political order, so too the Churches in this country seem, by their silence, to be condoning differences in the political or economic realm.

Radar Technician: — That would certainly seem to be Senator McCarthy's technique with many of his witnesses: No answer at all means "yes!" I think that the Church should speak out for the rights of its people. People who are investigated in this fashion are neither found guilty nor innocent but just smeared. For a great many people this is a popular entertainment now. If Senator McCarthy decides to investigate a person, he is practically guilty, although the Senator may never prove it. He never proves them guilty or innocent.

Social Worker:—I think the muteness of our American Church may be due to our traditional separation between Church and state. There still exists a great confusion in the minds of many people in the Church as to what the Church's real role is in politics. The Church has not been particularly helpful in clarifying this and since we, as future members of the clergy, grew up in the Church, quite often this confusion still exists in our minds.

Salesman:—I'd like to add a footnote. The Church in America isn't a single entity. It is not one Church, it is 250 different Churches. All the way from Roman Catholicism at one extreme to the Holiness sect at the other extreme. The Church in America, doesn't even know itself what it really is.

Farmer:—I would like to link up what I said about a heritage with Christianity. Our democratic ideas at their best come out of a Christian context and are implemented, even though we don't know it, particularly the non-



church people don't know it. So when we do nothing about such things in Washington that violate the Bill of Rights, we are betraying not only the great Anglo-Saxon heritage but the Christian heritage along with it.

Teacher:—I think we should say this much however for the Church. It does appear that the Church has been as alert to creeping fascism as any other agency . . . perhaps more alert. The fact that we are talking here would seem to support that. That does not mean that the Church has said all she can or should. What we need to do is not so much to criticize the Church for keeping silent as for not saying even more.

Salesman:—Footnote to yours, teacher, is this. The realistic view will have to take into account that we need a National Council of Churches which can act more forcefully. We lack it due to a reluctance of the Churches to get together.

Officer:—I would say, yes, the National Council should speak out, but I wouldn't say that would be the only way or that we should wait for the National Council to speak out. It is a representative body and it will take time for them to gather their thoughts and get agreement on what to speak out about. If we wait that long it gives this creeping paralysis of fascism an even greater start.

Teacher:—In the last day or two there was a report in a newspaper that seminarians in Alexandria had appeared before the President condemning methods of McCarthy. Is this not the method by which we can act? Grass-roots action, the best.

Radar Technician:—Rectors can speak to their people about what is going on, what their duty is and how their liberties are being tampered with. The people can speak and the people can act then. I don't care if the National Council puts a letter on Senator McCarthy's desk or not. It's not going to be half as important to him as it would be if he received 10,000 letters on his desk from the people. Senator McCarthy is very susceptible to this sort of thing.

Businessman:—Yes, but characters like McCarthy cannot attack a body like the Council as easily as they can single out individuals and drag them through the mud.

Farmer:—I want to back up the radar technician. Committees and Congressmen are too accustomed to delegations and telegrams and

testimonials from public bodies. They pay no attention to them. If the pastors and/or rectors speak to their people in the smallest churches and in the largest churches, two things will happen: A. The people will search their hearts and see if they object to McCarthyism. Some people really don't. B. It will increase individual sacrifice of reputation and popularity. Some people need to know what it means to be unpopular for a cause.

Officer:—Through the mass media or communication people have seen investigating committees in action (somebody mentioned as a possible means of entertainment, perhaps) on television. They've heard it on radio; it is played up in the press. The result of all of this publicity is a state of hysteria whenever the word "Communism" is mentioned. Therefore, those of us who see this whole process as creeping fascism have to reach out to the people and the best place to do it, as our social worker says, is at the grass roots. We, who will be in pulpits in another year, can reach out and talk to the people.

Teacher:—I would like to back-track to the comment about attack on the big church-body as against attack on the members. The methods used by the "Investigature" have been much more effective when directed against particular individuals. We seem to be in a much better position to fight if attacked as a whole church body than as individuals.

Soldier:—We are not altogether safe in assuming that the American Church is necessarily anti-fascist . . . in all of its departments. We have seen some parts of what is called the Orthodox or Catholic tradition espouse fascist tendencies for the sake of warding off communism. In Europe and in this country we are seeing a form of creeping paralysis within the Church—a form of other-worldly desperation which is saying we cannot do anything about this world, and therefore let us pray. As long as we have on the one hand this faction sympathetic to the fascist enterprise, and on the other hand a spiritual paralysis, we ought first to straighten out our own household.

Salesman:—I agree with what the soldier just said. Fascism never does take over by the full consent of the people. At best they assent to it as the lesser of two evils. If that is happening here, it means we have lost faith in democracy. We have come to think that democracy is nothing but a luxury; that dem-



ocracy cannot defend itself. Now, I would like to carry this down to the parish level where I see myself as a pastor in the next couple of years. If I go into a parish, perhaps my own method would be totalitarian if I merely spoke in the pulpit to denounce certain evils. I ought to organize groups and provide the opportunity for people to find out what their own convictions are.

Social Worker:—A German exchange-student who was here with us last year said that if McCarthyism hysteria appeared at this time in West Germany it would probably be laughed out of existence.

Farmer:—It seems to me, if I may go back a moment to what the salesman said, that Fascism can take place with the entire consent of the people. In Germany you might say as an excuse for the Germans, that in 1940 or so they were starving. They had some excuse. If Fascism takes hold in this country, we have none.

Teacher:—Our people are not hungry, they are frightened. Yet perhaps they are hungry for something more basic. Salesman mentioned a loss of faith in democracy. Isn't it more basic? We can't identify democracy with the Kingdom of God. Perhaps we hunger for faith in God.

Moderator:—I fear our time is gone. While the discussion hasn't wrapped up any problems, it has certainly sharpened them up. We must not be so silly as to think "it can't happen here," as Sinclair Lewis said in the novel by that title. But there is hope as long as we can talk it out like this.

## The Living Liturgy

By Massey H. Shepherd, Jr.

OUR Prayer Book does not give us any precise directions about the way to recite the Psalms in our daily offices of Morning and Evening Prayer. There is great variety, therefore, in our parishes in the way it is done. Many requests come to me—from clergymen, choirmasters, and lay people—for advice as to the best method. No final and definite answer can be given. But the following advice, for what it is worth, may be helpful.

Ideally, there would be various methods according to the form and structure of the

Psalms themselves. In general, Hebrew poetry follows a pattern known as "parallelism": that is, the verses are so constructed that each half-verse balances the other, either by way of stating the thought twice in slightly varying words, or by way of contrast and antithesis. Thus the asterisk in the middle of each verse, in our Prayer Book, separates the two balancing or contrasting phrases. This is not always the case, however; and there are other patterns, particularly in the way in which some Psalms seem to fall into stanza arrangements, sometimes with a refrain. It would be too confusing to vary the method of reciting the Psalms from Sunday to Sunday, unless a congregation had before them a printed leaflet with the text of the Psalms arranged in such a way as to show very clearly the scheme of recitation.

Because the Psalms do exhibit, in general, this parallel verse-structure, many congregations recite the psalms by dividing each verse at the asterisk, as follows (from Psalm 103:14-15):

V. For he knoweth whereof we are made;  
R. he remembereth that we are but dust.  
V. The days of man are but as grass;  
R. for he flourisheth as a flower of the field.

This is certainly a reasonable way of doing it. But it has certain disadvantages. It tends to make the recitation choppy, especially for short verses that do not have two complimentary phrases, such as Psalm 122:2:

V. Our feet shall stand in thy gate,  
R. O Jerusalem.

Sometimes this difficulty is due, of course, to a faulty versification of the Prayer Book. But we would not think of reciting the Psalms this way if we were in the habit of singing them. One does not divide a "single chant" in the middle. The effect would be ludicrous. And we should remember that the Psalms are songs, intended to be sung. We would not sing, or say, our hymns that way.

The other method commonly found in our parishes is to divide the Psalms by alternate verses. This is the way the monks do it in their daily choir offices. And since they have had centuries of experience with it, they probably have arrived at the best method. To achieve a good rhythm, it is best to make a slight pause, of about one beat, at the asterisk;



and this pause helps also the mind to recollect the thought of the verses. Thus to use again Psalm 103:14-15 as an example, we would have something like this:

- V. For he knoweth whereof we are made;\*  
(pause) he remembereth that we are but dust.
- R. The days of man are but as grass;\*  
(pause) for he flourisheth as a flower of the field.

There is less temptation to hurry if we follow this method, and a complete thought is always expressed by each group that is reciting the Psalm. Of course, one can have the entire congregation recite the whole Psalm this way. But in longer Psalms this becomes wearisome and lifeless. The contrast of alternating voices assists the attention of the mind to what is being said or sung.

There is no good reason, however, for the common contrast of a solo voice set over against the rest of the congregation. Indeed, this way of alternation is absurd. For it often happens that the solo voice will have a verse that is really a refrain. This happens, for example, in Psalms 46, verses 7 and 11, where the officiant reads a "chorus" by himself. It is far better to balance groups of voices. One may do it in various ways; but perhaps the two best methods are to divide the congregation into roughly two equal "choirs"—down the middle aisle—or to divide the two groups into those within the choir and chancel over against those within the nave.

In most places the custom is to stand for the recitation of the Psalms. For they are acts of praise offered to God, and it is natural to stand when we sing hymns of praise. But not all the Psalms are set in a framework of praise, nor for that matter are all our hymns. Oftentimes we sing some of our hymns as prayers and therefore kneel. So likewise, some of the Psalms are prayers, some are meditations. Hence it is not always necessary to stand for the Psalms. We may often profit by reciting them sitting, and sometimes by kneeling. Especially some of the longer Psalms are more meaningful if we sit to recite them. It assists our meditation. And it is just possible that we shall not hurry through them so fast, because of a subtle and unconscious desire to sit down and take our ease in Zion!

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## In Season and Out

By Gordon C. Graham

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I DON'T think we of the clerical order keep Lent very much. I know I don't. So far this Lent I have been to three clerical gatherings and met various individual clergy from time to time. What did I see? Just as many and as much smoking as before, pipes and cigarettes still prominent items of the furniture in the smoke filled rooms. The national fondness for alcohol showed no diminution and whenever food came into sight it was not for long.

Perhaps the clergy were concentrating on study and prayer. Yet, most of them by their conversation were much too busy to do any reading beyond glancing at the Church papers. Whether what they were doing was important or relevant was never questioned. One gets the impression of confused routines, wasted time and unplanned schedules. No business could survive if run on clerical procedures.

If the clergy were praying a lot it was not proclaimed except that a few extra services were being held. One gathering, in fact, voiced the general feeling that most of them had already dropped the practice of saying the daily offices which they had taken on as a Lenten duty. Taking on as a Lenten duty, what ought to be a normal practice all the year round! No wonder the laity give up Church going for Lent as well as at other times.

How can we as leaders expect our followers to do things which we don't do ourselves? I have been ashamed in my own parish by finding laymen giving up things that I ought to be giving up too. It is easily seen how the Episcopal Church is almost hopelessly undisciplined.

The fault is with the clergy. We boast of our freedom and absence of class distinction from our people. But this carries a tremendous obligation which entails personal responsibility. We have to rely on example as the prerequisite of putting over the Church's teaching, especially of its discipline. We of the clergy are not in a position in the Episcopal Church to enclose ourselves in rectories and confessional boxes and tell the people what to do. Besides, they won't do it, even if some of them do have occasional moments of wanting to introduce a



little order into their lives through the practice of religious discipline. A truly democratic Church will function not by commanding but by showing. This is surely the meaning of the Incarnation of God as a human personality.

Being undisciplined comes basically from being unconverted. This is the measure of the Episcopal Church. We act as if we did not need salvation because by our Anglican position we are already justified. The process of conversion is stopped, especially in the clerical order, chiefly because we have underestimated the force of our fallen nature. We are not the respectable and spiritually well-bred Christians that we think we are.

Episcopalians, even Episcopal clergy, whether their symbol be the high round collar of sacerdotal prestige, the collar and tie of liberal camaraderie, or the two-pronged neckbands of self-appointed centrality, all need to keep Lent.

If nothing else, it will show us how unconverted we are. As we approach Passiontide, we may even discover that repentance is our need. If we could find that out, we could be saved.

## POINTERS FOR PARSONS

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

IT WAS Mr. Squeers who said "I have had difficulties to contend against" and in this respect I am like Mr. Squeers. Some of my difficulties are physical and some are mental and some are spiritual and in these matters I am much like anyone else. But some of my difficulties come from being a parson and are caused by my parishioners. They are, it must be admitted, people with set ideas and strong prejudices and some are touchy and some are cross-grained and some are lethargic and some are a headache and some are lovely. My work used to be to make them all lovely but I had to leave the job undone.

Yet in another sense it wasn't my job at all to make them lovely; it was the Holy Spirit's and he had resources and patience and love. He often did what I left undone besides what I could not do.

"Didn't they tell you in the Seminary that this would be so?" "Oh no! I learned much in the Seminary that I have comfortably for-

gotten." "But what Seminary did you go to?" "Ah! That I must decline to answer under the Fifth Amendment."

"Dear me!" exclaimed the Bishop when he was told of this. "Where could he have gone? Surely not one of Ours! Could he have come from Another Church?"

Leave the Bishop to his musings. He, too, has difficulties of which we parsons are not the least. And he has "powerful laymen" and "money troubles."

The point is, as a dear old lady put it when I asked her if she would change her blindness for my paralysis, "We can't choose our afflictions." They may yet be the means of grace and so may our parishioners.

## Christ For All

By William P. Barnds

*Rector of St. James, South Bend*

MY SON and I were going into Chicago from South Bend, to attend in Evanston a meeting of the Society of Biblical Literature and Exegesis. I took with me for reading along the way a copy of Plato's Republic. As I waited in the station I thought about the wonder really of the far-flung influence of this ancient book. It took its rise centuries ago in ancient Greece but here it was now in South Bend, Indiana. This was but typical of how Plato is at home in multitudinous places, for he deals with questions of perennial interest.

But how much more far-flung and how much more at home is the religion of our Lord Jesus Christ. Relatively few people read Plato and he speaks more to the head than to the heart. Our Lord speaks to the heart and will as well as to the mind. He deals with the most basic issues of life. He is the great teacher, but, far more important, he is Saviour and Lord. He is at home in all lands and climes. His universality is greater than that of any philosopher, no matter how eminent. We travel not across the seas, or the centuries to find Christ, but we find him here now in our present time and place. He came to draw all people unto himself.

## AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

*Rector of St. Alban's, Washington, D. C.*

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# THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

*The Church and Social Responsibility* ed. by J. Richard Spann. Abingdon. \$2.75

The editor has made several symposia for the Methodist publishers in recent years. This one deals with the prophetic and social side of the ministry. There are fifteen contributors, of whom two are Episcopalians — Prof. George Hedley of California and Canon Anson Stokes. The chapters are uneven but consistently good, even though not distinguished by new insights or materials. What it has to say should be familiar to the clergy; lay people and seminarians can gain a broad perspective by reading it.

After outlining the biblical theology undergirding Christian social ideals, and some basic human rights, there are discussions of the economic and political aspects of Chris-

tian social goals. Hedley's chapter on the *Production and Distribution of Goods* does the best job of reducing what it says to a local and concrete focus.

—Joseph Fletcher

*The Birth of Christianity* by Maurice Goguel. Translated by H. C. Snape. Macmillan. \$7.50

Professor Maurice Goguel is the leading French Protestant New Testament Scholar. His "Life of Jesus" is widely known and used throughout the English-speaking world, as well as on the Continent. This earlier volume was the first in a trilogy, the second being the present volume; the third is entitled, "The Primitive Church" (Paris, 1948), and we hope will also be translated in due time. There is a wide sweep of learning and understanding in Goguel's interpretation,

though the specialist will of course raise questions here and there.

Pt. I is "The Creation of a New Object of Religious Devotion" (The exalted Christ; a faith based on the Resurrection); Part II "The Failure of Christianity to Develop in the Framework of Judaism"; Pt. III "The Development of Doctrine"; Pt. IV, "The Stabilization of Christianity and the Formation of its Doctrine"; Pt. V, "The Reactions Provoked by the Preaching of the Gospel." Not since Johannes Weiss's "History of Primitive Christianity" have we had such a profound, and profoundly learned, book on the Rise of the Christian Religion.

The pity is that the translation is not quite worthy of the book. The little blunders ("the little foxes that spoil the vines") may not be noticed by the average reader, but they are most annoying to the serious student, and must grieve Professor Goguel.

—Frederick C. Grant.

*The Christian View Of Sexual Behavior*, by W. Norman Pittenger. Seabury. \$1.50

Dr. Pittenger here says about as

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much in 36 pages as Dr. Kinsey does in 800. But, as he says, it is a "reaction" to the Kinsey Report, and not a detailed criticism of it; it is entirely positive. Also, he merely "suggests a way of approach," and refers the reader to an excellent bibliography he has included. I cannot fathom why the Seabury Press saw fit to publish this monograph as a full length book, by splitting it into "Parts" of less than six pages, and by a generous use of blank pages between the "Parts."

—Hugh McCandless

*Truth And Revelation* by Nicholas Berdyaev. Harpers. \$2.50

The English version of a recent (1947) work of the late Russian emigre philosopher. Berdyaev's English translations were published by the Roman Catholic firm of Sheed and Ward in the 30's and reflections of his thought are not unknown in Protestant preaching. His popularity has not been so great among his fellow Orthodox, although in this book, as in *The Russian Idea*, he again protests a qualified loyalty to Orthodoxy.

New readers won't find him a slavish traditionalist, if traditionalist at all, for all of that. Nor has

he ever claimed consistency for his ebullient ideas; a contemporary Russian theologian pithily describes Berdyaev's works as "rhapsodical," and therein may lie his charm for a generation of British and American Protestant and Catholic readers of religious philosophy.

There, and in his clear perception of the tragic destiny of twentieth century man. Doctoral theses continue to multiply analysing his sources and systematizing his thought, thankless and probably fruitless tasks, but for the average reader the best approach is the most direct. Even a Berdyaev disciple, if such there are, will disagree with the master every page or so, but the experience will stimulate anyone.

—William Schneirla

*Clear Of The Brooding Cloud.* By Jack Finegan. Abingdon-Cokesbury. \$2.50

This is a popular book and not a profound one. It is a sincere effort to apply the principles of biblical religion to the problems of everyday living. It consists of eighteen chapters dealing with such problems as despondency, fear of the unknown, sin, and the monotony of daily living.

To each of the eighteen selected problems some words of scripture are brought to bear. By the application of biblical religion, the reader is brought to light, and "Clear of the Brooding Cloud."

The Chapter titles, as would be expected in a popular book of this kind, are arresting: "The Flat Place of Life," "Forget to Remember," "The Art of Seeing," "Our Debt to Unknown Persons," "The Point of No Return." The author, Mr. Finegan quotes other popularizers, including Will Durant, Harry Emerson Fosdick, Ralph W. Sockman, and the Readers Digest.

Although the book is simple and popular, it is not merely a mental cocktail which you pour into the goblet of your mind, made up of a jigger of a song that soothes and a dash of a haunting melody. The basis of this book is Biblical. The author does relate this biblical religion to the problems of daily life. The book contains much good illustrative material.

—G. H. MacMurray

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## CATHEDRAL DEANS HAVE MEETING

★ Deans of thirteen cathedrals in the east met March 15-16 at Washington Cathedral at the invitation of Dean Sayre and Dean Pike of New York, for informal discussion of duties and problems peculiar to their office.

They also spent an evening discussing a problem not peculiar to their office — McCarthyism and the moral problems it reflects.

## CONSECRATION IN ROANOKE

★ William H. Marmion will be consecrated bishop of Southwestern Virginia on May 13 at St. John's, Roanoke, with Bishop Sherrill the consecrator and Bishop Phillips, retiring bishop of the diocese, and Bishop McKinstry of Delaware the co-consecrators. Bishop

Charles Marmion of Kentucky will present his brother. Bishop Quin of Texas will preach.

## SUMMER CONFERENCE OF PROVINCE

★ The conference of the province of Washington will be held at Hood College, Frederick, Maryland, June 13-19.



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## A LAYMAN'S MANIFESTO!

When God comes first in a human heart then the kingdom has come and its presence is a fact known inwardly and joyfully by the individual and outwardly manifested in Christian action and behavior.

When this happened to Peter, as it should to all sincere Christians, our Lord recognized it as a truly divine manifestation and therefore a solid foundation for his Christian world, his kingdom on Earth.

What has man tried to do to God's kingdom? He has institutionalized it, found it profitable, even enjoyable, soothing to his nerves and selfish inclinations; he will go to any length not to lose it. Our Lord said "He that loses his life for my sake shall find it." Any Church that is more interested in perpetuating itself than it is in losing itself in devotion to building up God's kingdom, not with brick, mortar or endowments, not in a divided house, but in the hearts, minds and souls of those committed to its care will some day lose its life or at least its usefulness to God.

Our Lord promised eternal life to all who believed in him. Are not many people lulled into complacency who believe they believe? Who could really believe in Jesus Christ and not love God? Love requires proof and obedience to God's laws is the proof most needed.


Let the Russians have their ant hill philosophy and let us have God first in our churches, first in our homes and first in our affections. When our Father's house is no longer divided against itself then the Russians may see the light and turn to God.  
M. W. H.

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## CHURCH WORKERS TO MEET

★ Episcopal Church Workers are to hold a conference at Canterbury House, Washington, April 28th, with Canon John Burgess as host. One of the things to be decided is whether to accept the invitation of Houston to hold its triennial conference there prior to the next General Convention.

There will also be a panel discussion on whether the seventy-two year old organization should be continued, and if so, what should be its program and purpose. The Rev. Thomas S. Logan, rector of Calvary, Philadelphia, is the president.

## EDUCATION SEMINAR AT BEXLEY

★ A seminar on education was held March 18-20 at Bexley Hall, divinity school of Kenyon College, sponsored by the College of Preachers of Washington. Leaders were Canon T. O. Wedel, Prof. Reuel Howe of Virginia Seminary and the Rev. David Hunter, head of the national religious education department.

## BUSINESS MAN ORDAINED

★ J. Robert Jackson, an industrial executive, was ordained a perpetual deacon on March 13 by Bishop Scaife at Grace Church, Lockport, N. Y. While a student at DeVeaux School twenty years ago he felt a call to the ministry but illness interrupted his college work. Now after years in

business he has completed his study for ordination.

He has been appointed in charge of St. Paul's, Holley, where he will serve under the bishop to the extent of his available time.

## SECRETARIES GET AROUND

★ Top executives of the National Council do a good bit of travelling — generally in a southern direction at this time of the year. The last to take off were L. M. Franklin Jr., assistant treasurer, and Matthew Costigan of the finance department, who left by air on March 21 to confer with bishops in Brazil on matters of financial structure.

## CHURCHES REFUSE TO SIGN OATH

★ A number of churches in California have followed the example of the Unitarian Church of Los Angeles in refusing to sign a state loyalty oath, which is made a condition of tax exemption.

Practically all of the Quakers have refused.

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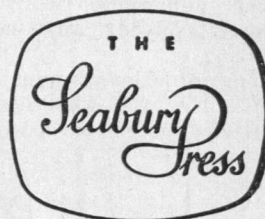
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# BACKFIRE

VIDA D. SCUDDER

*Churchwoman of Wellesley, Mass.*

Let me express my warm satisfaction in regard to the article by the Elder Spofford on Changes in American Economy, and the discussion that followed (Mar. 11). I have for many years held to Socialism as an economic system nearer than Capitalism, and quite distinct from totalitarian Communism, in releasing on earth the laws of the Kingdom of Heaven.

The ensuing discussion is full of interest. I welcome especially the answer to the question: "Is it not disloyal to criticize our American system?"—"To me it is disloyal not to."

How exciting the transitions, economical and political, among which we move.

A. L. BYRON-CURTIS

*Clergyman of Utica, N. Y.*

Congratulations for the article on Changes in American Economy (Mar. 11). It took courage to run it and is a wonderful tribute to the Witness. Rather singular, the article is the same as my diagnosis of the last decade and more. I believe we are living in the twilight of Capitalism, with what is commonly called Socialism or Communism the next stage of our civilization.

When I went into the Socialist movement half a century ago, Socialism and Communism were interchangeable terms. Now Socialism appears to be a term for the pink parlor group and Communism of the honest-to-God proletarian. And I'm telling my friends now, that as figures don't lie but liars can figure, so right now a lot of Communists are atheists, but that the social philosophy itself has no ethics involved, any more than science.

Congratulations again. I'm wondering how the Church will take what I'm sure is an epochal article. I'd be tickled if it caused earthquakes.

W. E. C. VOLLIICK

*Clergyman of the Church in Canada*

May I reply to Gordon Graham's remarks about missionaries (2/11):

Missionaries do not depress me: they put me to shame. When I consider their disregard of civiliza-

tion's luxury and ease, their utter devotion, and their disciplined obedience to the command of Christ, I hang my head.

True, some missionaries have an axe to grind; there was one such even among the twelve disciples. There has been a totalitarian and un-Christlike outlook in certain quarters, and local expediency has occasionally won over the clearly defined purpose of God ("The earth shall be full of the knowledge of the Lord, as the waters cover the sea"—Isaiah 11:9)

But why condemn the entire process of evangelization because of a few inconsistencies? Have we not the great commission as our marching orders?—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." An army is judged by its leaders, its fidelity to the cause for which it fights, its progress in the face of difficulties,—not by the conduct of occasional skirmishes.

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written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Are we to say that God's wisdom is no better than man's or that he is unable to reveal himself and his wisdom?

Not for a moment would any convinced Christian deny the need for a Christian approach to the social problems of the world. Do we not, as Christians, "ask those things which are requisite and necessary, as well for the body as the soul?" Jesus never once ordered the abolition of slavery, but the presence of Christ in the human heart generated so much power that "man's inhumanity to man" eventually had to go. Every worthwhile social agency in existence today is a by-product of the Christian ethic—education, health measures, child protection, care of the aged, family welfare: each can be traced to precepts of Jesus Christ who alone can implement these measures as God intends man to have them.

Can we coast along without the Founder's presence and power? We must recognize the profound effects of the Christian message upon mind and body as well as upon spirit. A healthy soul is the first step toward a healthy body and mind, toward a healthy view of life. To set forth the cause and claims of Christ in all his fullness is to work for the integration of man himself and of the community in which he dwells.

Is it enough to educate a man's mind at the expense of his spiritual nature? War and its traffic in cruelty and death will give the answer. Is it enough to protect man's physical health at the expense of his moral well-being? Read any daily newspaper to see what has happened to moral standards? Is it enough to patch up family squabbles if there is no prophylactic against their later renewal?

Just as a skeleton is necessary in the human body to support the flesh, bone and other component parts, so a skeleton of Christian stability must underlay all attempts at social rehabilitation. Is it any use for missionaries to plaster the outside of the house with whitewash if the termites have been busy within? Let's clean out the termites—Jesus Christ alone can "make all things new."

No, it is not enough to say that

sin is to blame. Yet the remedy of minimizing sin would be worse than the disease. We as Christians have to begin by loving the seemingly unloveable: how else can human nature change? The message of Christ means little to a man unless he can see that the Christian himself is affected by it; and through Christ alone is it possible to love the unloveable.

The missionary gospel must needs be evangelical and begin with individual contacts, because of the fact that even in a family the children are born one by one. Entrance into the Christian fellowship is on an individual basis, but it leads at once to the family relationship. The family takes priority over the child; nevertheless, no child, no family. True Christian missions realize this and direct individual converts into that fellowship which is the Body of Christ.

The missionary gospel, both at home and abroad, is one of revolution. It speaks of dying in order to live; of giving before receiving; of coming to Christ before going out in his service. It stresses that God has already done something about injustice, frustration, poverty of body and spirit. It emphasizes that his children are expected to glow with his power and love, not to draw attention to themselves but to enlist others under his banner and thus to transform their lives,—and so on and on in the greatest

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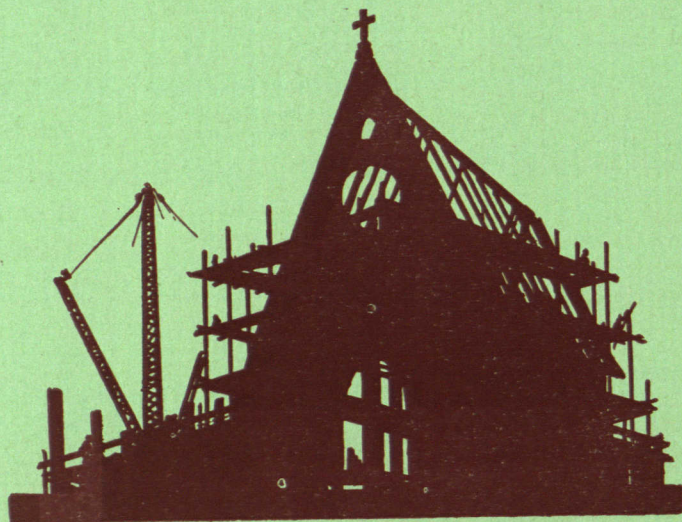
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