

The WITNESS

10¢
A COPY

APRIL 8, 1954



CHRISTIAN EDUCATION

DAVID HUNTER, director of education of the National Council, explains the new program to a group of parish leaders in the diocese of Florida

THE CHURCH AND FAMILY LIFE

SERVICES IN LENT

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

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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

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New York

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GENERAL THEOLOGICAL SEMINARY CHAPEL

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NEW YORK

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PROVIDENCE, R. I.

The Rev. Clarence H. Horner, D.D.,
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Sunday: H. C., 8 and 9 a.m.; Church School, 9:30 and 11; Morning Prayer and Sermon (H. C. first Sunday) 11:30 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. 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 LENT

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
Philadelphia, Penna.

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

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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 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

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: 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
Very Rev. Philip F. McNairy, D.D., *Dean*
Canon Leslie D. Hallett
Canon Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: H.C., 12:05 noon; also 7:30 a.m.
Tues. Healing Service. 12 noon, Wed.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Anglican Congress Subjects
Announced By Committee****DISTINGUISHED CHURCHMEN FROM ALL PARTS
OF WORLD TO GIVE ADDRESSES**

★ The Call of God and the Mission of the Anglican Communion is the theme to which delegates to the Anglican Congress will address themselves as they meet from August 4 to August 13 in Minneapolis, Minn.

A distinguished group of speakers led by the Archbishop of Canterbury, has been chosen to present this theme to the Congress as a whole, and the actual work of the Congress will be the discussion in small groups of these concerns of the whole Anglican Communion.

Four sub-topics have been chosen: Our Vocation, Our Worship, Our Message, and Our Work. Contrary to the practice at Lambeth Conferences, each delegate will have an opportunity to participate in detailed discussions on each of these topics, rather than limiting himself to a special field.

Among the leaders in the Anglican Communion who will address the Congress formally are Bishop J. W. C. Wand, noted for his comprehensive knowledge of the Church. As Bishop of London, Bishop Wand holds one of the most important positions in the

Church of England, a position held most recently by the present Archbishop of Canterbury.

Others who will address themselves to the first topic are Archbishop Philip Carington of Quebec, and the Rev. James P. Hickinbotham of the University College of the Gold Coast, Africa.

When it deals with the topic Our Worship, the Congress will hear the noted American authority on the Book of Common Prayer, the Rev. Massey Shepherd, professor at the Episcopal Theological School, Cambridge, Mass., and Witness columnist, the Rt. Rev. Colin Dunlop, Dean of Lincoln, England.

The three speakers chosen to discuss Our Message come from Churches in the Anglican Communion as widely separated geographically as is possible. Bishop John Stoward Moyes of Armidale is bishop of a leading Australian diocese, while the Rt. Rev. Richard Ambrose Reeves, Bishop of Johannesburg, is of the Church of the Province of South Africa. Dr. Kathleen Bliss, on the other hand, is from London, where she has a post with the BBC, working on her "longstanding interest in the engagement of

Christianity with the secular world."

Last of the topics is Our Work, which will be treated by a missionary bishop, a domestic bishop, and a layman. The layman has not yet been chosen, but the missionary bishop will be our own Bishop of Liberia, the Rt. Rev. Bravid Harris, and the domestic bishop, the Rt. Rev. Leslie Stannard Hunter, Bishop of Sheffield, England. Bishop Hunter, who was chaplain to King George VI, is a noted preacher whose concerns extend to such diverse fields as education, refugee work, youth work, and social service.

The Anglican Congress will begin with an impressive opening service in Minneapolis municipal auditorium, and both the presiding officer of the Congress, Bishop Henry Knox Sherrill and the Archbishop of Canterbury, will speak. In addition to the many semi-social functions scheduled to take place during the free time at the Congress, a missionary mass meeting is planned for August 8, to be addressed by the Bishops of Lagos (Africa), Kurunagala (Ceylon), and Honolulu.

To date 426 delegates have stated they will attend the Anglican Congress. According to present indications, the representation at the Congress will be fairly evenly divided among bishops, clergy, and lay people, with a fairly large number of women in the last category.

More than half of the dele-

gates so far are coming from overseas dioceses and missionary districts, and every day new names are added.

The Congress, as well as the Assembly of the World Council of Churches which meets in Evanston immediately after the Congress, will be reported by a staff of Witness writers.

HUDDLESTON WRITES ON AFRICA

★ Next week's issue of The Witness will feature an article on the South African situation by Father Trevor Huddleston of Johannesburg. As our readers know he has been in the forefront of the fight against the racial policies of the South African government.

Incidentally, with an apology for patting ourselves on the back, pronouncements and events are often reported in these pages that appear in no other paper. All Church leaders, for example, are aware of the importance of the assembly of the World Council of Churches this summer. Certainly one of the most exciting things to watch there is the difference in viewpoint of Churchmen from the west and the east. The Message of the Czech Brethren to the Protestant World was an important pronouncement, particularly in view of the forthcoming assembly. Yet none the many religious journals we receive printed it. It appeared in the Witness in full March 18th.

INCREASED BUDGET FOR COUNCIL

★ The National Council of Churches has a 1954 budget of \$9,461,290. The announcement also states that the Council underspent its 1953 budget of \$9,055,919 by \$1,500,760. Expenditures last year were \$7,555,159 and receipts \$7,955,199, thus exceeding expenses by \$400,041.

DEAN PIKE GETS SOME LETTERS

★ On Sunday, March 21, the deans of the Washington and New York cathedrals exchanged pulpits, both dealing with McCarthyism, as reported here last week. The following Sunday, preaching in his own pulpit in New York, Dean James A. Pike told of the response as revealed in letters.

The principal attitudes which recurred over and over again, he explained, were as follows:

A fanatical devotion, with a religious fervor, toward Senator McCarthy and all his works.

A conviction — often expressed illiterately and often obscenely — that anyone who opposes him is a Communist (or by some, more generously, a Communist stooge).

A resentment against Dean Pike's mention of the silence of the Roman Catholic hierarchy and the pro-McCarthyism of certain Roman Catholic papers of large circulation.

A broadside position that the Church should not concern itself with political matters, but should "stick to the Bible."

CATHOLIC CONGRESS ANNOUNCEMENT

★ The first list of Episcopal officers for the Catholic Congress, to be held in Chicago in August prior to the Assembly of the World Council of Churches, shows fourteen provinces throughout the world as so far represented.

CHURCH COUNCIL HITS LOYALTY OATHS

★ The council of churches of southern California have warned that loyalty oaths may be "the first unsuspected step toward control over the life and teaching of the churches."

The reference was to a state law which compels such an oath if a church is to receive tax exemption.

Protests are mounting in the state against the law, with some churches refusing to sign such an oath, and others doing so under protest. Reports from Religious News Service do not list an Episcopal church in either category.

CHURCH EDITORS TO MEET

★ The Associated Church Press, organization of editors of Protestant publications, will hold their annual meeting in New York, April 21-23.

Some of the sessions will be held at UN headquarters, with the secretary general, Dag Hammarskjöld, and other officials expected to give addresses.

BARD LAUNCHES CAMPAIGN

★ Bard College, Annandale-on-Hudson, N. Y., has launched a campaign for \$100,000 as a part of a 95th anniversary observance. Plans are announced at the same time for the expansion of its student body. It was formerly St. Stephen's College and was related to the Episcopal Church. It was a part of Columbia University from 1928 to 1944 and since has been an independent college.

YOUNG PEOPLE MEET

★ Young people of Connecticut held their convention at Kent, April 3-4, with delegates present from the 76 parish fellowships. The agenda was determined by the young people themselves, through the council which met the day before.

ORTHODOX CHURCH IN ROCHESTER

★ St. Mary's Russian Orthodox Church, whose members are largely refugees, has purchased the church building of another denomination in Rochester, N. Y. It was necessary to raise \$10,000 from outside the congregation to make the

purchase, which was successfully done by a committee of three, including the Rev. George L. Cadigan, rector of St. Paul's, whose signed editorial is featured in the Witness this week.

MISSION GROUPS AID DEMOCRACY

★ Frank P. Graham, U.N. representative in India and Pakistan, said in New York that the spread of the democratic tradition is greatly aided by the fundamental work of the mission agencies of the Church.

Graham addressed the annual dinner of the North American advisory committee of international missionary council. He said that "our democratic tradition derives ultimately from the religious concepts of the fatherhood of God and the brotherhood of man."

The former president of the University of North Carolina and one-time U. S. Senator told some 200 persons at a dinner he is convinced the U.N. and the Churches "have a broad area of common concern in the building of a better world."

His address on "United Nations Mediation in Areas of Tension" was one of two on the general theme of "The Relevance of Two Approaches to World Community." The other was given by Charles W. Ransom general secretary of the council.

"Without any holier-than-thou attitude," Ranson said, "the Church must be concerned with finding solutions to such problems as the racial tensions in South Africa.

"All political questions must ultimately be seen as theological questions, therefore the Church has a contribution to

make in any area of tensions."

He suggested that in South Africa representatives of the Dutch Reformed Church, the English Churches and the Bantu Churches get together to study the question of the Church's responsibility in a multi-racial society.

"Commercialization and industrialization are breaking down the ancient patterns of African life," Ranson said. "Some underdeveloped areas are not so eager for some of the so-called blessings of industrialization the West is urging upon them."

O. Frederick Nolde, director of the Commission of the Churches on International Affairs, who presided at the dinner, stressed the role of the world's Churches in helping to get the facts in areas of tension.

HOW A SLAVE AIDED KENYON

★ When Philander Chase, Ohio's first bishop, applied to England for funds with which to build a college in the Ohio wilderness of 1820s, it was because of a Negro slave named Jack that he eventually achieved his purpose.

Chase had owned Jack during the early years of the century, while he was rector of Christ Church in New Orleans. Jack finally escaped from his master, but after nearly a decade of freedom he was recaptured and thrown into a southern prison. It was expected that Chase, by that time bishop of Ohio, would order the slave's sale, but instead he commanded that Jack be freed.

In 1823 Chase set sail for England with the hope that he would be able to raise money there for his proposed seminary and college. The Church in America was opposed to his plan, and he found that preju-

dice had spread abroad. Where he had expected friendship he met distrust. At this time, however, the British Parliament was angrily divided over the question of emancipation for West India slaves. Those in favor of emancipation were strong in their advocacy of anyone known to have been the Negro's friend. Chase's good deed reached the ears of a member of Parliament named Butterworth, and Butterworth decided to ignore the stories he had heard about the bishop and invite him to his house. Through Butterworth Chase met many of the country's wealthiest and most influential citizens.

The pioneer bishop became the hero of the hour. A roster of those who eventually aided his cause would read like a page from "Burke's Peerage": Lord Kenyon, Lord Gambier, Lady Rosse, Sir Thomas Ackland, Lord Bexley. But the roster, no matter how exalted, would be incomplete if it did not include the name of a slave named Jack, whose master, by giving him freedom, won support for Kenyon, the college he established in the Ohio forest in 1824.

NEW LEAFLET OF ESY

★ The Episcopal Service for Youth has just issued a new leaflet "The Case Worker," which is an interesting and able job done by Mrs. Myron V. Hulse who heads Youth Consultation Service in the diocese of Long Island. You can get a copy by writing 281 Fourth Avenue, New York 10.

CUSHIONED PEWS

By BISHOP IRVING P. JOHNSON

A cloth bound book containing editorials that appeared in The Witness, selected by a committee.

\$2 a copy

The WITNESS - Tunkhannock, Pa.

CLERGY QUIZZING CONTINUES

★ John A. Hutchison, professor of religion at Williams College and a Presbyterian minister, appeared before a sub-committee of the Un-American Activities Committee in Washington March 19 and denied that he has even been a Communist.

Congressman D. L. Jackson, who presided, said the inquiry was merely a continuation of the probe of Communist infiltration in Baltimore, where Hutchison was an assistant minister following his graduation from Union Seminary. He stated that the inquiry was not to be construed as part of an investigation of religion or churches, but acknowledged after the hearing that future witnesses would include clergymen.

Hutchison told the committee that he has been a member of the League Against War and Fascism but that he left it shortly after leaving Baltimore because he became convinced that Marxists were exploiting it for their own ends. The League, declared subversive by the attorney general, has been out of existence for years.

But he described as "fantastic and ridiculous" testimony which the sub-committee said it has received from a former Communist party organizer in Baltimore that he and another Union graduate had identified themselves as Communist sympathizers sent to that city by Prof. Harry F. Ward.

The other clergyman is the Rev. Joseph Nowak, also a Presbyterian. Hutchison disclosed that he has appeared before a secret committee session on February 18 and charged that at that session the committee had tried to trap him.

"The allegation seemed to

be that Mr. Nowak had implicated himself more deeply than I and that I had better come clean or else," he said. "Mr. Nowak got precisely the same impression about me when he was questioned and so did my counsel."

Jackson denied that the committee had tried to play one witness against the other but Hutchison replied that the record of the secret sessions, if made public, would prove it.

GARDINER DAY HITS McCARTHYISM

★ The Rev. Gardiner M. Day, in a sermon at Christ Church, Cambridge, Mass., where he is rector, declared that mccarthyism (which he properly spells with a lower-case "m") is the reckless and irresponsible violation of the Ninth Commandment, "Thou shalt not bear false witness against thy neighbor."

He then spelt it out by reciting innumerable illustrations; the charge that the state department harbored Communists, which was denied, following a four-months investigation by the committee on foreign relations; the smear by innuendo against Harvard by referring to the university as a "sanctuary of Fifth Amendment Communists," because the Harvard authorities "refused to fire without evidence three members of the faculty who availed themselves of their privilege as citizens under the Constitution in using the amendment."

Day defended the American Civil Liberties, likewise smeared by Senator McCarthy, and hit vigorously at "self-appointed vigilantes, informers and ex-Communists who seek to ransack libraries in order to control the books we read; label teachers and clergymen as subversive on the basis of

hearsay testimony and half truths and more and more are striving to control and even to purchase outright means of communication in order to disseminate more widely similar hearsay testimony and half truths."

"If an illustration of such things is needed," said Day, "one could cite the attempt by the Minute Women of Houston, Texas, to remove from the public library some 600 books, including Albert Einstein's Theory of Relativity, since Einstein, because of his knowledge of similar methods used under the Hitler regime in Germany, advised against co-operation with congressional investigations. They tried also to ban editions of Chaucer's Canterbury Tales and Herman Melville's Moby Dick because they were illustrated by Rockwell Kent, with whose views the Minute Women were also in disagreement."

The sermon ended with a charge to the congregation: "Because we know that truth is the common basis of our religion and our democracy, and because of this increasing trend toward the dissemination of falsehoods and the distortion of truth in the interest of propaganda, I am convinced that the time has come for Christians — indeed for all God-fearing people — to stop saying, 'I don't believe in the Senator's methods, but think they should be overlooked because of the good he is doing.'"

"Now is the time for us to be released from our fears and to stand unequivocally on the side of truth, for we know full well that if our country becomes divided against itself, it cannot stand and that in the struggle for the maintenance of truth, 'He that is not with me is against me, and he that gathereth not with me scattereth'."

EDITORIALS

The Practice of Prayer

A Letter to a Friend

Dear Christopher:

Your letter asking about our devotional life reached us at a good time for these latter days have found us fatigued, tense and anxious for inner serenity. So we are grateful that you wrote for to some extent we share your tiredness, your concerns for those you love, and the intimacies of the spirit urging you to let go and find the peace which passeth all imagining. This is the experience of most of us and if we can move beyond foolishness we know that we do not live by bread alone.

In the midst of all our weariness, boredom, tensions and fears there is ever the yearning for the still small voice. The innermost promptings of the spirit gently whisper of our need for creative quietness and the devotional life. Yet we remain careless and too frequently indifferent. Sometimes our slothfulness, our conceit and lack of discipline interfere. But if we are wise we try to make this meeting at the beginning and the ending of the day. We usually learn that the morning is the more fruitful time.

We do not need to follow any set rule or intellectual approach. Frequently we try too hard and our own selves get in the way. We may begin this period of apartness by reading the Scriptures, or some devotional book like the Book of Common Prayer, the Hymnal, the Letters of Forbes Robinson, the Confessions of St. Augustine, the Testament of Devotion or the Forward Movement pamphlet. But it must always be the writing of some person who has known the still small voice. We can always tell whether or not a person has been "there," or if his spiritual life is second-hand. We cannot miss the realness of one who speaks authentically.

After this introduction which may bring us to the threshold of holiness we find it necessary to acknowledge our own failures and frailty, our shortcomings and our every human inadequacy. Sometimes we dwell upon some one

particular thing wherein we have not been obedient to the best within us. More frequently we just bring the whole imponderable mass and mess of our selfishness and lay it before Almighty God in whose mercy we place our hope. We say, "this is what we are, our Father, and we are sorry. We will try to do better. We need you. Without you we can do nothing. Apart from you our courage falters and our strength turns into weakness. Do thou pardon and forgive us."

We have learned that we cannot come before God without a sincere and honest effort to be humble. We believe that he knows us for what we are and what we try to be. The Prayer Book teaches us this wisdom. There is no communion without confession and absolution.

After this offering of ourselves to God we usually remember before him those things which we must do and the persons our lives will touch. We ask that we may move among people with love and break down the barriers that make communication a superficial, insecure and trustless thing. We try to think of all our hours in the home or at our place of business as being a part of God's work. If there is some difficult problem facing us we ask for help and the capacity to see it and handle it as our Lord would want us to. We ask that we may work with serenity and without haste or waste. We remember all those whom we know to be sick or in trouble or bereaved and those who are experiencing deep joy. And we always pray for peace, peace in our hearts, in our homes and in God's world.

After this there may commence for us the better part of this quiet time. Here we try to dismiss from our minds every thought. We find ourselves praying.

"O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; By the might of thy Spirit lift us, we pray thee, to thy presence where we may be still and know that thou art God; through Jesus Christ our Lord. Amen."

Then comes the waiting time. Often our minds wander but we bring ourselves back and begin waiting again.

We remember in team play the elements of

self-consciousness and individualism. But as the game progressed and the players found themselves, there would come that moment of togetherness when suddenly we were one. That is what we wait for in waiting upon him. It is the moment of togetherness when we are wholly lifted from ourselves and are free. We do not know another word for it so we use the traditional but meaningful word, The Presence. We do not know The Presence very often. Mostly it is very infrequent. When it is not with us we think perhaps that God is testing and trying us. When it does come it is always a question of degree. More often than not it is very faint. But when we are blessed with The Presence there is no mistaking it. Once we have known It we seek It again and again and again.

It is more wonderful than anything we know and it sheds beauty on everything we know. We cannot describe it, but it awes us, humbles us, and cleanses us. It brings that peace which is beyond imagining. The wind may be surging and the cities' traffic roaring but even these external noises are blended with such tranquility. Sometimes it lasts for a very short time. On other occasions we are more blessed. When it leaves us it withdraws gradually and slowly as it came. Then we are as a child waking after a restful sleep and for a time not knowing where we are.

We cannot say, we dare not say, that this experience is the presence of Christ. We only know it as the highest thing that touches the best in us and we know that there is holiness in it.

Our critics may say that this is a pious and individualistic indulgence. We cannot refute them. But for us it is life and it bears its fruits. It brings us an inner stillness in the midst of much activity. It helps us to work without haste and without waste. It integrates our lives and tells us what belongs in it and what does not. It helps us to know where we are going. In the face of it the most momentous decisions have been made and have not been regretted.

We practice no technique about this except the technique of keeping at it. We have known many, many barren times when there was no response and often we knew only discouragement and doubt and days when faith seemed to fall. But whatever reasonableness we have tells us that if God is and if God loves he cannot be unapproachable. So we persist, in

season and out of season, year in and year out, in waiting for him. But we know that much of this withholding is not his but ours!

Ordinarily we find some relaxing posture as we wait. Sometimes we kneel, or sit or stand. The experience is not dependent upon time or place. It has come to us in trains and taxicabs, in the mountains, in the woods and by the sea. We have known it to come while reading books or conversing with men. Children have served as mediums. We have known it in deep sorrow and in the joy that has won its way through sorrow.

This is God's gift to us. We have done nothing to deserve it. Ours is not the credit. God means it for all people. The Lord Jesus came into the world for every man. He taught and healed and suffered and rose again for you and me and all his children. He is here with us now and all around us. He is in our homes and places of work. Like the healing of the man born blind he would open our eyes and make us see and know his inestimable gift. He helps us cut through our joylessness, our aimlessness and our feebleness. With him we put aside our mediocrity and half-truths. With him we learn that salvation lies not alone in new economic orders, nor education and culture, nor in a well-administered Church, nor in intellectual theology, nor in brilliant preaching, but rather in that revolution which begins and ends within the hearts of men.

Thank you for many things but especially in asking us to write you in this way. It has brought you closer to us. You know that you are often in our prayers. God keep you.

By George L. Cadigan

Rector of St. Paul's, Rochester, N. Y.

POINTERS FOR PARSONS

By Robert Miller

Episcopal Clergyman of Campton, N. H.

SELDOM do parsons stop to think of the vicious nature of much of the advertising that is thrust upon us today in the sacred name of "business."

I listened recently to a radio program and whoever was responsible for it sent out a man to practise the "confidence game." This wretched man told with glee how he had tricked certain housewives out of their rugs and the program suggested that this was done

to teach people to be careful. It was made clear that the rugs would be returned to the owners and presents given too. How could this condone a dishonest deed?

For many centuries parsons had almost a monopoly of the spoken word but they had a great safeguard. It was their mission to speak of God and salvation.

Today the radio and television have almost drowned out the parson and this in spite of the few crumbs of time they give or sell to him. It is well to reflect that they have no mission

to speak for God and are therefore to be distrusted rather than preferred.

"But they give so much pleasure!" That is no argument for their serving business. "But business pays for the programs!" It would be better if it did not for he who pays the piper calls the tune. Business does not sing the songs of Zion. "But we must have business!" Do you mean business with God?

That is what concerns us parsons, business with God and few of our clever inventions help it. We might well ask why they do not.

THE CHURCH AND FAMILY LIFE

By Gordon C. Graham

Rector of St. Andrew's, Poughkeepsie, N. Y.

TO SAY that the family in our society is breaking down is something of an understatement. Yet we must be careful to note what we mean by the family. In the biological sense, like sex, it seems to be here to stay. But it is on the higher level of human life that we are most keenly concerned about the integrity of the family. We see increasing divorces, juvenile delinquency and parental irresponsibility. Yet these are only symptoms of something deeper. Problem children are caused by problem parents. They come from broken homes or where both the father and mother have to go out to work.

The trouble may be basically economic. A better environment is required, or economic security, or more education. The family seemed to be doing fairly well until the last war came along. But there is more to the problems of the family than can be cured by symptomatic diagnosis and superficial remedy.

Our concern is with the internal situation in the family. External forces have their effects and are not to be ignored. But they cannot be depended upon to produce radical change. It would be wonderful to set up an ideal society but that will never come about, short of a revolution; which won't be this Lent.

In turning to the inward aspects of the family, let us, however, have no illusions about the limitations of their point of view. There never can be strong families in a competitive society which keeps killing off a large percentage of the male (and now female) members by periodic wars. But even if a perfect society were provided it would not necessarily produce

perfect families. There are factors involved in the interior structure of the family that hinder its full development. Hence there is point in concentrating upon the family as seen from within.

Basis of Judgement

WHAT is the criterion by which we can judge the family of today? Most people make a purely temporal judgement. Some look backwards to the good old days, selected by themselves, and see at that point a high ideal from which we have fallen. Others assume unthinkingly that since every age looks down on its younger rivals this younger generation may not be so bad after all. If we seize upon a particular period and set it up as our standard then everything else will necessarily suffer by comparison.

Some like to look back, others like to look forward. How do we know which is right? There are good points to the older families, also to the new. But what is better and what is worse are hard to discover. We cannot discuss the rise or fall of the family on a subjective basis. We have to set up an objective criterion, which is related to, but which is over and above all families wherever and whenever they exist.

The criterion for the Christian is the Divine Family, the Blessed Trinity in Unity, the Father, the Son and the Holy Spirit. There exists the Oneness of Perfect Love, yet allowing within His Being the separate function of each Person. First He is One God, but He has revealed Himself to man in three equal ways. This proceeds from the nature of the Divine

Love which is not the self-love of one person, nor the mutual love of two, but the sacrificial love of three. The outgoing extension of this triune lovingness is the mainspring of all creativity. Three, therefore, is the family minimum. Yet the family is prior to the individual. But each has his own life. Out of this dynamic interaction grows an ever widening circle. Anything which breaks the unity or suppresses the individuality hurts the family.

With this criterion in mind we can look at the family of the pre-war generation. And here we are taking only a negative view. Such families were largely property-holding or class units. Snobbery and exclusiveness were distinguishing characteristics. The father was the lord and master and the mother strove to attach herself to her children for her own protection. This was the era of parental domination and it has produced an insecure and hostile generation. Neurotic guilt and unbreakable umbilical cords hold back both the men and women whom these fathers and mothers bore and raised under the rule of their rigid superego.

Child Dominates

THE further result of this is that the emphasis has shifted to the child who is now the dominating factor. Parents in reaction have thrown away their own discipline so that they are unwilling and unable to enforce any of it upon their children. The recent popularity of progressive education and self-expression is not due so much to John Dewey as it is to the modern parent's irresponsible condition. The school, the government, the Church take over the upbringing of the children. Without parental interest they are being turned into efficient experts in original sin. The present day family is the reverse of its predecessor. One reproduces the other, psychologically as well as physically. It is highly conceivable that the present generation of adolescents will react into the most conservative and primitive authoritarianism. Of such is the nature of fascism.

This brief survey, which is a generalized one, contains enough truth to show that the family is always decaying and yet somehow building up. Which process will win out? The explanation of this is that there is a basic incompatibility to be found between the human male and female in the existential situation, as we say in the current theology. The Kinsey

reports have brought out that which has been well-known for a long time, namely, that the sexual drives and psychological maturity of the opposite sexes varied inversely. The male's strongest sexuality is contemporaneous with his earlier immaturity, while the female matures in other areas of her personality some time before her sexual drives have reached their peak. This is the basic of the marital problem.

Immature Male

THE first point to be noted is the immaturity of the male. He has a fixation upon his mother which he must transfer to his wife. "Look at me, mama," he says, "in my new soldier suit," as he strides out in his new Air Force blue. He continues through his life to indulge in play activity, even when it is covered by a "Men Working" sign. He is always a boy. He likes to pretend he is a big man by getting serious about big business and so getting ulcers and cardiac conditions.

He has a filial attitude toward all women and increasingly prefers them younger. The pattern of his life usually is to play the field and as his children grow up to settle down, stay at home, and narrow his interests. In the meantime, the woman whom he married is ready to step out and go places.

The second point is the insecurity of the female. This has its economic side, but its origins are cultural rather than natural. She is the superior sex, not only biologically but emotionally, but she does not like to admit it. Yet she knows really that hers is the predatory sex and that she sets the level and tone of all relationships with her men.

She is the head of the family. But all this is true only so far as the woman maintains the dignity of her role. Once she gives in to her male and comes down to his immature level of physical power and lesser sense of responsibility she can never really regain her true position no matter how much she may scold in maternal fashion.

In the mad scramble for a man that our culture, with its disproportionate number of females, makes necessary, she often makes this surrender even before she is married.

Family Conflicts

HOW can the family function as an equalitarian unit in the face of such basic incompatibility between the two sexes? Its conflicts and tensions are passed on from gen-

eration to generation so that the family is always in a precarious state. It can not work perfectly because of its own limitations.

Furthermore, nothing has been said about individual personality traits, and all reference to sin has been omitted. Obviously, these factors only increase the family problem. This analysis leaves room for only one solution: the Grace of God.

In the past when there has been religion the family has survived, despite the structural tensions and incompatibilities that existed within itself. But in the present, we are faced with the absence of religion in the family relationship on a scale that has never before existed. This fact is the indication that the family is entering a stage of serious decay. It will always have its problems but this time it has discarded the only tried means of solution. Its irreligion is the reason for our uneasy concern.

The Discussion

Members

MOTHER—M

FATHER—F

COLLEGE STUDENT—CS

HIGH SCHOOL TEACHER—T

FAMILY CASE WORKER—FW

PSYCHIATRIC SOCIAL WORKER—PW

AUTHOR—A

All are Episcopalians

M:—It seems to me members of the family have to work together. That is a necessity in order to get anywhere at all.

FW:—This is a gloomy point of view of the family. I feel more hopeful about the future of family life but I admit there is a lack of religion in families today.

F:—I agree with the conclusion but am thrown by this clinical study of the family. I wasn't aware that all these things are true. It all makes sense but if the ordinary couple were asked, they would not be able to break it down in this fashion. We do live a competitive family life and it even starts with the children. Many of these things tend to draw families apart. Mothers and fathers take off because they have things to do. Some are civic minded and believe they should make a contribution to society. But when it is overdone stress is

built up in the family. Also, members of the family feel they need outside activity for their own development.

What can happen, as a result, is selfishness in individual members of the family. Baby sitters are not a substitute for parents who too often, because of their selfishness, may not realize this. Selfishness is a result of many things. Where religion is lacking selfishness can flourish.

CS:—I disagree with this paper on three points. (1) I disagree that the family is in a state of decay. That there is lessening of inner unity. (2) The statement that "there are no problem children—only problem parents" has become a cliché. (3) I do not think the oedipus and electra complex can be applied all around to all boys and all girls.

PW:—Can external factors be excluded when examining the family? Cannot it be said that as our culture has developed there has been greater pressures brought to bear on the family from outside forces? For example, during the war it became necessary for the mother to assume the role of the father because of his absence from the home. Frequently she also had to go to work. However, as a result of these outside pressures many parents have forgotten the family as a unit. Each member has developed his own interests in clubs, TV, etc., forgetting the fun they could have together. Part of this fun of doing things together is reflected in their having given up going to church as a family.

F:—External factors are very important and must not be divorced from the internal factors.

FW:—Wonders whether family life is worse than it ever was before.

CS:—Has one real criticism of parents. Many parents do not allow children to learn responsibility which they cannot develop unless they are given a chance.

T:—From the point of view of the teacher there is a break down in family life if the child can be considered the product or result of family life. School children show no respect for authority or discipline. If one is to become a leader one must learn first to be a follower. If children do not learn respect for authority at home then it should be learned at school. However, the trend in the educational system has been to allow children "to be free." With such freedom, how can they learn respect for discipline and eventually become good leaders.

F:—Parents who are raised in another generation are so scared as a result of their own childhood experiences they have gone the other way.

CS:—Do we want the human race to go back and assume the role of a supreme ruler in the family?

A:—There should be a functional equality rather than a common equality. A truly democratic conception of equality is not where everybody is the same but where they complement each other. Each role is necessary to the other. I would be willing to change the description of the mother's role from "head of the family" to that of its foundation or stabilizer.

PW:—Our families lack unity because each member is so self-centered he doesn't give time to consideration of the other members.

M:—This is due to outside pressures.

PW:—To have a family existing in a "good" situation there should be more time spent by the family at home and a rationing of outside activities.

FW:—Many fathers get home late and haven't time to spend with their children.

PW:—It use to be that the mother regulated family time schedules during the week while the father planned time with his wife and children over the weekend.

F:—Now neither parent can give that extra time to the family.

A:—One should start with the situation as it exists and one finds with the human situation there are certain incompatibilities and tensions which exist no matter what is done externally about them. From these facts one must come to the conclusion that humanly speaking we need help to make these things work. God must come in or else all things will break down. Religion would give some restraint.

CS:—How can this be done? Here social workers, psychiatrists, etc., can help by interpreting to the family their need so they will accept religion and the family situation improve.

F:—We want everything today to be done in quick time but there is no form of religion that will take effect immediately. If a person would say "I will go to church every Sunday for the next twenty or thirty Sundays," I have faith that in that time something will take hold. But people will not discipline themselves to do something that does not bring

immediate results. You hear of many people going to hear a popular preacher but they are being entertained. They are not actually participating.

PW:—The church has to do something about the situation but the church has not kept up with secular progress. There has been, on the part of many priests, an attitude of "Here it is—come and get it," rather than good teaching. Good teaching which is sound and applicable to the patterns of both children and adults patterns of living will give everyone a good reason for going to church.

T:—Couples are marrying earlier in life and assuming obligations at ages when they should be enjoying freedom, good times, and courtship. When their children are young, parents realize what they have missed and then seek their own pleasures. They shift their responsibilities to the shoulders of others, neglect their children, with the result that their children are allowed to shift for themselves. The children follow the example of their parents. They begin to have lack of respect for anything except their own pleasures.

CS:—Children resent that kind of authority which is given by those parents who demand respect. It is important for the parent to teach respect for their "word." This can be accepted by children and is important for all their later relationships.

M:—In many instances mothers and fathers are afraid of their children.

F:—Afraid of what! That they will raise neurotics? We suffer from too little knowledge about facts which are gained from popular magazines with the result we are afraid of producing neurosis in our children.

CS:—The church should assume responsibility and teach children to question things they are being taught. By the time one is ready for college you are taught to question. Prior to this the family and the church has frequently been negligent in encouraging children to question or in meeting their questions.

M:—Answering the questions of children is one of the most difficult tasks that a parent has to do.

A:—This is as good a place as any to stop our discussion. We could go on indefinitely but our discussion is not intended to be either complete or exhaustive. We have merely provided an introduction and that is all we were asked to do. Thank you all very much.

How of Christianity

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

THE skills and achievements of life are not given for the asking. They are the fruits of hard work. Watch a figure skater at various stages in his development. There was that day when he had little more than a desire. With wobbly ankles and fading enthusiasm he saw what a difficult task he had chosen. Then came weeks of conditioning, of self-discipline and instruction, with occasional flashes of brilliance. Finally there was to come the day of accomplishment.

The Christian life, while it is the gift of God, comes to a man—not as some free thing to be had merely for the asking. In the fullest sense, it is the fruit of hard work. This is the reason so many turn away disappointed, too busy or too superficial or too casual to make an effort.

The Christian life begins with a desire. Men were called to be disciples. Of the considerable number who were attracted to Christ, only twelve chose to remain. They soon found that simply to be followers or listeners was not enough. If they were to make anything constructive of this discipleship they must submit to a discipline.

They were words of practical common sense—"He who would come after me let him deny himself . . ." It was because of this discipline of personal desires and hopes that a man like Peter was capable of such flashes of insight as he demonstrated the day he said of our Lord, "Thou art the Christ, the Son of the Living God." Yet this utterance, noble as it was, could have little bearing on the future until it was embodied in character through consistent faith.

Meanwhile there was to be many a rebuke; there were to be those shattering moments of denial. This is the hard part—the discipline—the denial of self, the taking of the cross. But there comes a day when those fleeting moments of vision are to coagulate into a faith—when the trained will is to be fashioned by the grace of God into Christian character. These are the degrees or steps in the "How" of Christianity.

They are offered to us as instructions in the invitation we hear so often. "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and

intend to lead a new life following the commandments of God and walking from henceforth in his holy ways . . ." They are our hope for Christian living—a desire, a discipline, a character.

Bread On the Waters

By William P. Barnds

Rector of St. James, South Bend

WE DO not always know how far our influence either for good or evil may extend. One life touches another, and that life touches still another, even from generation to generation. Most of us have some ideas and attitudes which have been handed down to us from a long line of forebears.

We may think our efforts for good are not very productive. We do not see quick results. In the economy of God, however, nothing seems to be lost. In Ecclesiastes 11:1 we read "Cast thy bread upon the waters; for thou shalt find it after many days."

Life has a way frequently of meeting us in much the same way we meet it. If we are hopeful, our hopes will often be justified. If we are pessimistic, life comes back to us in that mood. Have faith that God will use and bless our efforts for his sake, in his own way and time.

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GEORGE H. MACMURRAY—Book Editor

The Easter Book, by Francis X. Weiser. Harcourt Brace. \$3.00

An amiable, wise, and tolerant book, full of pleasant scholarship. Here is the surprising history of pretzels, from a Lent austerity bread bent into the shape of praying arms (bracelli) into a cocktail party thirst-inducer; and a dozen other unique and delightful revelations. The reader rejoices in Fr. Weiser's knowledge and interest in Protestant art, hymnody, and music. One could wish he had spent less time on ancient fertility rites of Spring, which have now become flirtation customs in some European countries, but have not survived in America.

The two best books for the busy parish parson to read to prepare his mind for the joy of Easter (which he has to do during Paschiontide) are this one, and Alan W. Watt's excellent study. Inci-

dentally, the three best books to do the same for him for Christmas are *Four Thousand Years of Christmas*; and the Christmas anthology by Hesseltine and Lewis; and *The Christmas Book* by this same Fr. Weiser. This reviewer would be grateful for additions to this list.

—Hugh McCandless

The Church We Love by Wilbur La Roe, Abingdon. \$1.25

Written by a layman whose sincerity and devotion are obvious there is much about this book that is helpful—even if there is little that is original. Perhaps the best chapter is *Our Ministers*, which is a fair and often revealing estimate of what is expected of the clergyman. What is tragically lacking in the book is any consciousness of the desperate struggle that is going on in the world between the forces of good and evil to claim man's soul; social awareness is almost completely ab-

sent. One is fearful that this may be typical of the average layman in his failure to connect up his religion with the problems that beset him. One can only wonder where the responsibility lies for this: with the clergy?

—Joseph H. Titus

The Fundamentals of World Peace, by A. Hamer Hall. Philosophical Library. \$3.00

A small volume (112 pp.), loosely organized and somewhat an *omnium gatherum* of notes and ideas, this book attempts to challenge the reigning cynical idea, as seen in George Kennan's writings and others, that power politics is the correct principle of international relations. Hall denies that the standards of human morality cannot be applied to nations as they are to persons. The fundamental "laws of being" he believes are "directly" revealed to each man as an individual, as well as revealed in scripture, and eight "foundation stones" of group morality may be drawn up from the Bible and literature of political idealism.

—Joseph Fletcher

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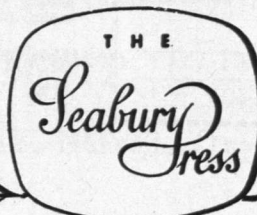
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What has man tried to do to God's kingdom? He has institutionalized it, found it profitable, even enjoyable, soothing to his nerves and selfish inclinations; he will go to any length not to lose it. Our Lord said "He that loses his life for my sake 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.

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CHRISTIANS SUFFER IN PAKISTAN

★ Christian leaders are worried about the economic plight of their followers in Pakistan, especially in the rural Punjab and Baluchistan.

Conditions among Christians in certain areas are described as appalling. Some leaders have expressed fear that widespread poverty and unemployment might bring about mass migration from Pakistan or conversion of the Christian poor to Islam.

Zaffar Iqbal Zaffar, president of the Christian Zamindara League, has demanded that the government of this Moslem land set up a minorities board with wide powers to investigate and recommend measures to improve the condition of Christians in the Punjab. He said the economic status of Christians in this area had deteriorated so much recently that many persons faced starvation. Local authorities are apathetic and inclined to tell the Christians to leave if they are dissatisfied, he added.

Joshua Fazal Din, prominent Christian lawyer said the government had taken steps to improve the desperate conditions that existed in 1947 and 1948. But because of the intrigues of lower-ranking officials, especially on the local level, benefits promised by the government have been reduced to five or ten per cent of the promised total, he declared. Economic distress, said Mr. Fazazl Din, "may result in Christians becoming Moslems."

The difficulties of many rural Christians stem from the post-war partition of India and the establishment of Pakistan as an independent nation. Before the partition, a large segment of the backward scheduled castes had embraced Christianity. Poor and illiterate, these

people labored on land owned by Hindus and Sikhs. With the partition, almost all the Hindu and Sikh landlords left Pakistan and their land was broken up in small pieces and distributed to Moslem refugees from India. Land holdings were so small they could no longer provide jobs for hired labor and thousands of Christians were thrown out of work.

In addition, some 10,000 Christians migrated to Pakistan immediately after the partition. A recent mass-meeting of Christians at Rawalpindi criticized the authorities for ignoring the Christian refugees while making plans to resettle uprooted Moslems. A resolution adopted at the meeting said none of the 10,000 Christians had been rehabilitated yet.

A basic cause of suffering, and one that affects not only the Christian population, is the loss of arable land in the Punjab and Baluchistan because of erosion. Eight million acres have been rendered unfit for cultivation by erosive action. Land hunger has produced occasional minor squabbles between Moslems and Christian refugees.

PROTESTANT RALLY IN LEIPZIG

★ The government of East Germany has given permission for a rally of Protestant laymen in Leipzig in July. Church leaders have agreed to refrain from statements or actions which support the European defense policy of the West German government. It is the first time since the war that the annual rally will be held in East Germany.

LUTHERAN ELECTED IN INDIA

★ The Rev. Richard Lipp, Lutheran, has been elected bishop of Kerala to succeed Bishop Thomas Smith, Anglican. He is the first Lutheran to be made a bishop since the South India Church was formed through a merger of Anglican, Congregational, Methodist, Presbyterian and Reformed Churches.

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LEWIS DECLINES COLORADO

★ Bishop Lewis of Nevada has declined his election as co-adjutor of Colorado. His letter stated: "It is a solemn and difficult thing to question the choice of so earnest and prayerful a convention, made in unity and conveyed with enthusiasm. I can only claim the right to deny that choice because I am charged with a responsibility with which you are not immediately concerned."

Another election will be held when the regular convention meets in Denver, May 18-20.

WORKER-PRIEST IS WARNED

★ The first official public warning to any of the recalcitrant worker-priests was issued by Cardinal Gerlier of Lyon who censured a priest for running for a labor union office. The cardinal threatened to impose "spiritual sanctions" on Father Goutteborge who was elected a general secretary of the General Confederation of Workers, said to be Communist dominated.

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The priest announced publicly that he had agreed to stand as a candidate, and his election came a week after the March 1 deadline for all worker-priests to quit their full time jobs and end all temporal activities.

SAMUEL CAVERT IS HONORED

★ Samuel McCrea Cavert, former general secretary of the National Council of Churches, was honored at a dinner marking his thirty-five years of service to cooperative Christianity.

The dinner was attended by 400 Church leaders, who heard Cavert described as a major architect of the National and World Council of Churches.

A highlight of the occasion was the announcement of Bishop Sherrill, first president of the National Council, that a fund of \$22,740 had been con-

tributed by anonymous givers which will go into the Council's treasury to be drawn upon as Dr. and Mrs. Cavert wish.

Cavert retired from the Council post in February to be the top executive in the U. S. of the World Council of Churches.

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Wed. 10:30; Fri. 7:30.

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The Rev. Glen E. McCutcheon, Ass't
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munion, 8:15. Service and Address, 7:30.
Thursday, Holy Communion 9:30. Fri-
day, Holy Communion, 7.

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Wednesday, 8 p. m. Easter Day-Holy
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day 9. Confession, Sat. 5-6.

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day preaching services. Wed., 5:30 p. m.,
Preaching service. Thurs., Holy Com-
munion 10:30 a. m. and 12:30 p. m.

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Lafayette Square
The Rev. C. Leslie Glenn, Rector
The Rev. Frank R. Wilson, Ass't
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BACKFIRE

MRS. FRANK W. DARLING
Churchwoman of Hampton, Va.

I am much interested in women's place in the Church which was reported from Los Angeles recently in the Witness.

I am very old. Had an adult Bible class of men and women in St. John's here for forty years. I have worked at everything in the Church, especially Christian education and the Auxiliary. Have had the Witness since it was founded by the late Bishop Johnson.

In my Bible class the women all worked but I insisted that the men hold offices. My experience has been that if you give a man a job he comes pretty near doing it. Do not take his first refusal—too busy—no time. He'll come around and work for the Church. He can get off to attend Rotary conventions, etc., so he can get off for Church meeting too. He will do his part if the Church insists.

Give the job to the women and the men say, "Fine, that relieves me."

Instead of reducing the jobs for men about a church, make jobs for them. I was at it until I got too old and the men loved it. Young fathers love to teach in Sunday school for instance.

It is not a question of the women not being qualified—they are of course. But the women in a parish generally keep busy and they know also how to keep the men busy. But don't let the women let the men know that the women know the men like to work. Just keep them busy and they will be interested. It's a compliment to the women the more men there are working in the Church.

The Church needs the men's money. The Church needs the men's business ideals.

Don't let the Church be the result of one poor over-worked rector's ideas but a real live, going affair using all the knowledge that every member possesses, men or women.

Someone can bring this before your readers better than I can—but keep the men working. Women will work anyway and their knowledge will filter through the Church.

LOUIS ZIEMANN
Layman of Rome, N. Y.

I am a reader of your excellent paper and I must say that you have excellent articles in them. The one recently on the Divinity of Christ

by the Rev. Theodore P. Ferris was very good and could be grasped by the ordinary layman.

The article Infallible Fallacies by the Rev. Lloyd G. Gillmett should be read by all members of our Church. It should be not only read but inwardly digested. Then one could intelligently answer our Roman Catholic friends when they claim to be The Church—the only true Church.

ANDREW J. READ

Layman of Melrose, Mass.

It can happen here. It has happened to the Protestant Indians of Jemez Pueblo of New Mexico. In 1952 the Protestant Indians alleged, among other things, that they were threatened with the loss of their birthrights: homes, personal property, the right to share in the community work, and the use of the community cemetery for the burial of their dead—if they did not accept the religion of the Roman Catholic majority.

Ninety Protestant Indians have brought suit against Governor Juan Luis Pecos and members of the Council, seeking the courts protection under the first and fourteenth amendments of the Constitution, the Kearney Code and the Treaty of

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Guadalupe granting freedom of religion to all Indians in the Pueblos.

The case has not been fully settled as yet but American Protestants have organized to obtain full justice to all Indians.

So, the Spanish brand of freedom of religion is seeking to prevail in the USA too. Shall we continue to sleep?

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