

APRIL 15, 1954



"JESUS CHRIST IS RISEN TODAY" Canterbury Cathedral Choir Rehearses for Easter

THE CHURCH AND MILITARY TRAINING

SERVICES IN LENT

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

11-2th 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. Wkdys 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 Com-munion, 12. Wednesdays: Healing Serv-ice, 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 11a.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, 1210. 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 Prover, 5.

> COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL New York

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

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Chelsea Square, 9th Are. & 20th St. New Yoak Daily Morning Prayer and Holy Com-men'on, 7; Cho Evensong, 6.

GRACE CHURCH Mathewson and Westminster Sts. PROVIDENCE, R. |.

The Rev. Clarence H. Horner, D.D.,

The Rev. Clarence H. Horner, D.D., Sector Sunday: H. C., 8 and 9 a. m; Church School, 9:30 and 11; Morning Praver and Sermon (H. C. first Sunday) 11; V. P. F., 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. J. I. Blair Larned, Bishop The Verv 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 Rev. A. Attenborough, B.D., Ass't. Rector The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing H. Alexander Matthews, Mus.D., Organist Sunday: 9 and 11 a.m., 7:30 p.m. Weekdays: Tues., Wed., Thurs., Fri., 12:30-12:55 p.m. Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m. CHRIST CHURCH IN PHILADELPHIA 2nd Street above Market Where the Protestant Episcopal Church was Founded Rev. E. A. de Bordenave, Rector Rev. William Eckman, Assistant Sunday Services 9 and 11. Noonday Prayers Weekdays.

Church Open Daily 9 to 5. ST. PAUL'S CATHEDRAL Oklahoma, City, Okla. Very Rev. John S. Willey, Dean Sunday: H. C. 8, 11 first S.; Church School, 10:50; M. P. 11. Weekday: Thurs. 10. Other services as announced.

SERVICES IN 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 Praver; 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. 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 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 Pravers 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-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 Sufeton 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.

The WITNESS

FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Superior of Religious Order Writes of African Work

STORY OF THE WEEK

CHURCH ALMOST ALONE IN SEEKING TO BREAK THE BARRIERS OF PREJUDICE

By Trevor Huddleston

Superior, Community of the Resurrection, Johannesburg, South Africa

* An African boy, thirteen years old, came to my office the other day. Rather hesitatingly, he began to talk about his ambitions. Ever since he was a kid, he wanted to be a trumpeter, he said, and the other day he saw such a wonderful film-it was all about a boy who had the same ambition.

Hugh lives in Alexandra Township, a sprawling slum of seventy thousand people on the outskirts of Johannesburg. Here he is in my office, with his ambitions-what are we to do with them?

In South Africa today we are in the midst of a revolution which is terribly important not only to South Africa. Put very simply, it is this: How are the nine million African natives and the two-and-a-half million South African whites to learn to live together and to work together for the future of their own country?

One of the effects of this revolution is a color problem. Alexandra Township, where Hugh lives, is an outward sign of what is going on. These seventy thousand people are

part of the labor force of Johannesburg. They, not the gold beneath its streets, are the true wealth of the city. But they live in shacks and hovels; two out of every three of their children cannot get into school because there are no schools for them. A vast percentage of babies die through malnutrition and, in fact, these people are nobody's business — well, that is not quite true-there is a conscience in Johannesburg, as elsewhere in South Africa, and the churches and various voluntary bodies have to appeal to that conscience to get anything done, because as yet the fires of prejudice burn too brightly for the state itself to co much about it.

Frustration

I have given you the story of Hugh not because it is unusual but because it is typical of that element which is common to nearly all our problems. It can be described in one word: frustration. This is what I mean: you see in every location and township. - the places set apart for native occupation in urban areas-hundreds of children in the streets who ought to be in school. And you know that your particular church has not the resources to build that

school, and that probably for many years no official body will do so.

You know in your heart that these kids will have to be heroic in character if they are not to become "totsies," gangsters. To see thousands of kids who need a good square meal, but food is expensive and their parents are unable to provide it. All you can do, if you beg very hard, is to give a cup of milk and some bread and peanut butter to a few hundred of them each day.

Or you find talented children like Hugh who have great ambitions, musical, artistic, cultural, professional, with very little, if any hope of fulfillment. From our Mission High School every year the boys who ought to be going to medical or to law school, or to engineering academy, in fact end up in some white man's office where they make tea for the boss. This is what I mean by "frustration."

This revolution that I am talking about has vast economic significances. The one which effects the black man is the cheap labor policy. For the vast majority of the wage earners both husband and wife have to struggle hard just to keep a home in being. There is nothing left for the true education of the family. This economic factor is susceptible to change, but it is not likely to be changed so long as the white man insists on a position of privilege and prevents the black man from using his natural talents, skills and abilities. In other words, the problem exists not only in an economic factor, there is also fear of the white employer that the black employee might take his job. There is an element of fairness in competition, but that element is lacking in South Africa because the policy of white supremacy has inevitably the policy of suppression as its complement.

Church Work

The churches in South Africa are still shouldering the great majority of works of mercy if you can include such things as education in that category. Nearly every school is a mission school, social services are largely run by voluntary agencies,—mission or otherwise. It would be true to say that especially in the cities, the only kind of community into which the African can be integrated, is the Christian community.

Of course, no missionary body could shoulder this colossal burden without state aid. the last twenty years, In through great pressure, the South African government has been forced to make its contribution. Last year, for instance, about twenty million dollars were spent for the education of its African children. Nevertheless it remains true that the initiative, and to a very large extent the control of these matters, rests with the churches and with groups of well-wishing individuals of various faiths. It is a significant factor that the Jewish community in Johannesburg, which is strong in numbers, contributes very handsomely to the work of the Christian mission.

What are the practical steps being taken to meet some of these vast human problems, or, to return to our original theme, how can kids like Hugh realize themselves as persons in the fullest sense of the word? We have to realize that our work is but a drop in the ocean of actual need, only a pointer towards what ought to be. In Johannesburg (Sophiatown, also a township for natives), we have our nursery schools in which about 800 children of the age group one and a half to seven years are given three meals a day, are taught hygiene, responsibility, and selfreliance. Every year we turn away hundreds of children for lack of accommodations and thousands just don't apply because they know it's hopeless.

We have our primary schools just big enough to provide accommodation for one-third of the child population and which, because of the economic factor, show an appalling wastage. Children have to go to work to supplement the family income before they have completed their elementary school-There is no such thing ing. as compulsory education for native children in South Africa. In fact, you can describe the educational set-up as a pyramid which very rapidly tapers as you get near the higher grades.

Feeding Scheme

Then, we have our African Children Feeding Scheme, a voluntary effort in which whites and blacks cooperate. We need-but don't have it-about \$30,000 a year to feed five thousand children daily on a cup of milk and a slice of bread with peanut butter, in many cases their only daily meal. We are proud of the fact that our administrative costs are the lowest of any such society in South Africa, namely about $2\frac{1}{2}\%$. All our workers give their services!

We have a home, the only one of its kind in South Africa, for unmarried mothers and their babies. There is great need to instruct and educate these young women, but it is not an easy thing to appeal for their home in a country where racial prejudice is so strong. Yet it is something which stands for the compassion of Christ in a pitiless society. We need so much for this place, clothes for mothers and infants, bed linens, equipment, money for food!

Then there are our mission hospitals, all over the country, state-aided, for drugs are so expensive, but like the schools throughout the ages, the special care of the Christian churches. It has to be remembered always that the church in South Africa has been the pioneer of practically all native welfare services. Particularly this is true of hospitalization in the rural areas. It is generally admitted that hospital facilities in country districts are terribly inade-Nevertheless there quate. would be no facilities at all had it not been for the missionary bodies. In this field it is most important to realize that the church is alive to a very real challenge. All hospitilization must be first class, the church cannot lay herself open to the reproach of providing the second rate or the mediocre either in personnel or in facilities. But this again is a tremendous burden on the few within South Africa who support such works.

We get our support as every other group working under great stress and pressure would go about it. In addition to the usual funds - raising functions such as bazaars, fetes, Christmas fairs, etc., we are sometimes lucky enough to get a film premiere, and we now venture into such — for clergymen --- "un-orthodox" ways as fashion shows and horse shows. We must remember, however, that the total European population in South Africa is only just over two million and of that number more than half belong

to the Dutch Reformed Church. Our European Anglican community is far less than half the remainder. Therefore our appeal to church people in this country is limited by the mere fact of numbers.

We raise our voice and look to the outside world for help. There is a compelling reason why American Christians should be interested: Christian democratic ideals, human rights, whatever we like to call such standards and values, as we uphold, these are the concern of the whole of Christendom. Today more than ever before, when it is recognized that the clash of color is one of the major issues confronting the future of mankind, South Africa should have a prior claim on the Christian conscience throughout the world.

There are many ways of looking at the missionary endeavor of the Church of Christ and thousands of volumes have been written on the subject. But when you get down to it, the basic cause of all such endeavor is the urgent and imperious need to make it possible for all men everywhere to fulfill their destiny as the children of God where such artificial and evil frustrations arise through color prejudice and the like.

The Church must hark back to this truth on which the whole Gospel rests. Because God became man, therefore all men everywhere have an inherent dignity. It is the beauty of the universal Church to see that this dignity is realized.

Hugh, in the slum alley of Alexandra Township, is the person we are working for and who needs your help and his trumpet is the symbol of something of infinite worth.

Checks made payable to The Witness and sent to Tunkhannock, Pa., will be forwarded to Fr. Huddleston through Canon John Collins of St. Paul's Cathedral, London.

Price Reports on Visit To Bases in Germany

* Returning from a two months preaching mission to the air force installations in Germany, the Rev. Alfred W. Price, rector of St. Stephen's Church, Philadelphia, reports in glowing terms his impressions of U.S. armed forces personnel abroad, the job they are doing, the conditions they face and the great missionary opportunity offered to the chaplaincy in winning the unchurched numbers to loyalty to Christ and his Church. He writes:

We are living today in a military economy and as a result of the vast change which has taken place in the national life, the pattern of daily living for millions of our young people is radically different from what it was a few years ago. Approximately 3,600,000 Americans are today in military service. Every boy born during the next 25 years will spend at least two years in the armed forces. About the same number leave. There are a million more young men in the armed forces today than there are in all the institutions of higher education. It is estimated that in the two decades between 1941 and 1961 26,000,000 men will have gone in and out of the armed forces.

These millions of young people are away from their homes, schools, churches and all their normal associations. They are facing loneliness, insecurity and uncertainty about their future. They are exposed to greater moral temptations than at home.

The responsibility of the Churches in the situation is manifold. They must give strong backing—both in spiritual support and in personnel —to the chaplains in the armed forces.

I was very much impressed by the consecration of the chaplains, by their great zeal in helping the men solve their personal problems, and by the wide co-operation and support they receive from the air force command. The respected place of the chaplaincy today is in marked contrast with its reception in World War I. I had an opportunity to observe the latter situation when I served as a private in the marines in The chaplain's min-France. istry is no longer a limited ministry to men; now he serves them and their families. All the air force bases I visited in Germany had flourishing Sunday Schools.

The growing awareness in military leaders of the spiritual needs of the three and a half million men in the armed forces is most significant. The American Churches are presented with a very special challenge — a challenge that every denomination is rallying to meet.

I want to say very definitely that I saw no evidence of low morale. In all the installations that I visited I found the men had a vivid sense of their mission. The officers and men were interested and responsive to my visit and enthusiastic to the efforts which the chaplains are making. The mission services were extremely well attended.

I share the feeling of most chaplains that I met that the teen-age boys should not be sent overseas. They are subected to all the temptations that go with being away from home and living with a group of young people freed, in many cases for the first time, from parental and home influences. Like the rest of the population of the United States, over half of these youngsters owe no allegiance to any religious body.

Herein lies a tremendous missionary opportunity offered to the chaplaincy in winning the unchurched numbers to lovalty to Christ and his Church. There is need of fifty Episcopal chaplains in the armed forces to fill our guota. There are 115 Episcopal chaplains now on active duty. There are approximately 3,000 chaplains in the armed forces. Our Church must provide many of our best younger ministers for the chaplaincy for it is one of the most startegic forms of the Christian ministry today.

The relationship between the air force representatives and the civilian population of Germany is excellent. Since the new regulations have been established encouraging the G. I.'s to wear civilian clothes when off duty, there is more fraternization with the educated Germans. The middle class Germans seem to fight shy of uniforms. In one base I visited there were more invitations to fine German families than there were airmen available. Ever so many German civilians referred with enthusiasm and gratitude to the presence of the air force.

I was deeply impressed by the enormous potential for the resurgence of spiritual values among the German people who are still confused after decades of propaganda. The most enduring contribution America can make to German freedom is to aid in the reconstruction of Churches. Forty-five percent of all German Churches were shattered by our bombers and artillery.

Too high praise cannot be paid to the airmen for the orphanages and nutrition centers they support. Their tremendous generosity will leave its mark on Germany for many years. They have planted seeds of good will and Christian kindness that will never be uprooted.

CONFERENCE ON MINISTRY

★ A conference on the ministry is to be held April 23-25 at C a m b r i d g e Seminary. Charles W. F. Smith, acting dean in the absence of Dean Taylor, is to speak on the practice of the ministry. There will also be a panel on "Why I chose the ministry" in which students of the school are to take part.

CONFERENCE ON PUERTO RICO

★ Six dioceses of the Church in the New York area will tackle the problems surrounding the Church's work in Puerto Rico at an all-day conference on Friday, April 23.

Bishops, archdeacons, clergymen, rectors and representatives of diocesan departments in the area will meet at St. Bartholemew's, New York, to discuss the questions of separate congregations, language barriers, native Church leadership, and interdenominational cooperation in Puerto Rico. The conference is sponsored jointly by the department of social relations and the home department of the National Council.

Principle discussion leaders

at the event will include Bishop Donegan of New York, who recently returned from a trip to Puerto Rico; Bishop Boynton, presently suffragan bishop of New York and formerly bishop coadjutor of Puerto Rico; and Mr. Joseph Monserrat, director of the migration division for the government of Puerto Rico.

VELDE FINDS OPPOSITION

★ Congressman Harold Velde, chairman of the Un-American Activities Committee, in seeking renomination in his Illinois district, is finding the going tough. A pamphlet has been widely circulated by private citizens condemning the investigation of clergymen. Featured in the pamphlet is a quotation by Velde's Methodist pastor, the Rev. Joseph H. Albrecht, in which he says: "I consider it a tragic thing to have Representative Velde suggest such activity for his committee, if he has done so."

Opposing Velde is Robert H. Allison, a member of the Illinois legislature for twenty years. He was formerly a miner and lost an arm in a mine accident. He later graduated from two colleges and is now a lawyer. He is being strongly supported by labor forces.

In spite of having but one arm he was a football and baseball star both in high school and college.

VIRGINIA SCHOOL BUILDS

★ Construction of a headmasters house as a memorial to Bishop Jett is under way at Virginia Episcopal School, Lynchburg. Bishop Jett was the first rector of the school, serving until he was made a bishop in 1920.

The cost of the house will be \$40,000 which is now being raised.

EDITORIALS

Perils of Piety

A^S THE Church again approaches the end of the Lenten season, it seems a profitable thing for each one of her members to recall the fantastic parable of the Master about the expelled demon who returned to the soul he had once lived in and found it clean and wellfurnished, but empty. "Then," the parable continues, "he taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first."

The very weirdness of the parable makes its meaning crystal clear. The vacant, self-absorbed soul is the damned soul. We earnest Christians have been properly concerned in this penitential season to locate our besetting sins and, with God's help, through his Church, to drive them out of our characters. But we rest content only at our peril. For the peril of mere piety is very real. We must fill our cleansed characters at once with active Christian service, which means a constant, fruitful fellowship with other sinners who, like ourselves, are growing souls. Whether they, and we, shall grow souls in the image and likeness of Christ depends on the transforming power of God channeled through human friendship. The vital fact of our Lord's Presence is not confined to the sacrament of his Body and Blood, but is a contagious reality in all genuine friendships.

We will also do well to remember that human souls, like plants and animals, cannot grow in a poisonous atmosphere and environment. As the prevailing atmosphere in today's world is tragically compounded of the deadly elements of fear, falsehood, force and threats of force, it is manifestly our duty and privilege to help cleanse the air we breathe of these poisonous factors which militate viciously against human souls attaining that abundant life which our Lord willed for his children.

This means, of course, that it is our duty as individuals, as groups and as the Church of Christ, to make our influence felt upon our political representatives whose solemn task it

is to determine in great measure the quality of the atmosphere in which men and women shall live and struggle to grow souls worthy of the humanity our Lord has redeemed.

It is a costly and hazardous thing today to bear witness for peace, for reconciliation and for the practical power of persistent love to cast out fear. But we shall not forget, surely, that it was a costlier and more hazardous task which our Lord undertook in his Incarnation, as Good Friday is at hand to show us.

How Silly Can We Get?

A ND the answer is "Very", with the end not yet. We test Hell-bombs in Japanese fishing waters so that fishermen are burned and fish made radioactive. Then when the head of the British government expresses his concern, the President of the United States, according to newspapers, tells him to mind his own business. The net result at this writing is that we have put Sir Winston Churchill so much on the spot that he has to spend his time in Parliament, not defending his own government, but apologizing for ours.

And what are people of other lands to think of us when we deny a passport to one of the foremost playwrights of this generation, Arthur Miller? Invited to Belgium for the premiere of his latest play, The Crucible, the state department said no with the charge that he is a communist sympathizer.

Miller promptly denied it, but quickly added: "That I am opposed to much of what passes for American domestic and foreign policy is certainly true. However, in this particular instance, the issue would seem to be whether, in the struggle for men's minds, the presence on foreign soil of one Arthur Miller is likely to damage the prestige or interests of the United States."

After telling reporters that he loved the United States, he said: "I know that my works are a credit to this nation, and I daresay they will endure longer than the McCarran Act. It is even possible that through my plays, which have been produced in every theatre in Europe, I have made more friends for American culture than the state department. Certainly I have made fewer enemies, but that isn't very difficult."

Well, there isn't much that a little paper like The Witness can do about our stupidities. But we would like to tell our overseas friends that we, and a lot of others, are as ashamed of them as is Mr. Miller.

Further, we grimly hang on to the hope that some day this country of ours will return to sanity.

THE CHURCH AND MILITARY TRAINING

WHEN, this past January, Secretary Dulles set forth in a speech the "new look" in our foreign policy he made imperative a drastic revision of any consideration of military training. The former and traditional strategy of "meeting aggression by direct and local opposition" is to be abandoned as a method of deterring or limiting war. Hencefore this nation will depend on mass bombing to retaliate instantly, "by means and in places of our choosing," according to his statement.

Mr. Dulles' position is far from clear, involving as it does many questions as yet unanswered. Are we to conclude that if war should be resumed by the North Koreans with their Chinese allies we shall immediately drop atomic bombs? If so, where? On Korea or China or Russia or on all three? Aside from the extremely dubious military value of bombing China with its tremendous area and lack of concentration of military installations and industries, what would be the moral effect on the world? Especially what would be the effect on the neutral East if thousands if not millions of Chinese civilians were slaughtered without warning?

Should Russia, following its old pattern of "non-military" assimilation succeed in forcing Greece, let us say, into its orbit, shall we promptly drop bombs on Moscow? If so, it is hard to see how we and our allies in Europe could escape as prompt reprisal and World War III with its indescribable horrors would be on. Mr. Dulles' threat might have had a deterrent effect when we alone had the atomic bomb; surely it is a less powerful argument now.

The issue is further complicated by Pres. Eisenhower's statement that he would not wage war without the consent of Congress. What, then, becomes of "retaliate instantly"? Would our enemies wait patiently while Congress debates? The success of the above policy deBy Joseph H. Titus

Rector of Grace Church, Jamaica, N. Y.

pends on not days or even hours but on moments.

If this is irrevocably the new Pentagon plan then the accepted idea of military training must be scrapped forthwith. Not schooled, mass soldiery but highly skilled technicians, scientists, experts in bomb warfare will be needed in increasing numbers and at once. One must present this contemporary background even though one cannot be sure that Secy. Dulles' decision is final; isn't it true that "all is fair in war"?

Perhaps the best way to consider military training as it is commonly conceived is to discuss it in its most specific form first-the ever recurrent and always defeated proposition for universal military training. The advantages set forth for UMT in the report of the President's commission appointed to consider this are briefly as follows. UMT would shorten the time to mobilize an effective force; it would provide intensive specialized training and so save lives; it would improve the efficiency and quality of the regular forces in peace time; it would inculcate spiritual and moral ideals in support of American democracy; it would establish a pool of reserves for a crisis; it would help channel young men into educational fields important to defense; it would contribute to national unity; it would give greater military strength at less cost.

Bombing War

THERE is no space to try to answer these arguments for UMT in toto or in detail; they are presented as a spring-board to consider the broad aspects of military training. We have indicated how little the conventional type of training would avail in a bombing war. One is lead to doubt the rationality of any mass training as formerly practiced. Russia could easily outnumber us two or three to one in large trained groups. With the rapid advance of military science along all lines the training such men would receive would be quickly outmoded with consequent waste. The effects on our economy (the annual cost would be around four billion dollars) might be disastrous and not likely to be tolerated when retrenchment is the present government's order of the day. It would deplete our technical reserves; the last war caused tremendous shortages in research scientists and highly trained technicians. Contributory to this was, and would increasingly be, a disrupting of our educational systems by the syphoning off of actual and potential teachers. Similarly it would weaken our man power, dependent on a supply of rugged youth in both the industrial and agricultural forces of the country.

Other elements are equally serious; there are considerations in the social, moral and ethical realms that must be faced. Militarization and regimentation have been repugnant to Americans from our country's beginnings. As our founding fathers rightly feared, conscription once resorted to for anything more than an emergency would become a permanent feature of the nation. Many fled to this new land to escape just that.

What military training does to the minds and characters of individual youths is perhaps debatable; what is not debatable is that in general it breaks down moral restraints. An increasing lawlessness and delinquency are traceable to a military atmosphere.

How can we expect anything else when efficient destruction is the end and goal of successful training? To hold otherwise is to take the position that it is superior to the steadying influences of home and community during the adolescent period.

There is not space to discuss other aspects such as the deleterious effects on general educational facilities and failure of those in training to continue their studies after service. There is the possible danger too, in any scheme as wide-spread as UMT, of the drafting of women and conscription of labor.

Church Position

F^{INALLY}, the adoption of such a policy, as UMT would seriously damage the United States in the eyes of the world. Rightly or wrongly not only Russia but the other nations would be led to conclude that any such radical departure on our part would indicate either that we were actually expecting war or had given up all hopes of achieving peace.

Concluding that it would be far better to rely on our present system of a draft for emergencies which, as in the past, can be augmented, the National Council of the Churches of Christ in America, which comprises the overwhelming majority of the Protestant Communions, has come out strongly against it, stating that UMT is "not in accord with our heritage as a free nation under God permanently to recruit our youth." This position was endorsed by the National Council of Church Women, representing over ten million Protestant women, in even more vigorous terms. This group points the way to an alternative in stating that UMT "would have an unfortunate effect upon the work of the United Nations and the proposals for universal disarmament."

There can be no peace without law, and a world of "sovereign" nations, with each engaged madly in the race to find the most powerful means of destruction is, to put it mildly, a world of anarchy. There would seem to be no way to avoid this suicidal competition save through the strengthening of the United Nations by the development of an international police force.

That this may seem visionary to some is beside the point. The welding of the competing and mutually hostile colonies into the United States of America seemed no less visionary after the Revolutionary War—and history can offer any number of such examples. The question is not; is it visionary? It is much more urgent: what is the alternative?

For us, as Christians, the question has an inescapable exigency; we cannot consider it simply in the light of what is best for our particular country. All would agree with Sherman that war is hell, but not everyone is ready to accept the inevitable corollary that war, or even preparation for war, is sin. Not only our skins but our souls are involved. No one of us; arrogant militarist, high-minded patriot, pacifist or gentlest lady can escape the judgment of God for we are all involved in military action in one way or another. We cannot help but participate as long as we are members of society.

The world and man, then, being in large part depraved, can do naught else but choose the lesser of two evils, as he is constantly forced to do in other areas of life. That choice must be made in the military sphere with a full and responsible acceptance of Jesus' dictum that we who take the sword shall inevitably and to whatever degree perish by the sword. No amount of rationalization can enable us to escape than conclusion.

We can, however, use our minds and efforts to avoid an extreme; one such extreme would be the adoption of Universal Military Training, the "Triumph of the Melancholy Men" as it has been called. For UMT would only serve to intensify the inescapable evils attendant on training of whatever nature whose object is to destroy human life.

We are caught in a web of our own creating, but while we participate in evil we can do two things. We can admit to God our sinfulness and we can bend every effort to the realization of that day when men shall live in a world "suddenly gone sane."

It is our tragedy that we do too little of this latter. The United Nations, weak as it is, at least offers us a foundation on which to build. Its proclaimed ideal is to prevent conflict among nations. To implement that by moving with all our efforts toward the creation of a world governed by law is not only the answer to the evils which must result from military training, it is the one avenue open to possible peace among men.

The Discussion

Members

Market Analyst (MA) Doctor's Assistant (DA) Lawyer (L) Social Worker (SW) Housewife (H)

MA:—As a young idealist I was convinced of the validity of passive resistance but the actual threat of Nazism and Fascism and finally of Communism made me change my mind. There is no alternative but to meet force with force.

DA:—I am convinced that Christ taught passive resistance and expected his followers to practice it. If I didn't believe that, even if I cannot live up to it, I'd give up Christianity. But to make it work you have to be a dedicated, a thoroughly spiritual person; since we are obviously not, we have to find some other way. MA:—I believe that people are fit to govern themselves and that Christianity and democracy are so closely allied that you cannot have one without the other. This being so we, both as Christians and committed to democracy, must oppose totalitarianism in whatever form. The Church has not recognized this.

H:—As much as I hate UMT, for I have two sons and I recognize how it would interfere with their lives and their education, we have to be practical about the world situation. Otherwise we shall be consumed by our enemies.

MA:—We have had the draft since about 1939 but there have been frightful inequities. Look at Cohn; I don't think this sort of thing could happen under UMT. We would have a larger group in training and the time would be shorter also.

DA: — Isn't some modification possible? Couldn't inducements, such as educational opportunities, etc., be offered so that a voluntary process of enlistment would be successful? It would be more in accord with our democratic ideals and it would interfere less with our normal way of life.

SW:—Isn't that where your moral question comes in? I personally believe in limiting military training as much as possible and in not letting it get to the point where it becomes total. One of the lessons taught by the Korean conflict was that we could strike immediately. If you are going to fight I believe that air force is the best weapon, but the "new look" would seem to assure immediate retaliation on both sides.

MA:—Our history shows that we have almost never been the aggressors. Suppose Korea starts up again, or some similar incident, are we going to fight a whole series of little wars? Incidentally, I don't feel we ought to be in Indonesia for I am opposed to colonization as such. We must have suitable defense. What is the difference between the draft and UMT?

SW:—Once you establish UMT as a policy you are stuck with it. It goes far beyond the need for meeting an immediate emergency. One can foresee not war, not peace, but being committed to the brink of war for endless years.

L:—Another factor to be considered apart from the world situation, is what it will be doing to us. It may drastically alter our whole attitude toward life. Now we are living in a world in which each nation is a law unto itself. No one can tell us, or any other nation, how much force we should or should not have or when and under what circumstances we could use it.

H:—I think we should cooperate with other nations in insisting upon peace. Isn't that the function of the United Nations?

L:—That is its implied function, but the UN has absolutely no power at the present time, except as it is delegated to it by its members, to bring this about.

DA:—I think the UN is wonderful for it has the possibilities of growing as democracy grew in this country.

MA:—It is true that there is a startling correlation between the UN and the early days of our Constitution.

SW:—All this indicates that any discussion of UMT as opposed to the draft with the world situation unchanged is largely an academic question. As things are now we are going to have armies and wars.

DA:—There is to be an opportunity for a revision of the charter of the UN in 1955. Our state department is already making some preparations for that. If we could only work out some form of international police force then we might control war.

MA:—If there were any possible way of coexisting with other nations without military forces, for among other things the expense is increasingly unbearable, I would be for it. While it is essential we have the UN if only as a forum, at present it only represents power politics on a large scale. For instance, we have made the proposition to control atomic warfare partly through UN inspection of atomic plants, etc. So far Russia has turned it down; how are we going to prove to Russia that our way would be the democratic and Christian way?

L:—We certainly can't at the present. But it may be that the frightening demonstration of the Hell bombs, 2400 times as powerful as the bombs dropped on Hiroshima, will make us all see that there can be no peace without law to enforce it, just as there can be no peace in cur civil life without a legal agency to enforce it.

THROUGH THE EASTER DOOR

E^{ASTER} is a personal discovery. I think we must begin with that fact if we are to understand Easter and live in its triumphant spirit. It is a personal discovery about the real meaning of life. Surely there is nothing we need more in this time of uncertainty than an understanding of life that rings true. Some folk never discover Easter's meaning because they spend a lifetime peering into the darkness of an empty tomb.

According to the Gospel account, the first Christians were baffled as they saw the open tomb. It held nothing for them but a silent suggestion of death. But they didn't stand there long. A voice turned them from the darkness of death to the light of life: "Why seek ye the living among the dead? He is not here. He is risen." In that moment they discovered that the tomb was not a terminal; it was a point of departure. It framed a door which opened out upon life instead of in upon death.

It may seem strange that God should have chosen the tomb as a means of teaching us that

By Charles F. Hall

The Bishop of New Hampshire

life is not at the mercy of death. But that is not nearly as strange as the way he revealed himself to us in the life of Christ. One unknown author has summarized it all in these words: "In infancy Jesus startled a king; in boyhood he healed the multitudes without medicine and made no charge for his services. He never wrote a book, yet all the libraries of the country could not hold the books that could be written about him. He never wrote any music and yet he has furnished the theme for more music than all the composers combined. He never founded a college, yet all the schools together cannot boast as many students as he has. He laid aside his purple robe for a peasant's gown. He was rich, yet for our sake he became poor. How poor? Ask Mary! Ask the Wise Men! He slept in another's manger. He cruised the lake in another's boat. He rode on another man's beast of burden. He was buried in another man's tomb."

Easter is not nearly as surprising as the life which preceded it. One cannot imprison that soul in a tomb without destroying the purpose of life itself. Christ must have an

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everlasting future—and if he, so we. "I go to prepare a place for you."

Faith In What

STRANGE as it may seem, it takes more faith to believe in a world without purpose than one in which there is an everlasting reason for living. Some may prefer to call such faith blind courage. Whatever the term may be, I can only profess amazement at those people today who are willing to take life at its lowest terms; who say: I have no reason to believe in God; I see no value in prayer; I cannot accept immortality.

The faith of the faithless is amazing! If there is no purpose today, no plan tomorrow, no future hereafter . . . what does life add up to in the end? And this is where we hear the voice of Easter: "He is not here!" Life does not end at the tomb; it goes on through a door opened by God.

Death is one fact we must all face sooner or later. Easter does not deny it. It simply calls it by name: a door which opens out upon a more purposeful life than that which we have ever known or imagined. Possibly someone is prepared to argue this point. If so, he will undoubtedly use the ancient and approved method: immortality is simply a nice comfortable hope to have around when life gets dull or

HOPE, POWER, LIFE

THE chief evidence of the Resurrection lies not so much in the stories of Easter morning and the empty tomb, but rather in the very existence of the Christian Church. Only the assurance of the Resurrection of their Lord could have led the disciples, who were dispirited and disillusioned on Good Friday, to go forth and preach the Gospel to all mankind. If we are to learn the real meaning of Easter, we must see that it can mean to us today what it mcant to those early followers.

The Resurrection gave them hope for the world. One of the lasting contributions of Israel to the whole western civilization was its sense of hope in the future. Greek philosophers had much wisdom but they offered little hope for mankind: history moved in cycles; the world got better and the world got worse, years slip by. It is a Christian whistling in the dark to keep up his spirits as he approaches a graveyard.

It is easy enough to argue along those lines for a while, but before long you begin to close doors on life, one by one. If you go far enough, you will find yourself in a universe that has blacked-out. If there is no life beyond the grave, then death is the grand finale. Our ancestors and our children's children will share the same fate, until at last the universe will have a dead planet on its hands. One who denies immortality must also say: there is nothing in life worth saving.

If such a person says, all of this does not prove immortality . . . I can only agree. "How can you prove a victory before it's won." At best we can say this: My belief in life is so strong that it carries on beyond the limitations of this world. I stake my life upon the life of Christ, upon the purpose of his saving sacrifice, the love in Christian fellowship, the power of the Holy Spirit, the purpose of a Kingdom not of this world.

All this I find in the life, the death and the life again, of Christ. I stake my life upon that pledge of immortality. That's what life moves on to in the end, when you see it through the Easter door.

By Anson Phelps Stokes, Jr. Rector of St. Bartholomew's, New York

but there was no sense of destination. To the Jew, convinced that God was the Saviour of his people, history had meaning. No matter what defeats they suffered, the "day of the Lord" would come and the Messiah would usher in a kingdom of righteousness and justice.

Jesus of Nazareth came preaching the Gospel of the Kingdom; it was at hand. Men could already live by its laws. It was to be ushered in by a humble Messiah—not a national hero. Finally, he revealed to those nearest to him that he himself was the Messiah. One can imagine how their hope was brightened by that revelation; and one can equally imagine the despair when they saw him crucified. It meant that history had no purpose and that there was no future for mankind. The Resurrection was more than the continued presence of their

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leader and teacher. It was the good news that, despite the crucifixion, God had set upon Jesus the seal of Messiahship. His Kingdom would come, and there was hope for the world.

Battle Won

TODAY in many lands men live in fear and anxiety. It must seem hard for many to believe that mercy and justice can ever triumph. God grant that, to those behind the Iron Curtain and to all men everywhere who are discouraged and disillusioned, Easter may be the assurance that, as the Resurrection showed that Christ was King, so we can go forward in full confidence that his Kingdom must be established and that we can live in obedience to his law.

Men, however, have not merely looked for a hope for all mankind. All men face personal problems, and particularly the problem of sin. The people of Israel had worked to become righteous; yet they found that their own Imagine what it strength was inadequate. meant to have God in Christ coming to them to share with them their struggle. It meant a new covenant-a new relationship with God. On Good Friday it looked for a moment as though sin were triumphant, but on Easter the early followers knew that, once for all, the battle had been won. Christ had conquered sin upon the cross and was victorious for evermore.

That victory was one which each Christian could share, if he would but share Christ's life and crucifixion. Today we can have new hope that, because of what happened on Calvary, we can indeed "be dead unto sin: and alive unto God through Jesus Christ our Lord."

Finally, all men have hoped that life did not end at the grave. Immortality has been a per-

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sistent desire, but though men hoped for it, the assurance of it only came with the Resurrection of Jesus Christ, and the conviction that the victory over death which he won upon the cross is one which he will share with all men who serve him.

A few years ago, a ship sank in the Hudson River. The wisest engineers could not raise it until one man, finding that the Atlantic tides entered the river, suggested that, when the tide was low, the ship should be attached to barges upon the surface. This was done and as the tides came in, the derelict ship, which could not previously be moved, was lifted by the eternal tides.

If we would know the power of Jesus' Resurrection, we, too, must bind ourselves to him upon his cross, which might be likened to the low tide of history, in sure confidence that in his power, we can share the victory of his Resurrection.

All our life in the Church is concerned with this purpose: so to unite our lives with him that, dying to human ambitions and seeking to do his will, we may have the assured hope of sharing the victory of his Kingdom; that, dying to sin with him, we may have the assurance of his victory over sin; and that, living not for transitory ends but for him, we may inherit eternal life.

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THE NEW BOOKS

GEORGE H. MACMURRAY-Book Editor

The Dawn of the Post Modern Era, by E. J. Trueblood. Philosophical Library. \$3.75

Reading it, one feels that this book must be a distillation of the author's lifetime of serious study in philosophy and religion, fired by a deep social conscience. Trueblood is a professor in a South Carolina college, clearly a Christian gentleman, a "personalist" in his view of man, and strictly aware that the history and fate of society is constant change, things never remaining the same.

His starting point is William Temple's belief that "the period hitherto called Modern, as distinct from Ancient and Medieval, is manifestly coming to an end." He dates the post-modern era (of course) from Hiroshima in August, 1945, a year after Temple's death.

As an essay on how things in general look from where we stand it is coherent and well written and persuasive at many points. Trueblood provides excellent notes and a reliable index. His reasoning is sometimes a bit arbitrary but what he says is civilized and deserves a wide reading.

-Joseph Fletcher

Drinking in College, by Robert Straus and Selden D. Bacon. Yale Press. \$4.00

This book is the result of a survey of the drinking customs and attitudes of the students of twentyseven representative American colleges, conducted by two sociologists of Yale. To those in any way acquainted with the field of alcoholic studies the names of Selden Bacon and Robert Straus guarantee objectivity and thoroughness of research as well as an essential sympathy and humanity in the interpretation of their data.

This work is a "must" for all engaged in any form of social education. Although not intended as a text book, it is packed with information which would be valuable to any whose task it is to educate young America. The book is full of surprises for people who base their knowledge of campus life on gossip and second-hand information. Furthermore, in demonstrating again the complexity of drinking customs, it will disappoint those who seek a simple answer to why men drink.

To this reviewer the chapters en-

titled To Drink or Not to Drink and The Potential Problem Drinker are the most suggestive. The findings summarized in the latter contain a ray of hope for that most baffling problem of alcoholism: early selfdiagnosis. To quote: "Although our results are not conclusive, the combination of the two tentative findings of this chapter—that incipient cases can be detected and are susceptible to treatment—gives perhaps the best grounds for optimism about the problem of alcoholism yet reported by serious research."

The general plan of the book is good. It contains sixteen chapters, three introductory and two concluding. Each of the other eleven chapters consists of a series of relevant statistical studies, complete with tables and their detailed analyses, and ending with excellent summaries of the significance of the content of these tables.

This book will hold the interest of any serious student of the role of alcoholic beverages in campus life, and it will stand as a valuable addition to the understanding of the whole social question of alcohol.

-Henry D. Gasson

Only Son, by Walter Farrell, O.P., Sheed and Ward, \$3.50

The author was a Dominican theologian whose four volume Companion to the Summa of Thomas Aquinas is probably the most popular college level digest of the great Scholastic classic.

In Only Son, Father Farrell presents a life of Christ which embodies a wealth of commentary and exegesis without the slightest academic taint. The biography is solidly scriptural, but not in the sense of a harmony or paraphrase.

The Gospel Greek, and occasionally the reconstructed Aramaic of a presumed original, are unobtrusively brought to bear on hundreds of scenes and sayings, so that, almost undetected, the sacred story assumes expanded meanings and a fuller flavor that the casual reader could sense in the terse texts of the evangelists.

There are no surplus words, and many sentences effortlessly summarize half a tractate of Catholic theology. The theology is, of course, Roman Catholic, involving the Immaculate Conception and other dogmas not generally accepted by others, but the incident of Peter's naming is unexpectedly restrainted, "... perhaps there was enough in Peter's physical appearance and his position among his fellows to make the name as unsurprising as a particularly apt nickname."

Farrell's work was interrupted by death in the middle of the tenth chapter, but, following a brief factual outline, two final chapters are appended from his *Companion* to make a complete work. The frequent quotations are from the Douay-Rheims and Confraternity versions of the Scriptures. An index of Scriptural passages would add to the usefulness of the book for preachers.

The tone is devout, but not blind to criticism, as in the hint to uncritical critics, "To some who blithely swallow the contradition of nothingness girding itself to become an ordered world, the virginal conception of Jesus Christ is beyond swallowing."

-William S. Schneila

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Sherrill and Dun Launch Washington Campaign

★ The Presiding Bishop and Bishop Angus Dun addressed two large meetings in Washington on March 31. The luncheon was attended by 225 clergy and parish workers and the dinner for 300 advance gift workers the Builders for Christ in campaign, in which the diocese seeks \$442,000, of which \$82,-000 is its share of the national drive and \$360,000 to assist three young congregations and to open at least four new missions in areas of heavy population growth.

Bishop Dun said that there were plenty of bidders for proposed church sites from amusement parks and grocery stores but that the Church should "bring them alive that Christ may work his will."

Bishop Sherrill warned that it is simple to say "The Russians are responsible for everything. But this does not mitigate the dangers we face today at home and abroad. We must face the difficulties in our own American life such as the narcotics traffic, juvenile delinquency and the lack of high idealism in high places as well as low. The real problem is spiritual indifference."

Bishop Sherrill posed a riddle, "When is a business man · not a business man? When he is a vestryman!" In the world of business, statesmanship and many other areas of life, "we understand the necessity of capital expenditures, great programs and world markets. But business men with those broad concepts, when they become vestrymen tend to shrink their ideals to a juvenile mite-box conception of what the Church should and ought to be . . .

"So much of the concern of good people of the Church is for little matters. It is no time to be arguing about papering the attic when the cellar is in Never before have flames. there been such powerful forces set loose in the world animated by an atheistic, materialistic view of life. What we need is not a stained glass attitude toward Christianity but devotion and sacrifice. Many people like to raise a spiritual umbrella over their heads and watch the rain drip down the neck of the person in front."

He protested that many Christians are "actually stupid in their failure to realize the magnitude of the task of the Church. They like to use great phrases about the kingdom of God but if we are to do more than use idle phrases we must use more intelligence and strategy in planning the life of the Church. If we are to accomplish results we must move with strength and power when opportunity is there."

"Today all over this country and the world, there are doors Opportunity of opportunity. in just this way will never come again. There is no competition between the diocese and the National Church. We are all standing for the same causes and the same purposes. I want you to have a vision of the tremendous world wide task of the Church . . . to see it in terms not of dollars but of human need. If we see and realize that need we can and will with all our means and resources be Builders for Christ."

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BISHOP BLOY VISITS ARIZONA

★ Bishop Bloy of Los Angeles and Mrs. Sumner Walters, president of the Auxiliary of the National Council, were the headliners at the convocation of Arizona which met in Phoenix.

A budget of \$34,552 for this year was adopted and approval was given to the district's share in the Builders for Christ campaign a mounting to \$13,870.



URGES OUTLAW OF BOMBS

★ A plea that Christians throughout the world demand that their governments outlaw all types of nuclear weapons was issued by the Rev. Donald O. Soper, president of the English Methodists.

"The issue for humanity as a whole is so urgent," he declared, "that proposals from any quarter to ban or abolish atomic and hydrogen bombs should be immediately accepted by every responsible human being."

OPPOSE STATE RED HUNT

★ The council of churches of New Jersey has voiced its opposition to the creation of a state subversive activities committee. A bill to set up such a committee is now before the assembly.

CATHEDRAL STUDIOS

Silk damasks, linens, by vd. Stoles, burses & veils, etc. Two new books, Church Embroidery & Vestments, complete instruction, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds, 4th ed., 53 cts. Miss Mackrille, 11 Kirke St., Chevy Chase, Md. 15. Tel. OL 2-2752.

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ALMIGHTY FATHER, who dost put into the hearts of thy servants in every age the will to work for the extension of thy kingdom throughout the world, pour down, we beseech thee, the abundance of thy blessing upon our new venture as Builders for Christ. Grant unto us all such a lively faith and such a generous spirit that we may worthily rise to these fresh opportunities for service to thee in thy Holy Church. All which we ask in the Name of thy Son, our Saviour Jesus Christ. Amen.

This prayer, approved by the Presiding Bishop, has been authoried for use in most dioceses. THE NATIONAL COUNCIL 281 Fourth Ave., New York 10

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MASSEY SHEPHERD **ON WORSHIP**

★ The Rev. Massey H. Shepherd Jr., professor at Episcopal Theological School and Witness columnist, is to speak on April 21 at Emmanuel, Boston, on the nature of Anglican worship. The meeting is under the auspices of the diocesan Prayer Book Society.

MARYLAND CHURCHES CRITICIZED

* Churches in Maryland, outside of Baltimore. were criticized for holding segregated worship services in a report of a commission on interracial relations appointed by the governor.

"The churches in the counties too often content themselves with special interracial days and other special efforts," the report stated, "on which cccasions they pay apparent lip service to the ideal of the Fatherhood of God and the This brotherhood of man. service is not, unfortunately, translated into the communion of believers. Religion in the counties of Maryland remains largely as a segregated worship of a unified God.

"It remains one of the great tragedies of human relations in Maryland and in other states

KNEELING HASSOCKS



that the chief agency of morality and ethics of the nation is itself too often derelict in its clear obligation to bring into being by example as well as precept, the goals of religion."

While criticizing churches in counties for continued the segregation, the commission other reported progress in areas. It cited the booking of singer Marian Anderson at the Lyric Theatre; the breakdown of segregation in counter service at Baltimore five-and-tencent stores; and the ending of segregation at Maryland State College.

COLORADO SPRINGS TO EXPAND

★ Grace Church, Colorado Springs, is seeking \$410,000 for the purchase of a property in Broadmoor, the construction of an east side chapel and the completion of the youth building. The Rev. J. Lindsay Patton is the rector.

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* Bishop Angus Dun of Washington celebrates the tenth anniversary of his consecration on April 19. A service in his honor will be held in Washington Cathedral on May 2.

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CHURCH OF THE EPIPHANY 131 G Street, N. W. WASHINGTON, D. C. The Rev. Charles D. Kean, Rector The Rev. Charles D. Kean, Rector The Rev. Harry Mayfield, Curate Sunday: 8 and 11 a. m; 8 p. m. Mon. through Fri., 12-12:30 p. m. Noon-day preaching services. Wed., 5:30 p. m., Preaching service. Thurs., Holy Com-munion 10:30 a. m. and 12:30 p. m.

ST. JOHN'S CHURCH WASHINGTON, D. C. Lafayette Square The Rev. C. Leslie Glenn, Rector The Rev. Frank R. Wilson, Ass't Junday: 8, 9:30, 11, 4 and 7:30 p. m. Daily, 12 noon with sermon Wed., Fri., 7:30; Holy Days, 7:30 and 12.

BACKFIRE

JOHN P. BROWN Witness Board of Editors

It has been brought to my attention that I did Archbishop Cranmer the injustice (Witness 3/25) of quoting his Catechism in the form: content with that station in life into which it hath pleased God to call you."

In my anxiety to set up a Proper Discussion Environment I had neglected the weightier matter of verifying my references and reading: "to doe my duetie in that state of life; unto which it shal please God to cal me".

I suspect however that Cranmer and his contemporaries in fact had little doubt unto what state of life it was going to please God to call the servant-girls of England.

CAROL VAN BUREN

Churchwoman of Spring Hill, Ala Why not let the consecration of the two Marmion brothers be your Story of the Week-or for that matter, the story of the consecration of any bishop. I think it deserves it rather than something about the

French worker-priests. Answer: There have been several brother acts in the history of the Episcopal Church-enough we think to make a new one less than front page. The fact that worker-priests so sympathized with the struggle of workers, through their experience, that 30 out of 100 defied Vatican orders to quit, we think is significant news.

H. J. MAINWARING

Layman of Wollaston, Mass.

Layman Gilman seems mixed up in his theology and opinions in his criticism of John Kramer (Witness, 3/4).

Mr. Gilman's former teaching that days of "obligation" were two in number, and that "other attendance on Church services was because we loved God" was faulty if it did not teach that such love applied also to days of obligation.

If Mr. Gilman would only be more specific in his comments on "the comic opera so many of our clergy are staging before the altar in the Mass," what he means by "so many things the cat dragged in from the Roman rituals," "monkey shines," and other uncharitable expressions in his letter, then he could be met on firmer ground.

As a Catholic, let me tell Mr. Gil-

man that to all true Catholics our Blessed Lord is a King-"the King of kings" as the Scriptures teach us in those words; One also who "humbled himself and took on him the form of a servant:" and, also, the Word Made Flesh-God Incarnate.

RICHARD W. SMITH Layman of Derby, Conn.

For more than 25 years I have been a subscriber to your magazine and in spite of, or perhaps because of, my frequent disagreement with your position on various issues facing the world today, I still find it much the most stimulating paper that comes into my home. You can't make me mad enough to quit.

I continue to marvel at Spofford's ability to follow the twistings and turnings of the Moscow line, but I have the greatest respect for him as a sincere Christian gentleman, with a sense of humor which is the best proof in the world that he isn't a communist.

Did you ever see a dyed-in-the wool communist, or fascist either, who had the saving grace of a sense of humor? Watch our friend, Mc-Carthy-his lack of it will prove his undoing, and soon.

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