

# The **WITNESS**

MAY 20, 1954

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## PLANNING THE MUSIC

CANON H. B. PICKENS plans a service with  
Organist and Choir Director, Ellis Varley  
at St. John's Cathedral, Jacksonville, Florida

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## LAYMAN WRITES ON THE PRAYER BOOK

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## SERVICES In Leading Churches

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

Sun. HC 7, 8, 9, 10, 11; Cho. Mat. 10:30; Ev 4; Ser 11, 4. Wkds HC 7:30 (also 10 Wed., and Cho HC 8:45 HD); Mat 8:30; Ev 5. The daily offices are choral exc. Mon.

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

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

### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

Rev. Anson Phelps Stokes, Jr., Rector  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

### WASHINGTON CATHEDRAL MOUNT SAINT ALBAN

The Rt. Rev. Angus Dun, Bishop  
The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP. Lit or procession) (1. S. HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

### ST. PAUL'S 13 Viet Park B ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector  
Sundays: 8, 9:30 and 11.  
Holy Days: 11 Fri. 7.

### ST. JAMES' 117 N. Lafette SOUTH BEND, IND.

The Rev. William Paul Barnds, D. D., Rector

The Rev. Glen E. McCutcheon, Ass't  
Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursdays, Holy Communion 9:30. Friday, Holy Communion, 7.

### 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"

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THE WITNESS is published weekly from  
September 15th to June 15th inclusive,  
with the exception of the first week in  
January and semi-monthly from June 15th  
to September 15th by the Episcopal Church  
Publishing Co. on behalf of the Witness  
Advisory Board.



The subscription price is \$4.00 a year; in  
bundles for sale in parishes the magazine  
sells for 10c a copy, we will bill quarterly  
at 7c a copy. Entered as Second Class  
Matter, August 5, 1948, at the Post office  
at Tunkhannock, Pa., under the act of  
March 3, 1879.

## SERVICES In Leading Churches

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Services of Spiritual Healing, Thurs.,  
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was Founded

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Noonday Prayers Weekdays.  
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Very Rev. John S. Willey, Dean  
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School, 10:50; M. P. 11.  
Weekday: Thurs. 10. Other services as  
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## SERVICES In Leading Churches

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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  
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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.

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Rev. John P. Craine, D.D., Rector  
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9:30; M. P. and Ser., 11.  
Weekdays: H. C. daily 8 ex Wed. and  
Fri. 7; II. D. 12:05. Noonday  
Prayers 12:05.  
Office hours daily by appointment.

### TRINITY CHURCH

Miami, Fla.  
Rev. G. Irvine Hiller, S.T.D., Rector  
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### TRINITY CHURCH

Broad and Third Streets  
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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  
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H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,  
prayers, sermon 12:05; Wed., H.C. 11  
a.m., Healing Service 12:05.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK**

# Houston as Convention Host Hit by Resolutions

## DILLARD BROWN REPORTS ARRANGEMENTS MADE FOR SEGREGATEDLY UNSEGREGATED SETUP

★ A resolution suggesting a possible change in the meeting place for the 1955 General Convention was passed unanimously by the convention of the diocese of Washington.

A week later, May 11th, the convention of New York unanimously passed a resolution by a voice vote of 800 delegates calling upon the Presiding Bishop to insist on non-segregated housing, restaurant and other facilities in Houston. Otherwise, the resolution declared, the Convention should be moved to another city.

Previously, following vigorous debate, the delegates defeated a resolution which did not call for meeting elsewhere than the Texas city, but merely asked "the Church to demonstrate in every way its rejection of the principle and practice of segregation."

Judge Hubert T. Delany, whose rejection to membership in the Church Club of New York, was the Witness headline story in April 29 issue, led the opposition to the first resolution, and was vigorously applauded when he declared that, "We are not willing to wait forever for Christianity to be practiced as it is written."

It was revealed during the debate that Bishop Quin of

Texas had written an official of the New York diocese on April 1st stating that no "white" hotel in Houston would receive Negroes or serve them meals, but that the entertaining diocese would take care of the situation by housing delegates in a non-segregated motel built by Churchmen of Texas and that transportation would be taken care of through a motor corps which would serve delegates and visitors on a non-segregated basis.

Canon John M. Burgess of Washington Diocese told the delegates there: "As Negro Churchmen we feel this reso-



CANON BURGESS

lution will help the national Church leaders bring the situation to a head and decide whether the Convention can go to Houston without being embarrassed."

The Rev. Dillard Brown Jr.,

rector of St. Luke's, said "this is not the first time Houston has entertained other than Caucasians and refused them accommodations. The diocese of Texas reportedly has arranged a motel which would be segregatedly unsegregated. For us to go to Texas under present conditions would mean we would sanction mores now prevailing. We have direct testimony from laymen asking us not to come because it would be a hindrance. This would not prevent other southern dioceses from being future hosts to the General Convention because elsewhere suitable accommodations can be found. If we go to Houston under present conditions it would draw attention of all the Negro Churchmen and the Negro press to this situation. There will be great harm of wider division in our churches as we seek to bring them into greater unity."

The resolution points out that Houston was selected with the understanding that accommodations could be assured all delegates and deputies without embarrassment through segregation. It then advises the Presiding Bishop "that this diocese recommends the selection of another site for the Convention if he determines that the Convention to be held in Houston, Texas, should not afford adequate safeguards from compromising the Church and embarrassing its delegates and deputies through segregation."

(The Presiding Bishop, as  
(Continued on Page Six)

# Restraint on Weapons Urged By Church Women

★ The board of managers of United Church Women, urged the United States government to "persist in its determination not to initiate thermo-nuclear warfare" and to avoid unilateral decisions to use atomic, hydrogen, cobalt or other weapons of mass destruction.

The Protestant group, a department of the National Council of Churches, also asked the government to "conduct no such future experiments as would endanger the lives and food supplies of our own or other peoples." It called upon the government to "continue efforts through the UN disarmament commission to achieve an enforceable system of general disarmament."

In another action, the board voted to send a letter to women of the churches in Japan telling of its concern over "unforeseen effects of the recent hydrogen bomb tests in the Pacific" on the Japanese fishing industry.

The women also dispatched a telegram to John Foster Dulles at the Geneva Conference expressing their hope for a just settlement of the Korean war and an end of the fighting in Indo-China.

The board commended President Eisenhower for his statement before the United States Chamber of Commerce expressing hope that the great powers meeting in Geneva will "see the futility of depending on war or the threat of war as a means of settling international disputes."

They also praised the President for his proposal that the UN create an atomic energy agency to encourage the use of fissionable material for raising

living standards in all countries.

Paul Hutchinson of Chicago, editor of the *Christian Century*, told the board that the United States is making many enemies abroad due to an aggressive policy of establishing foreign military bases. He said Americans should consider carefully the interest of other peoples in their new role of world leadership.

The board voted to ask Mrs. James D. Wyker of Mt. Vernon, Ohio, president of United Church Women, to lead an international team of women on a tour of foreign countries which observe the World Day of Prayer in February.

It designated Mrs. David D. Baker of New York, editor of the *Church Woman*, as the other American team member. The rest of the team will comprise women from the so-called "younger churches" overseas.

The team will invite women of the younger churches to attend the national assembly of United Church Women in Cleveland, Nov. 7-10, 1955.

## PARISH HAS UN DAY

★ Twenty-two United Nations legations situated in the area covered by St. James' Church, New York, and numerous secretariat employees who attend services there received an official welcome from the church's members at the United Nations evening held in their honor on May 6.

Renzo Sawada, ambassador and permanent observer of Japan to the UN, addressed the group which also viewed a new film on UN work in Thailand

and Mexico, "World Without End."

The evening was part of the two-day spring festival sponsored annually by parishoners of St. James' for the benefit of the church's permanent endowment fund.

During the past year the church has pursued another project for the two-fold purpose of keeping the UN concept in the minds of church people and reminding the international organization of the active support on the part of church people. More than 12,000 pieces of parish mail have been sent to the 2,000 members of St. James' postmarked with the official UN stamp and cancellation seal. Postal charges are identical to domestic U. S. stamps and the U. S. government eventually receives the revenue from them.

UN Refugee stamps were used on solicitations for world relief contributions. Announcements of the spring festival bore the regular red and blue UN stamp.

## MISSION OUTPOST HAS CAMPAIGN

★ The northernmost mission outpost of the Church is conducting a full scale drive for the benefit of the Church's Builders for Christ campaign.

St. Thomas' Mission at Point Hope, Alaska, one of the most isolated of the territory yet the second largest in the field, has pledged its support to the drive to expand Church seminaries, overseas missions and churches and schools in the U. S.

The Builders for Christ poster is displayed in the village store and each family in the church has been supplied with literature about the campaign. On Sunday, May 2, the rector of St. Thomas', the Rev. Rowland J. Cox, preached a special campaign sermon.



## BISHOP GARDNER HITS GAMBLING

★ Bishop Gardner of New Jersey, will not condone gambling in any form to support the work of the diocese. Anticipating suggestions that bingo games could be used to finance an ambitious spending program outlined for the diocese, Bishop Gardner said he was repeating his stand on gambling taken in 1952.

"Now, as then," he declared, "I am convinced that gambling in any form in support of the Christian Church is a most dangerous practice."

Bishop Gardner delivered his warning in a report to the diocesan convention. The convention opened just two weeks after most New Jersey communities had voted to legalize bingo games and raffles for religious, veterans and welfare organizations.

"Nothing can take the place in the spiritual development of a congregation of sacrificial giving for the Christian cause," the bishop said.

"The Christian Church must be on its guard against encouraging our youth, and indeed our adults, in becoming accustomed to practices which have been so vicious in their influences on the life of our citizens.

"How can the youth of America feel that it is necessary to avoid these practices in their vicious surroundings when, in the atmosphere of a Christian Church, they have been taught to believe that because the end justifies the means, it is possible to gamble."

## CHURCHMAN HEADS UN ASSOCIATION

★ Edward V. Dunklee, Denver attorney and Churchman, has been elected to his sixth term as chairman of the United Nations committee for Colo.

Mr. Dunklee, just back from a two-month self-financed 11-nation tour as a goodwill ambassador and volunteer observer of the UN's technical assistance program, by this election also becomes president of the state branch of the American Association for the UN. He is a member of the national board.

Countries visited during his recent tour are France, Switzerland, Italy, Greece, Turkey, Lebanon, Jerusalem, Egypt, Algeria, Spain, Portugal.

A long-time member of St. John's Cathedral, Mr. Dunklee is a most active layman in cathedral and diocesan activities presently, and for several years, a lay reader busy almost every Sunday in churches near Denver, and is currently diocesan chairman of the Builders for Christ campaign.

## RECEIVES DEGREE FROM OXFORD

★ The Rev. George D. Davidson of Los Angeles received a masters degree from Oxford University, England, April 29. He flew to England accompanied by his parents, the Rev. and Mrs. George Davidson.

They are to visit Spain, Portugal, the West Indies and Mexico before returning to their home at Pebble Beach next month.

## MASSACHUSETTS EXPANDS

★ Bishop Nash told the convention of Massachusetts of the mushroom growth of parish houses and churches in the past five years. There are 43 building projects completed or underway at a total cost of \$2,900,000.

He spoke also of the rapid increase in Church school pupils, from 19,300 in 1945 to 25,700 in 1952, with the increase continuing.

## FIRST RETURNS ON CAMPAIGN

★ The diocese of Washington, seeking \$442,000 for the Builders of Christ campaign, received \$153,099 in advance gifts, thus assuring the quota of \$82,000 to the National Council. The balance is to be used in the diocese to assist young congregations and start new missions.

The diocese of Michigan, on the basis of pledges and commitments, has announced that it will attain or exceed its quota of \$138,000.

## SPOKANE SEEKS LARGE REVOLVING FUND

★ The convocation of Spokane approved a drive for \$114,000, \$100,000 of which will constitute a revolving loan fund for church building. The rest is the district's share of Builders for Christ.

A marriage commission, consisting of a priest, a judge, and a psychiatrist, was appointed by Bishop Hubbard. Addressing his first convocation, the bishop spoke enthusiastically of the opportunities afforded by the rapid growth of the area. He appealed for greater use of laymen in pastoral ministrations.

## LIFE AND WORK CONFERENCE

★ A Life and Work conference was held at All Saints, Atlanta, Ga., May 17-18, sponsored by the social relations department of the fourth province.

## DEDICATIONS IN WASHINGTON

★ The font and one of two baptistery windows were dedicated on May 11th by Dean Sayre at Washington Cathedral.



## Houston Issue--

(Continued from Page Three)

reported here last week, is to meet with a committee on arrangements for the Convention on June 8 at the Church Missions House, New York. This issue will undoubtedly be the chief matter discussed, with the Presiding Bishop going into the meeting after having announced to the National Council, April 30, 1953, in reply to a question, that it has definitely been decided that the 1955 Convention would meet in Houston. The meeting presumably will also consider two letters from two Negro Churchmen who are members of the Texas committee on the Convention, in which they say in effect that Texas cannot meet the promises given to the Church at the Boston Convention.)

Canon Theodore O. Wedel, president of the House of Deputies, then introduced another resolution, which was passed, which pledge delegates "to share, so far as this is humanly possible, any discriminatory disadvantages borne by Negro Convention delegates, if the site chosen for the meeting of the General Convention involves such handicaps."

This is similar to the first New York resolution which was defeated for a more forthright one.

The resolution was strongly supported by the Rev. Charles D. Kean, new rector of the Epiphany, Washington, who said that "the first resolution is nothing but a pious gesture without this second. This convention should bow its head in shame if the first resolution (condemning segregation) is passed without the second (the pledge to share segregated quarters)."

The 1952 General Convention

in Boston had selected Houston when the House of Deputies reversed a previously passed resolution turning the city down because of the segregation issue. Bishop Quin of Texas had assured the deputies that the Church's position on race relations would be complied with—otherwise he would withdraw the invitation.

The convention of Mass. last year went on record against holding the 1955 Convention in Houston, following a stirring address by the Rev. Kenneth



CANON WEDEL

Hughes, rector of St. Bartholomew's, Cambridge. The resolution stated that Houston was objected to because "Negro delegates and clergy would face segregation in that city" and called attention to the fact that the 1940 General Convention had passed a resolution "that if General Convention were to be held in a city that practices racial segregation, every effort would be made to accord equal privileges to white and colored delegates."

An editorial on this matter will be in our May 27th issue.

### SUFFRAGAN FOR MICHIGAN

★ If the diocese of Michigan followed the recommendations of a nominating committee, one of the following men was elected suffragan bishop on May 12—we will tell you next week: Rev. A. H. Crowley, rector of St. James, Grosse Ile; Rev. G. H. Church, Lansing;

Canon J. M. Shufelt, head of college work in the diocese.

From outside the diocese: Rev. R. W. Blanchard of 281; Rev. J. B. Midworth of 281; Rev. B. N. Newman, vicar of Trinity Church, New York.

### WOMEN DEFEATED IN NEW YORK

★ The New York convention meeting May 11th turned down motions to amend the canons so as to allow women to be delegates and serve on vestries.

Other resolutions opposed "incompetent conduct" of Congressional investigations, with Bishop Donegan stating that clergymen should speak out freely on "the religious and moral issues" of the day and thus help to preserve American democracy.

### SOUTH CAROLINA ADMITS NEGROES

★ Delegates from three Negro churches in the diocese of South Carolina were admitted to the convention in Charleston on May 6. Prior to this action, the diocese had been the only one in the country not seating Negroes. The convention last year had voted to invite Negro congregations to apply for membership. St. Mark's parish and Calvary mission, Charleston, and St. Paul's, a mission at Orangeburg, sent delegates this year.

The tenth anniversary of the consecration of Bishop Carruthers was marked at a special service at which Bishop Quin of Texas preached. The bishop and Mrs. Carruthers received gifts at a reception that followed, including a substantial check.

### TRINITY PRESIDENT HEADLINER

★ President Albert C. Jacobs of Trinity College was the headline speaker at the convention of Western New York, held at the Advent, Kenmore.



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# EDITORIALS

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## Doctor Oppenheimer

WHEN the Atomic Energy Commission decided to build a "blank wall" between one of America's best scientists and all classified information, until certain security hearings were completed, our first reaction was the same as that of one cartoonist: J. Robert Oppenheimer on one side of the wall, pondering a rather large atom, and the President on the other side, trying to peer over, with the caption, "Who's Walling Off Whom?"

Since then, as we have thought about the whole business, one layer of irony after another has disclosed itself, all bearing on the deep problems that arise when any intellectual, or any responsible thinking man, comes face to face with the unpleasant realities of power politics.

In the first place, we should like to put on record our impression, based on Dr. Oppenheimer's long letter in the New York Times, as well as on previous knowledge of his career, that he is a person of transparent honesty and integrity. And in his honesty about his own past we can see our own past mirrored, and feel a peculiar emotional involvement in his present plight. During the war years and before, we went around with the same sort of people as he did—junior instructors in English at the University and their like—and it would have been unthinkable not to have been on the Republican side in the Spanish civil war, or not to have gone out of our way to be nice to the campus Communists. Just as it was practically de rigueur to have taken a flyer in Hindu mysticism, although not all of us learned as much Sanscrit as Dr. Oppenheimer. It was all part of the temper of the times. And all these things were known to the government and OK'd when the atomic bomb was still only a bad dream in a few men's heads. (We persuaded ourselves, incidentally, that we had to build it so the Nazis wouldn't beat us to it, when actually they were a hundred miles off). Now that the damage has been done these

things have come up to haunt Dr. Oppenheimer.

And this irony is particularly disquieting because it indicates (1) a constantly stiffening official requirement that men's political views fifteen or twenty years ago should reflect U.S. foreign policy today; and (2) that the Republican administration will adopt very dubious methods, and spare no reputations, to forestall the attacks of McCarthyism. The only new "derogatory item" in Dr. Oppenheimer dossier (which he denied in toto) was that he had lobbied to hinder the development of the hydrogen bomb after the President had given it the green light. And this is even more ominous, as suggesting that the proponents of obliteration warfare in the Pentagon are becoming less and less tolerant of disagreement with themselves, even on moral or practical grounds.

This first level of irony reflects only credit on Dr. Oppenheimer, as the innocent intellectual caught in the cogs of politics. But actually he was not simply an innocent intellectual: it was the devotee of the "non-attachment" of the Bhagavad-Gita, the man who didn't hear of the stock-market crash for months afterwards, the purely theoretical Socialist, who accepted the job of running the Los Alamos laboratory, thousands of men, and billions of dollars; and put into the hands of the Pentagon and Kremlin the present threat to the freedom and the existence of the human race. If you are going to let yourself be an instrument of power politics you must not remain as ignorant as all that!

It should also be put on record that the decision to go ahead with Hiroshima was taken, after practically no debate, against the best judgment of the scientists. And the very most creditable thing about Dr. Oppenheimer is that two years afterwards, speaking for many of his fellows, like a true Greek tragic hero he recorded that "the physicists have known sin; and this is a knowledge which they cannot lose." We hope that the scientists and intellectuals who (by all the signs) are shortly to be accused of other irrelevancies and falsities, will recognize in their accusations the curious



workings of providential judgement, and be able to profit by it.

The most devastating level of irony, however, is that in which the American government is involved. It has now gotten itself in a position where, to avoid its internal critics, it is being forced more and more to discredit the only citizens who can provide it with new weapons against its external enemies. Most of our younger friends at the very least campaigned for Henry Wallace; and they do not intend by working for the government to get themselves into a position where the FBI or some Senator will put that fact on TV.

And it will not make much difference, we suspect, what the determiners of Dr. Oppenheimer's loyalty or security-riskiness decide; the damage was done when he was forced in self-defense to publish the charges made against him.

We know how Hitler's pride blinded him to real military facts; and we have heard a lot of speculation how the internal difficulties of the Malenkov regime will blind it similarly to the realities of the international situation. We much prefer the USA to both Nazi Germany and Soviet Russia; but we must confess we see a similar Nemesis darkening counsel in Washington. It would not be unlike the ways of the Providence that confounded the tongues of the builders in Babel, to save us from destroying ourselves by our misuse of the knowledge which the physicists have given us, by the simple means of letting us in our sin prevent the physicists from continuing their impartial inquiries.

We would hesitate to say that any knowledge could be bad just in itself: but it may already have been decided that for our own good certain sorts of knowledge are not for us, not just now.

## PRAYER BOOK LOYALTY

By Guy Francis

*Layman of Port Orange, Florida*

THE Book of Common Prayer contains within its pages those things which the mind of the Church throughout the ages has found to be worthy and true in Christian doctrine, discipline, and worship. Some of the wording and all of the essential beliefs can be traced back to the life and teachings of our Lord himself and his Apostles or to sources even older, yet it is so modern that it contains a prayer for those who travel by air.

The Prayer Book of today, which is the revision of 1928, has come down to us through successive revisions from the original, compiled by Archbishop Cranmer in 1549, from sources which were already ancient at that time. The original Prayer Book retained all that was felt to be desirable in the Catholic tradition, plus worthy new elements from Protestantism. All of these values we have in the Prayer Book today, plus the unique and invaluable American addition of the means whereby we may bring about revisions, when a majority of the Church feel them to be desirable, by constitutional means. It is a principle dear to the hearts of Americans and by which we seek to maintain both an ordered way of life and the right to disagree, that our

government should be carried on by constitutional means and that changes in that government should also be brought about only by constitutional means. The Constitution of the Episcopal Church was written in the same city, in the same year, and by many of the same men who wrote the Constitution of the United States, and the two express the same basic ideals.

It cannot be emphasized too often that the Prayer Book is historic and authoritative but is also subject to revision by constitutional means and by no other means. In these two facts, combined, we have the greatest safeguard of the trueness and purity of our religion and of its continued vitality and response to changing needs. We have the historic Apostolic Succession in our line of bishops to give authority to the work and Sacraments of the Church, yet our constitutional form of government places definite safeguards and restrictions around the exercise of that authority. The most specific and important of these safeguards is that placed around the process of revision of the Prayer Book. Our Constitution most clearly places this authority, not in the hands of the bishop of any one diocese, but in the



General Convention of the Church, a body made up of bishops and delegates from both the clergy and the laity. In no place is there any indication that the founders of this Church meant for these provisions to be taken lightly or to be disregarded.

Two special provisions, and only two, have been made for anything which is not in the Prayer Book. One is for services for special occasions, of which Three Hours services or Feast of Lights are examples, and the other is for translation into foreign languages for missionary use. No provision whatsoever is made for any slightest change in the wording of any of the existing services. Furthermore, no provision whatever is made for the use of any other book; the Constitution states in the clearest possible language "The Book of Common Prayer—as now established or hereafter amended by the authority of this Church, shall be in use in all the dioceses and missionary districts of the Church. No alterations thereof or additions thereto shall be made unless the same shall be first proposed in one triennial meeting of the General Convention and by a resolve thereof be sent—to every Diocese—and Missionary District—and be adopted by the General Convention at its next succeeding triennial meeting . . ."

### Different Viewpoints

SINCE the establishment of the Anglican Church, and continuing down through the history of our own Episcopal Church to the present day, there have been wide differences in viewpoint among the members of this Church. Some have leaned toward the Catholic, sometimes called High Church, viewpoint and some toward the Protestant, or Low Church viewpoint. Each person, either of the clergy or of the laity, has the right to his own personal beliefs as to churchmanship and may, without justifiable offence to his brethren, believe in either High Churchmanship or Low Churchmanship, but this right to believe differently does not confer upon anyone the right to alter the Prayer Book. Both High Churchmanship and Low Churchmanship should always give way to our common loyalty to the Book of Common Prayer. This is what is known as Prayer Book Churchmanship, by which we mean the belief that it is not only possible but also the duty of each true member of this Church to find the expression of his public worship within the broad provisions of

the Prayer Book. The standard of worship should be simply this "If it is in the Prayer Book it is authorized; if it is not in the Prayer Book or is in conflict with it, it is not authorized."

Many people have been unwilling to abide by the express will of this Church as set forth in the Prayer Book, but have decided on their own authority, either to delete certain portions or to add others. Many reasons have been advanced for these deletions and additions. Passages or rubrics are either deleted or ignored with the casual statement that they no longer apply or that they never were intended to apply. Now this simply ignores the fact that in the General Convention alone is vested with the power to decide when any part of the Prayer Book becomes obsolete or is no longer applicable.

Some of the passages which have been added to the services of the Prayer Book as it now stands, namely the revision of 1928, are passages which were in earlier editions of the book and which were dropped. Some of them are Roman or Pre-Reformation in origin and have never been sanctioned by this Church. Most of them are defended by the statement that "It is an ancient practice of the Church." This statement also ignores the fact that in the establishment of the Anglican Church many ancient practices were dropped for very good and sufficient reasons and that in the General Convention alone is vested the authority to decide which ancient practices of the Church shall be part of the practices of today.

One basic type of error which is widespread in the Church today, and which, remarkably, is quoted by people with leanings toward both the High Church and Low Church viewpoints, is the statement that "The Prayer Book is only a norm of the practices of the Church." Those who hold to this belief would make of the Prayer Book little more than a sort of suggestion book which one may follow or ignore as he sees fit. Such a statement is completely groundless and is not borne out by any rubrics of the Prayer Book or provisions of the Constitution or canons enacted under those provisions. The clear language of the Constitution stating that the Prayer Book "shall be in use," does not imply the right to use anything else.

### Spirit and Letter

ANOTHER statement was recently made to the effect that we ought to follow the spirit of the Prayer Book rather than the letter.



Now although there is good scriptural authority for following the spirit, nevertheless this attitude overlooks the fact that many years of labor and discussion, not to mention persecution, suffering and death, have gone into the struggles to reach agreements on the vital matters contained in the Prayer Book, and these are embodied not only in the spirit but also in the letter.

A change, which in the opinion of one man may be only a change in the letter, may prove to be, in the mind of another, a complete change in the spirit. A change in the letter which is pleasing to one may be entirely repugnant to another and may violate his sense of what is basically important. It was because of the fact that so many errors and superstitions had grown up in the practices of the Church that the original Prayer Book was compiled, and it is only by strict loyalty to and observance of the forms authorized by the will of the whole Church acting through the General Convention, that we can defend ourselves against continued encroachment of error. Yet, at the same time that we protect the purity of our forms of worship by conformity with the Prayer Book, we do not in any sense surrender our religious liberties because of the fact that we still retain the right and power to bring about revision by common agreement.

A third general error which is often quoted in regard to the provision of the Prayer Book is the statement that it is concerned only with rites, meaning ritual, or wording of the services, and not with ceremonies, meaning the outward and visible acts which take place in the services. It is hard to see how anyone could make this error in reading the Prayer Book, for the title page carries the wording "---and other Rites and Ceremonies of the Church - - -." Thus the Prayer Book is clearly concerned with the physical side of our worship as well as the verbal, and again, when we wish to determine whether or not a certain ceremony in the service is authorized, we need only ask, "Is it in the Prayer Book?"

Let us consider some of the more common variations from the Prayer Book wordings and rubrics which are found in the Church of today:—

Intinction is the practice of dipping the consecrated bread into the consecrated wine before administering, thus eliminating the use of the common cup. It is advocated on the

grounds of scientific knowledge concerning health, but the answer is simply that the Prayer Book does not direct that it be done that way and unless the General Convention should authorize it, it must remain unauthorized.

The admission of baptized persons of another Christian denomination to the Holy Communion although they have not been confirmed is defended on the grounds that when the provision was first made there were no other Christian Churches and no person could have belonged to any Church without having been confirmed; nevertheless, the wording of the Prayer Book is quite clear and requires confirmation before admission to the Holy Communion.

The invitation to clergy of other Protestant bodies to take part in ordinations of Episcopal priests may be a symbol of brotherhood and Christian unity, but it is not provided for in the Prayer Book nor in the Constitution of the Church, and should not be practiced.

The practice of the reservation of the Sacrament is defended as a thing necessary in order for the priest to be able to carry the Holy Communion to the sick, because of the time required for consecration at the bedside and also by some priests because of the contention that they are unable to postpone their own breakfasts until after the completion of all of their sick calls. This is another case of priests or bishops simply setting up their own versions of what the practices of the Church should be, for the Prayer Book states in most unequivocal language that "- - - it shall not be carried out of the Church - - -."

Again it is argued by some that the Prayer Book means something entirely different from what it says, but the fact remains that the wording of the rubric is clearly there for anyone to read who is willing to do so and abide thereby. As for the question of the undoubted necessity of the priest's eating his own breakfast, it may be said that although fasting before the Holy Communion may very well be a worthy spiritual discipline for those individuals who may feel the call to practice it, it nevertheless is not required by the Prayer Book and should not be quoted by any priest as a justification for forcing the practice of reservation upon his congregation against the clear prohibition of the Prayer Book.

Here is the way the Order for the Holy



Communion has actually been observed over a period of years. (Though most of these variations occur frequently, not all of them have necessarily occurred in one and the same service.) The service begins with a long ritual, read out of a book other than the Prayer Book and consisting of private prayers by the priest and responses by the acolytes. This is done before the altar and after the elements have been brought in and the people are kneeling. The priest is therefore using the time and place in which he has been charged with the duty of leading the people in their worship, for his own private devotions. This is a form of selfishness which should not be practiced and is not authorized; the priest should perform his own private devotions before he enters upon his duties as a priest.

The reading of the Ten Commandments is omitted entirely, and at all times, although the rubric requires that they be read at least once each month. (The writer himself has not heard the Ten Commandments for about four years). At some times, even the Summary of the Law is omitted, and in some cases, the creed is omitted, even when there has been no Morning Prayer preceding it.

A Proper Preface is sometimes taken from some source other than the Prayer Book and used on days other than those for which Proper Prefaces are specified.

### Holy Communion

THE most holy part of the Holy Communion, the consecration, has so many unauthorized things added to it that it is difficult reverently to discuss it. The addition of bell ringing is wholly extraneous and uncalled for; the elevation of the Host is not only not provided for in the rubrics but is also denied in the twenty eighth Article of Religion; the custom of whispering part of the words of the Consecration is similar to the Roman practice of using Latin, in that it is "a tongue not understood of the people" and accordingly excludes the people from that much of the service; and the numerous genuflections are not called for and serve to distract the attention of the people from the purpose of the service.

At this point there is added a completely extraneous element wherein the priests dips a piece of the consecrated bread into the consecrated wine and then turns to the people and says "the Peace of the Lord be with you always," and the people are expected to make a specified response. It matters not whether

this may have been in the pre-Reformation Church service or not, it is not part of the Prayer Book of this Church and never has been and its inclusion is a violation. Finally, after the blessing, there is, in some churches the singing of the Nunc Dimittis and in others the reading of what is called the Second Gospel, which also calls for a specified ritualistic response by the people, but none of this is written in the service. The foregoing are only part of the many unauthorized variations of the Holy Communion.

Other unauthorized practices which exist in the Church today are the use of holy water in the burial of the dead and the celebration of a special Communion for what is known as All Souls' Day. All Souls' Day is a Roman feast day, not recognized by this Church and is contrary to the spirit of the Apostles' Creed in that it indicates that belief in the Communion of Saints is not sufficient. There is, in connection with this service one especially repugnant practice for which the adjective Popish is justified. Cards are issued to the congregation with blanks for the names of the departed for whom we desire the prayers of the priest; at the bottom of the card is a blank, provided with the dollar mark and the words "Amount of offering." This was exactly the type of practice which set off the Reformation itself.

All of these variations from the Prayer Book indicate a failure to recognize the Prayer Book as authoritative. It is authoritative, as is stated in the Ratification:—"This Convention, having set forth a Book of Common Prayer—do hereby establish the said Book, And they declare it to be the Liturgy of this Church: And require that it be received as such by all the members of the same: - - - ." Prayer Book Churchmanship recognizes the unmistakable, clear, and specific nature of this requirement. For those who believe the Prayer Book should be different, the sole recourse is revision by the General Convention.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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"I ACCEPT the Universe," said Margaret Fuller. "By Gad, she'd better," said Carlyle. We go even further; we accept the Universe and the H-bomb too, but so, unfor-



tunately, do the Russians. It makes quite a complication.

God was good enough to make short work of the Tower of Babel for he had no wish that men should "become as gods." It may please him to put an end to H-bombs in a far more uncomfortable manner. He may let us annihilate ourselves, of course in self-defense.

It was a fine Easter and churches were packed and the clergy were glad and they thought it meant men were thinking more of God. It would be unkind to tell them that not many think much of him. Few vote the

straight God ticket. The Saints do, but we split ours.

Surely sermons and leaflets point the way and sound the clarion call. Not the ones I have heard or read. They never blazed. They never blazed with the whole force of a personality.

There is a radio program called "You Bet Your Life." The people on it don't, but so far as the Christian and the parson is concerned, he bets his life. You didn't think so? Then you weren't in earnest.

And only the force of a personality can match the force of an H-bomb.

## HOW COMMUNION HELPS

By Anson Phelps Stokes, Jr.

*Rector of St. Bartholomew's, New York*

AT THE risk of over-simplifying a very important and complex matter, I shall suggest five words which represent ways in which the Holy Communion can influence those who actively participate in it: recall, repent, rejoice, resolve, and relate.

The Holy Communion recalls a scene of some nineteen hundred and twenty years ago in Palestine. It was about the time of the Passover festival and Jerusalem was crowded with pilgrims coming to celebrate this feast, which for a Jew, was a sort of combination of the Fourth of July, Christmas, and Easter—a reminder of the deliverance of his people by God from their bondage in Egypt.

In an upper room, Jesus and his followers were having a ceremonial meal, either on the Passover itself or the night before. The minds of his hearers were full of the historic deliverance of the Jewish people from their oppressors; but in Jesus' mind there was another kind of deliverance — the deliverance of all mankind from sin by his own coming sacrifice. His followers could not yet understand that; so he gave them a ceremony that would remind them not just of this supper together but of his act on Calvary which was about to occur.

The service, however, does not merely recall this ancient scene. It brings to mind a present fact. At the Passover a Jew was not merely recollecting what had once happened to his people; he was taking new courage for the present and the future, because the God who

had saved his people once would surely do so again. Likewise Jesus' action on Calvary occurring once for all in history, is also a present fact, for he was not the only actor on the scene. On Calvary we saw God suffering for us, taking man's sin unto himself on the cross and conquering it.

That which God did then he always does. The Holy Communion recalls that act of history, but makes it real to us today. "The Body of our Lord Jesus Christ, which was given for thee . . ." brings Calvary into our daily lives. In a sense we even recall this act to God, saying in effect, "Because this is what you once did for us, we now appeal to you again, knowing that you will forgive and help us."

### We Must Repent

THE recollection of what God has done for us must arouse our response and, first of all, we must repent. The cost to God of our sin should make us mindful of what we are doing to him all the time. The people who crucified Jesus were not abnormally evil people. They merely revealed ordinary human nature in its less lovely aspects. Priests, Scribes, and Pharisees were jealous of a reform in their religion. Roman officials were so preoccupied with law and order that they were insensitive to the deeper issues at stake.

Today men and women who seem both righteous and religious are reminded in this service that their sins crucify Jesus afresh; and they are bidden to repent. The world needs re-



pentance. We need it before we need forgiveness, for we are unaware of our sin. One of the dangers of Communism is that it has no penitence; it always points to an external enemy; and if I can say so without being misunderstood, anti-Communism holds a like danger, against which we must be on our guard, lest we blame everything on the Communist menace. We need repentance, and the recollection of Calvary can bring it to us.

But the Holy Communion is not a gloomy Last Supper. Rather it is a joyous banquet, and if it is real, it must not leave us sad but make us rejoice. Indeed, the meaning of one of the old words for the Holy Communion—the Eucharist—is “an act of thanksgiving.” In this service we recollect God’s love despite our sins, and all that he has done to take our sins upon him and to open to us a new relationship. We rejoice in what he did for us on Calvary.

Having repented and rejoiced, it behooves us to resolve. God’s action demands our willing obedience and service. In the Holy Communion we must resolve to offer ourselves to him anew, sometimes with very specific resolutions. In gratitude we give ourselves to him.

Finally, we are not asked to live our lives alone. This service bids us relate ourselves to others. Here we find a new relationship with God, who assures us of his “favour and goodness towards us.” In this service we find a special relationship with Jesus Christ, that “He may dwell in us, and we in him.” We become very members incorporate in his body. We seek to join in his eternal sacrifice, yielding ourselves to him in service that we may find new life and victory in him.

And then we find that we have a new relationship with our fellow men, for his great act on Calvary was for all mankind, of every nation and race and kind. We are members of “the blessed company of all faithful people,” bound together in repentance, in rejoicing, and in resolving to do his will.

## Fable of the Hen

By Philip McNairy

*Dean of St. Paul's Cathedral, Buffalo*

THERE is an ancient fable of a hen who starved to death while sitting beside a bushel of wheat. We ponder, “If only she had had the wisdom to turn and discover the source of food and life that was so near!”

The tragedy of this fable becomes apparent when we see that it is happening repeatedly in human life. The paradox of our age is just this—“starvation in the midst of plenty.” We have perfected the implements of comfort yet there is greater suffering, more widespread misery than the world has ever known. We have the ability to relieve pain, but a greater capacity to inflict it. We can prolong life yet we perfect more hideous means to destroy it. We want love and peace; yet we propagate hate and war. We have worldwide knowledge of Christ and the Kingdom of God yet we are witnessing a concerted attempt to eliminate his teachings and destroy his kingdom. Where does the fault lie? Unlike the starving hen, we cannot plead ignorance.

The writer of the second letter to the Corinthian Christians made a telling diagnosis. Seeing his recent converts professing acceptance of the good news that Christ had come to win men back to oneness with God, the source of life, love, joy and peace, he was forced to observe that that acceptance was superficial. Life for many of them continued at the old pagan pace, with little difference in relationships. He says, “We . . . beseech you that you receive not the grace of God in vain.” The anemia of surface-religion in that first century has reached epidemic proportions in ours. We too “have a form of Godliness but deny the power thereof.” The fable of the hen is upon us. We suffer from spiritual starvation in the midst of spiritual plenty.

Christians know that man was created by God with the presupposition that he would always live in close relationship with his Creator. Christians know that the great mission of Christ was to win us back to that oneness without which our lives can have no meaning. The means of life-giving grace surround us in abundance. Ours must be the next step. The way to happy human relationships is clearly marked. It lies in the opposite direction to the one in which we are going. The way is open to the man who has “truly and earnestly” sought to be one in will, purpose and heart with God.

In the state of Arizona there is reported to be a road sign which reads, “Town of Quartzite 29,992 miles—27 if you turn around.”

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### Historical Development of the Church

By Bishop Irving P. Johnson

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# THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

*The Recovery Of Family Life* by Elton and Pauline Trueblood. Harpers. \$1.50

Here is a book which is outstanding for its combination of sensitivity and commonsense. The underlying approach to an improvement in the marriages of today which is put forward is one of realism: "There is hardly any heresy more damaging to family life than the notion that we can live happily and well on a basis of inclination."

The most stimulating of the chapters to this reader was the one written by Mrs. Trueblood on the vocation of married women, with particular emphasis on the college graduate. She steers a middle course between the exaggerations of Simone de Beauvoir in *The Second Sex* and the Victorian portrait of a woman in dove grey. One has the feeling that Quakerism and the upsurge of modern woman's self-consciousness are struggling here, and

that the struggle has not yet been resolved.

On the one hand: "We all know what it is to have our husbands introduced, with the opportunity of making a reply, while we are introduced in a manner which assumes we are unable to make any reply at all. We rise and smile. Personally, I should rather be ignored." On the other hand, "It is only when the recognition of male headship, as expressed in the Biblical story of Creation, is fully accepted by both partners to a marriage, that the true dignity not only of manhood, but also of wifehood is appreciated."

These two quotations are, of course, not mutually exclusive, but they arise from two different cultural emphases. The resolution of the tension is given in a most apt quotation from Adler, "The peculiar gift of women, it seems to me, is to see life whole—hers is, as it were,

the assembling function; the peculiar gift of man is specialization." This thought is elaborated, with examples, in a convincing and fresh view of woman as the unifying force in the family community, exercising her maximum mental capacity in the intelligent structuring of family community life.

The book is particularly valuable to the clergy, who often treat their wives abominably and rely too much on the Creation story as their proof text. It is also valuable for the insights which would prove useful in marriage counselling, and in the constant thinking through of the respective roles of the sexes in modern American life, which lies at the root of the divorce problem.

An Anglican reader may feel a weakness in the theological basis of marriage without the sacramental doctrine in the center, and there is no attempt in the book to deal with some of the deeper psychiatric implications of marital relations. But on the whole the book may be said to add a timely and sensible voice to the chorus of noise on the subject.

—Paul Moore

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## PENNSYLVANIA NOT TO SEAT WOMEN

★ The convention of the diocese of Pennsylvania voted 148 to 123 against admitting women delegates, reversing its stand of last year when women were favored 132 to 104.

The convention also voted 156 to 103 in a protest against several publications of the National Council of Churches, following a spirited debate. The resolution contended that the Council violated its own purpose and by-laws to trying to express a "common creed," with the pamphlets "Our Protestant Heritage" and "What Protestants Believe" being cited specifically.

The resolution is to go to the National Council of the Episcopal Church for appropriate action.

Opposing the resolution was Thomas B. K. Ringe, a former member of our National Council, who said that "what the diocese should do, if anything, is to commend the National Council of Churches for the progress it has made and the good it has accomplished."

Strongly favoring the resolution was another layman, Spencer Ervin, who is president of the American Church Union, and two clergymen, Prof. C. E. Hopkin of the Philadelphia Divinity School and the Rev. Charles E. Green, rector of St. Mary's, Wayne.

## CONFERENCE ON CITIZENSHIP

"Integrity in Contemporary Society," one of six focal points in the program of the division of Christian citizenship of the National Council, provided the theme for the division's meeting, April 27, in New York.

Bishop Scaife of Western New York, chairman of the division, detailed the religious aspects of the problem of individual integrity, opening the way for a discussion of its so-

cial aspects by the Rev. F. Ernest Johnson, study consultant for the department of Church and economic life of the National Council of Churches.

Integrity, Bishop Scaife concluded, must be preceded by the experience of forgiveness. Ultimately it is based on the power of love rather than material and social power which has been the object of so much mistaken struggle for power in the affairs of men.

Johnson defined integrity as a consistent pattern of behavior, based on standards independent of the individual, thus having a social as well as a personal character. One effect of secularism, he noted, has been the emergence of a plurality of standards. It is the Christian's responsibility to reshape the ethics of vocational and other groups to achieve a pattern consistent in itself and with Christian values and goals.

Two questions have been posed for the next division meeting: "Who is doing our thinking for us?" and "What can we do to help frightened people who are under pressure to conform to standards unacceptable to them?"

## GEORGIA CHURCHES HIT DISCRIMINATION

★ Christians were called upon to oppose racial discrimination by the executive committee of the Georgia Council of Churches.

It states that "it is imperative that Christians oppose every encroachment on human liberty, every racial discrimination and every lack of reverence for God, or for man whom God created in his image."

## TULSA PARISH TO BUILD

★ Trinity Church, Tulsa, Okla., has raised \$127,783 of an anticipated \$250,000 for a new parish home. Construction will start when the fund hits \$175,000.



Christ Episcopal Church, Indianapolis, Ind., The Rev. J. Craine, D.D., Rector, George West, Archt.

Church history is the theme of this transept window in historic Christ Church. Other work includes, decoration, lighting, chancel furniture, and hangings of fine fabrics.

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# PEOPLE

## CLERGY CHANGES:

T. J. HAYDEN, rector of Christ Church, Elizabeth, N. J., becomes associate rector of All Saints, Ashmont, Mass., July 1.

FIELD TOOLEY of San Diego, Cal., is now rector of St. James, West Somersville, Mass.

JUSTIN VAN LOPIK, formerly in charge of St. Paul's, Steamboat Springs, Colo., is now in charge of St. Andrew's, Denver.

G. L. GRASSER, formerly in charge of St. Andrew's, Denver, is now rector of the Ascension, Atlantic City, N. J.

ROLIN E. COOPER, formerly rector of St. Albans, Sussex, Wis., is now on the staff of Grace Church, Madison, Wis.

CHARLES SPEER, formerly rector of Grace Church, Pomeroy, O., is now ass't at St. Stephen's, Medina, Minn.

STANLEY PLATTENBURG, formerly rector of Zion Church, Rome, N. Y., is now director of education in the diocese of Southern Ohio.

ERIK H. ALLEN, formerly in charge of St. Paul's, Camden, Del., is now ass't at Christ Church, Philadelphia.

F. M. HAMILTON, formerly rector of Immanuel, Newcastle, Del., is now rector of St. Mary's, Milton, Fla.

W. R. HARRIS, formerly a chaplain at Bellevue Hospital, New York City, is now rector of St. Paul's, Wheeling, W. Va.

CHARLES A. SHREVE, formerly rector of the Holy Spirit, Nice, France, is now rector of St. Paul's, Rome, Italy.

H. W. RALPH, formerly vicar of Christ Church, Delaware City,

Del., is now ass't at Trinity, Wilmington, Del.

W. B. HUBER, formerly curate at Trinity, Roslyn, N. Y., is now vicar of Christ Church, Delaware City, Del.

## ORDINATIONS:

OTIS C. EDWARDS JR. was ordained priest, April 28, by Bishop Jones at Trinity, Baton Rouge, La., where he is curate.

## DEATHS:

EDWIN T. LEWIS, rector emeritus of St. Matthias, Whittier, Cal., died May 1. He was an outstanding diocesan and community leader.

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## BOOKS BY EPISCOPALIAN WRITERS

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Sun Music Broadcast CBS 9, HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION  
Broadway and 155th St.

Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL  
487 Hudson St.

Rev. Paul C. Weed, Jr., v.  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8, C Sat 5-6, 8-9 & by appt

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292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v  
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## SPONSOR BASEBALL BROADCASTS

★ Broadcasts of big league professional baseball games are being heard in Louisville, Ky., this season under the sponsorship of a church group instead of a brewery, as in former years.

In a precedent-setting action, the Long Run Association of Baptists, a fellowship of 120 churches and missions in the Louisville area, contracted to underwrite a radio station costs for carrying the Monday-through-Saturday "Game of the Day" program.

The Rev. Ben F. Mitchell, superintendent of missions, said the association will sublease time on the program to advertisers "whom we consider in harmony with the principles for which we stand."

In March, Lieut. Gov. Clarence H. Reid of Michigan suggested that church and temperance groups in that state "take the play away from the breweries" by raising an advertising fund of their own to sponsor television broadcasts of baseball games and boxing bouts.

His suggestion was made during consideration of a bill, subsequently killed in the legislature, to ban dramatized beer and wine advertising from television screens in the state.

## FIRST CHURCH OPENED IN LEVITTOWN

★ The first church to be completed in Levittown, boomtown of "Delaware Valley, U. S. A." is St. Paul's Episcopal.

Its high-pitched roof and tapering spire with a silver cross makes it the dominant structure in the geographical center of the country's largest planned and assembly-line-built community.

A truck farm, with only scattered farm houses three years ago, Levittown, Pa., now

has nearly 8,000 homes, with as many more planned by 1960 to make it the tenth largest city in Pennsylvania. It is 20 miles northeast of Philadelphia, and near Trenton, N. J.

The \$100,000 St. Paul's was opened by Bishop Oliver J. Hart. Its 350 seats seemed so inadequate that an addition may soon be built to accommodate a mushrooming church school.

Still a mission, with 350 families, the church is expected to be self-supporting within a year or two. The Rev. Stanley A. Powell Jr., 31, a navy line officer in the last war, is the vicar.

## DAPHNE HUGHES HONORED

★ Daphne Hughes has an orchid corsage and a pin presented to her at the annual meeting of the trustees of the Youth Consultation Service of the diocese of Newark. It marked her tenth year as executive director of the case work agency.

## GOETHALS MEMORIAL IS DEDICATED

★ A monument as a memorial to General George W. Goethals, builder of the Panama Canal and first governor of the Canal

Zone, was dedicated recently. Bishop Gooden offered the prayer of dedication, with Senator Wiley of Wisconsin giving the principal address.

## WEST NEW YORK HAS SURVEY

★ The Rev. Joseph Moore of the National Council staff is currently making a survey of the diocese of Western New York. A report will presently be given to Bishop Scaife showing diocesan strength, weakness, needs and opportunities.

## COCONUT GROVE TO BUILD

★ St. Stephen's Coconut Grove, Fla., has raised \$206,000 and will start a building program this summer according to the rector, the Rev. William O. Hanner.

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## KINSEY STUDIES HAVE DIFFICULTIES

★ Charges that religious and other groups are pressuring the Rockefeller Foundations and Indiana University to stop supporting the Kinsey studies of sexual behavior were made by Dr. Alfred C. Kinsey. He did not further identify the groups.

The author of the highly controversial "Sexual Behavior in the Human Male" (1948) and "Sexual Behavior in the Human Female" (1953) told the annual conference of the American Psychiatric Association that he and his associates at the Institute for Sex Research, Bloomington, Ind., have had to "fight for funds and the right to do this study."

The research institute is jointly supported by Indiana University, on whose campus it is located, the Rockefeller foundation and the National Research Council.

Dr. Kinsey's charge was made in an impassioned speech at a dinner session of the association after Dr. Karl Menninger of Topeka, Kans., one of the nation's leading psychiatrists, accused the author of

being "naive in his approach" and said his latest book was "a shocking misrepresentation of female sexuality."

This volume, Dr. Menninger said, could more accurately be titled "What 5,000 or 6,000 Rather Talkative Ladies Told Me About Sexual Behavior of Women in the United States Under Certain Conditions."

"One does not take at face value what 5,000 talkative women tell him," the Topeka psychiatrist said, adding that Dr. Kinsey had "ignored love" as a vital aspect of human sexuality.

In defending the sex studies, Dr. Kinsey said they had been subjected to "shallow criticism," that his views had been "grossly distorted" and that while some churchmen had attacked his books others had found value in them.

## COLLEGE CHAPLAINS HAVE MEETING

★ Rev. Gerald B. O'Grady Jr., chaplain of Trinity College, will be the representative of the Episcopal Church at an international conference of student chaplains May 24-31 at the Chateau de Bossey, near Geneva, Switzerland. The conference is sponsored by the ecumenical

institute of the World Council of Churches and by the World's Student Christian Federation.

The meetings will be concerned with the relationship of the Gospel and the academic community, including such problems as pastoral care of a student congregation, communication between students and chaplains, and relationship with the Federation. The Federation is a world organization of 40 national student Christian movements, of which the United Student Christian Council is the member for the U. S. The USCC, in turn, is composed of 14 denominational and association movements in this country.

## PULPIT FREEDOM ENDANGERED

★ Freedom of religion and of the pulpit is "gravely endangered by the expressed purpose of certain individuals and groups to investigate Church groups and ministers," the convention of the Disciples of Christ of Missouri said in a resolution.

Recognizing the right of Congress to investigate evidences of subversion and disloyalty, the delegates declared "that all investigations should be carried on under established American procedures which protect the rights of all persons accused or suspected of crimes, including the right to know of what he is accused, who his accuser is, to have all evidence against him substantiated under law, and the right to enter evidence on his own behalf. We emphatically reject the right of any committee to conduct investigations except under these conditions."

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# BACKFIRE

## CHARLES R. SEOLARE

*Layman of St. Louis, Mo.*

Mr. Richard Smith in his letter (4/15) implies that the managing editor is following the Moscow line. This assertion merits a reply largely because it represents a common inaccuracy concerning contemporary social thought—especially the kind of liberal thinking often expressed in the Witness.

Historically, the positions of social liberalism and communism in the U. S. have been precisely the reverse as that implied by Mr. Smith. The communist has tended to imitate liberalism and thus exploit it for his own purposes. A brief recollection of the popular front after 1936, or the proliferation of apparent "good causes" in the form of front organizations, will amply document this point. The very danger of the communist conspiracy consists in its capacity "to twist and turn," to be all things to all men, to sound white and be black.

For example, the Soviet Constitution of 1936 guarantees among many others, so-called freedom of the press. However by judiciary interpretation the Supreme Court of the Union has construed this to mean freedom of the press—from error.

By virtue of its original Utopian character, communism is as much a distinct product of the West as democracy. As such it is likewise the by-product of a Christian environment—or more accurately of a Christian environment which failed to assert its Christianity. When the late William Temple said, "Communism is a Christian heresy," he wrote a judgement not only against Marxism but against the life and work of the Church as well.

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*Layman of Waterford, Conn.*

The quotation, "To be or not to be," from Hamlet, has added meaning since the explosion of the H-bomb. For it looks as though the life of every living being is endangered by this new scientific discovery. It has been stated that the life of every civilian will be at stake in any future war. Our homes, churches and public building over a tremendous radius can be destroyed by one of these bombs.

What must we do to forestall such a disaster? To speed up the present armaments race is not the answer. We must work unceasingly for peace. This means that we should be willing at all times to negotiate and must not always condemn the offers of our adversaries as "insincere." We should impress upon our governmental heads that world peace is an absolute necessity. The alternative is world destruction. And that would include us.

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