

The **WITNESS**

JUNE 10, 1954

10¢



ST. PAUL'S, SIKESTON

MORE than an acre of cotton was planted next to the church as a means of raising money. Here women of the church are picking the crop

ARTICLE BY THEODORE P. FERRIS

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. Wkdays 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.

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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) (I. S. HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

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Sunday: 8, 9:30 and 11.
Holv Days: 11 Fri. 7.

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

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

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Boulevard Raspail
Student and Artists Center
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS For Christ and His Church

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SERVICES In Leading Churches

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SERVICES In Leading Churches

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Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
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Thurs., 9; Wed. Noonday Service, 12:15.

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Very Rev. Paul Roberts, Dean
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Weekdays: Holy Communion, Wednes-
day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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7:30 a.m., Holy Communion; 10 a.m.,
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Saint Louis, Missouri
The Rev. J. Francis Sant, Rector
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Sunday: 8, 9:25, 11 a.m. High School,
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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**

Representatives Pass Bill Opposed By Churches

OPPOSITION TO THE ADMINISTRATION FORMULA CAN BE EXPECTED IN THE SENATE

★ The House of Representatives voted June 1st to extend Social Security coverage to clergymen and members of religious orders on a semi-voluntary basis.

The committee, preparing a bill to bring under the Social Security system several occupational groups now excluded, agreed to a formula for taking in ministers proposed by the administration.

This formula came under attack from some religious groups, including the National Council of Churches, during public hearings on the bill held earlier in the present Congressional session.

Spokesmen for the National Council asked that clergymen be included on a purely voluntary basis as self-employed professional persons.

Several bills to accomplish this purpose have been introduced in the House, but the committee adopted the administration plan with one minor modification—that members of religious orders “taking a vow of poverty” be excluded. Those not taking such a vow can be included if they desire.

Under the provisions approved by the committee,

clergymen can be covered if their “employing agency” offers coverage, two-thirds of those “employed” by the church group vote in favor of coverage, and lay employees are given similar coverage. Once elected, coverage would be compulsory for all clergymen entering into the employ of such religious agency, denomination, or church.

A spokesman for the committee explained that in denominations which consider each church an entity into itself, it would be up to the individual church to offer coverage to its minister, and for him to elect it by a signed notice on a form that will be provided. If the church employs a lay person, such as a sexton or secretary, they would also have to be included.

In the case of denominations which have central administrative control of the local churches, any appropriate body may apply for coverage, whether it be an individual diocese, a synod, district, or the entire denomination through its central jurisdictional office.

A committee spokesman said that federal officials would leave it up to each religious

group to decide which body constitutes the “employer.”

Opposition to the administration formula can be expected in the Senate where five Southern Senators, headed by Sen. Lister Hill (D., Ala.) have introduced a bill embodying a completely voluntary plan of coverage recommended by the Southern Baptist Convention.

Bill as passed by the House is involuntary in that, once elected, it is compulsory on all newly-ordained clergymen who enter that denomination or come to serve an individual church which has voted coverage for a previous minister. And once elected, it cannot be discontinued.

ANGLICAN CONGRESS COMMITTEE

★ Bishop Gray of Conn. announced at the final meeting on May 25 of the committee on arrangements for the Anglican Congress that 593 delegates had registered to date, most of them from overseas. A delegation of 31 from Japan will be headed by Presiding Bishop Michael Yashiro.

The \$100,000 sought to aid overseas delegates with travel has passed the \$72,000 mark.

Moderators were named as follows: Bishop Dun on vocation; Bishop Chase of England on Worship; Bishop Donegan on message; Bishop Cockin of England on work.

Twenty group leaders are yet to be selected, with Bishop Bayne heading this group as they pool findings for discussion at general sessions.

Church of Scotland Reports Attack McCarthyism

★ McCarthyism in the United States was scored in two separate reports made to the General Assembly of the Church of Scotland.

The Church's commission on Communism, in its report, attacked McCarthyism as an "irrational and destructive course of action."

And the report of the committee on Church and nation warned that "the emergence of McCarthyism can no longer be regarded as a merely temporary phenomenon of national hysteria."

The commission on Communism said it was important not to be deceived by those who try to minimize the evils of Communism.

"But at the same time," it continued, "it is essential not to be blind to the fact that there are forces at work in the Western World which threaten to undermine freedom and which ignore the sanctity of the human personality."

"Where social and political tensions become acute, many people seem ready to plunge into irrational and destructive courses of action. Nazism in Germany and McCarthyism in the U. S. are both instances. These tendencies, taken together, constitute a grave threat to human freedom and the dignity of human personality."

The committee on Church and nation warned that both Communism and "a sterile anti-Communism" were threatening Christian values.

"Communist penetration at every level," it said, "means the denial of God's rule and the

perversion of the Christian concept of love, truth, peace, and justice." Then it added:

"Another threat to Christian values comes today from another quarter—those who exploit the fear of Communism for sinister political ends.

"We are being reminded that Fascism and Nazism gained power on an anti-communist platform.

"The emergence of McCarthyism can no longer be regarded as a merely temporary phenomenon of national hysteria. Our Christian heritage of truth and freedom is being endangered by a movement that is having evil repercussions throughout the world, and incidentally, tremendous damage is being done to the alliance of free nations."

In this connection, the committee said it welcomed "the profound and courageous statement of the general council of the Presbyterian Church in the U. S. A. which drew attention to these dangers and set forth the reformed conceptions of God's sovereignty, the majesty of truth, and the universal nature of the Christian Church."

The reference was to a 2,500-word "Letter to Presbyterians" issued by the General Council last November in which it expressed "deep concern" that preoccupation with the menace of Communism may leave the United States open to the evil of Fascism.

This letter, published in this paper at the time, has now been made the official statement of the Presbyterian Assembly, the highest governing body of the Church.

MINNIS ELECTED IN COLORADO

The Rev. Joseph S. Minnis, vicar, Chapel of Intercession, Trinity Parish, New York, was elected Coadjutor of Colorado on the first ballot. Of six suggested candidates, only two were actually placed in nomination, Minnis and Professor George W. Barrett of General Theological Seminary, New York. Vote was made unanimous on second ballot. The Rev. J. Lindsay Patton of Grace Church, Colorado Springs, was appointed head of committee for formal notification to Minnis. However, Bishop Bowen talked to him by phone after election, and tentative plans were made for him to visit Denver the week of May 24th.



DEAN PAUL ROBERTS

Nominating committee's information sheet lists him as Conservative Catholic, highly competent, hardworking, with outstanding ability as administrator, interested in diocesan and national affairs. Consecration, if he accepts, to be held as soon as can reasonably be arranged.

One resolution, submitted by Dean Paul Roberts of St. John's Cathedral, was endorsed. It asked the judiciary committee

of the United States Senate to study and report upon certain procedures of investigating committees deemed by the diocese to represent one of "the greatest dangers to freedom of speech, press and religion which have ever confronted our country."

Procedures singled out as dangerous by the resolution include: 1) detrimental use often made of testimony; 2) lack of distinction between investigators and informers; 3) inference of guilt on grounds of baseless accusation or association; 4) duplication of investigations; 5) public release of unverified information; and 6) failure to establish reliability of witnesses.

Brief highlights of Bishop Bowen's address:

Great developments in new building, remodeling, and raising of funds for future same.

Complaint that Colorado has lowest place in fulfilling obligations to national church, and hope that next convention will see this discussed and much improved.

Missionary quota will not be increased; healthy situation now reached.

Four laymen will be ordained deacons in June. Two of these will go to new fields in Colorado. By end of June, every field except one in the diocese will be occupied.

Work temporarily suspended on revision of constitution and canons until to-be-coadjutor can get in on the action.

Attention called to upcoming plans for and recognition of 70th anniversary of diocese in two years.

In view of second try at coadjutor election, explanation and instruction given to increase understanding and cut down criticism of refusal of candidates.

First Church School Manuals Promised for Next May

★ Casey Geddes Miller, former assistant director of publications for Colonial Williamsburg, has taken over her duties as production manager for curriculum materials at The Seabury Press. Her work will consist of supervising the design, copy editing, typesetting, printing, and binding of the many books and pamphlets that are being prepared by the department of education for the new curriculum.

Since coming to The Seabury Press, Miss Miller has completed the initial work on the manuscript for the fourth grade reader, and it will be placed in the hands of the printer shortly. Illustrations for the fourth grade reader include many in four colors as well as in black and white. The artist is now at work on the initial rough sketches.

The manuscripts for two of the three first grade readers have arrived in the curriculum production department of the press and will be the next material to go to the printer. They, too, contain illustrations in four colors and in black and white, on which the artist has begun work.

Meanwhile, the department of education and its consultants are completing the writing of the manuscripts for the teacher's manuals for grades one, four and seven, the parent's manual which will be used with courses for grades one, four and seven, and the student resource book for grade seven. Each manuscript will be sent through to the production department, according to a pre-

arranged production schedule which is being closely followed.

All of these materials include illustrations which involve considerable extra time and effort on the part of the editors, the production department, and the printer. Work has been scheduled according to the complexity of production, with the manuscripts that take the longest to produce coming first. Thus all the materials in Courses One, Four and Seven will be completed and ready for distribution at approximately the same time.

Even with the tremendous amount of work involved for everyone concerned with the preparation and production of the new curriculum, the department of education and the Seabury Press expect to have all of these materials ready next May as planned.

Miss Miller attended St. Margaret's School in Waterbury, Connecticut, and is a graduate of Smith College. She has had extensive and varied experience in the publishing field. For a number of years she was engaged in the editing of textbooks for D. Appleton-Century in New York, a position which she left temporarily to join the naval reserve. In this service she was assigned to special duties under the direction of the chief of naval operations in Washington, and held the rank of lieutenant.

While at Colonial Williamsburg, Miss Miller handled the production of publications, from editing and design to finished book. She was responsible for the production of materials that won for Colonial Williams-

burg the Printing for Commerce Award in 1950 and again in 1952.

Miss Miller has spent the past year in further study of the graphic arts in the department of design at Yale. She is a member of the American Institute of Graphic Arts.

UNITARIANS DEFEND FIFTH AMENDMENT

★ Resolutions defending use of the Fifth Amendment by Congressional committee witnesses and condemning "unrestrained, irresponsible tactics of certain public officials and investigating committees" were adopted by the American Unitarian Association.

The actions were voted by the 583 delegates attending the denomination's 29th annual convention.

Other adopted resolutions called for implementation of the recent Supreme Court ruling against segregation in public schools; urged the government to continue taking the lead in outlawing "weapons of extermination"; and denounced the new California law requiring a loyalty oath of churches claiming tax exemption.

The resolution on the Fifth Amendment said that this Article, "despite its misuse, is a fundamental and long established safeguard to individual rights which must not be compromised."

In condemning California's "loyalty oath" law, the Unitarians said it "violates the traditional separation of Church and State and seeks to establish state control over present and future actions and utterances by the Church in matters of conscience."

"This is contrary to the American tradition and an abuse of the taxing power," the resolution added.

COMMENCEMENT AT VIRGINIA

★ Sixty-three students representing 30 dioceses and districts were awarded degrees, certificates of graduation or other recognition for the completion of special study at the commencement of the Virginia Seminary, held June 3.

Bishop Bayne of Olympia was the speaker at the mis-



BISHOP BAYNE

sionary service. The commencement address was by Prof. George Thomas of Princeton.

Honorary doctorates were awarded to Dean Orlando Baptista of the theological seminary in Brazil; Dean Blandy of the Seminary of the Southwest; the Rev. Matthew M. Warren, rector of St. Paul's School, Concord, N. H.; Bishop Murray, suffragan of Alabama; Bishop Gresham Marmion of Kentucky and Bishop William Marmion of Southwestern Virginia.

CONNECTICUT REPORTS RAPID GROWTH

★ Rapid growth in the diocese was emphasized in an address by Bishop Gray to the convention of Connecticut. In

the past year baptisms increased to 3,459, confirmations were 2,737 and receptions from the Roman Church were 239.

Two new parishes were formed, one new mission was recognized and much new property added.

The total number of baptized persons is now the largest in the history of the diocese, having grown from 109,578 in 1952 to 111,892 in 1953.

President Griswold of Yale was the speaker at the convention dinner. He declared that the strength and power of a liberal arts education is the true source of religious learning. There is no quarrel, he said, between learning and true religion; rather the quarrel is between superficial study and shallow learning and Christianity.

STUDENTS GIVE TO MISSIONS

★ More than two hundred dollars has been voted by the Society of the Celtic Cross, the missionary society of the Church Divinity School of the Pacific, to be sent to the Church's Builders for Christ program. Students and faculty members who compromise the society voted for this donation for the National Council fundraising drive at the organization's final meeting of the school year 1953-54.

Five hundred dollars was also voted by the society to be sent to the missionary district of Alaska to aid in the building of a new mission there.

MISSIONARIES IN TRAINING

★ New missionaries are currently in training at Seabury House, June 9-16, before going to their fields; four to Honolulu; four to Alaska; two to Japan and one each to Liberia, Virgin Islands and Dominican Republic.

EDITORIALS

A Low Bow

WE NEGLECTED to mention in our report of the spring National Council meeting of a significant resolution.

The resolution, which was presented by Bishop Hobson, on behalf of the Promotion Department, read as follows:

Resolved, that the National Council expresses its deep-felt appreciation to the editors and staff members of all 87 diocesan publications for the superb cooperation which they have given in the Builders For Christ campaign. In the January, February, March, April and May editions this year, these papers have presented Builders For Christ as an event of major importance in the Church's life through a careful, intelligent and convincing manner of reporting. The response of these editors and their staffs is a fine example of the oneness of the Church in meeting its primary task.

We feel strongly that the Church for too long has taken for granted the many hours of devoted and skillful attention given to interpreting the work of the Church to its lay people.

The Church has also too long taken for granted the untiring service of the Promotion Department. They are not given to toots on their own horn, but a bit of inquiring around 281 reveals an astonishing fact about this campaign. Every line of promotional material, schedules for speakers, and all the rest of the many details called for in a campaign for millions, has been handled by a tiny group of men and women at headquarters. The only outside agencies employed were a couple of mailing firms—and it is not without significance that it took a couple of them to keep up with the output of the Department.

Raising money costs money. So if you want to translate the service of the Promotion Department into dollars, just call in a professional money-raising firm and find out what he charges to raise \$4,000,000. Then you can figure out how much per capita that small overworked crew at 281 has contributed to the campaign, over and above their personal pledges.

We know something of the headaches that go with getting out a twenty-page paper once a week—so to our friends in Promotion, a very low bow indeed.

Down to Earth

WE DO not know the exact beginning of the expression "down to earth," but wherever it came from, it expresses better than any slang phrase the whole truth about Christianity. The Incarnation—he "came down from heaven" to earth. Mary Baker Eddy and Buddha, each in his way, avoid the earth, pain, sex, hate; Jesus smashed headlong into these areas of reality avoiding nothing, conquering or sanctifying all.

Ever since the Ascension of Jesus, the Church has fallen away, avoided, compromised on one or all of the issues of the earth. Today, God knows and the world knows, we are not down to earth. And because we are not down to earth we draw to us people who are not down to earth and in so doing we become even less down to earth.

Reverse the trend. Stop betraying the earthly Christ with a sentimental Judas kiss. St. Swithin's avoids the slum clearance program, accepting with thanks the thirty pieces of the banker-warden who banks for the landlords; St. Columba avoids the Gethsemane of choice in the race situation of its community; the kindly and dear old Dr. Smith would not use the word flesh in marriage counselling although it was the word the Word became in order to dwell among us.

A world of pain and passion needs a gospel of blood and flesh. Pray, brethren, for the whole state of Christ's Church, for a Church involved in the depths of human misery, sin and despair. Let the Body of Christ be with the bodies of men to redeem and bring back.

We are a whole Church . . . the Body of Christ, not the Spirit of Christ. Be free to preach the whole truth, uneuphemized, ungarnished, be free to sweat and struggle.

May we, as you did, Almighty God, come down to earth.

HOW THE WORLD WENT WRONG

By Theodore P. Ferris

Rector of Trinity Church, Boston

ONE of the most obvious facts about the world we live in is that something has gone radically wrong with it and especially with the people in it. All you have to do is to look at the morning paper. A plain man, for apparently no reason, swindles the government out of some four million dollars. A twenty-four year old mother kills her three small children, believing that it is God's will that she do so. An army cargo plane falls and kills fifteen young men, all of whose lives are snuffed out in the bloom of their youth. A United States Senator "blasts his critics in both parties," according to the headlines, and in that blast poisoned fumes of ambition, deception and moral confusion are breathed by the entire nation.

We could go on with a long list of such items both in our local news and the news of the international world, to give evidence of the fact that something has gone radically wrong with the world we live in. Something has gone seriously wrong with it, and not occasionally, but habitually.

But the wrong that I am talking about is only dimly indicated by such items as I have rehearsed. It goes far deeper than that. It spoils, or threatens to spoil, every good thing that we know. It is the canker worm hidden in every rosebud. Take one rather superficial example, the machine. It appeared toward the middle of the eighteenth century and was greatly developed in the nineteenth century, and it seemed to be an unqualified blessing to mankind. Here was something that would finally deliver man from the drudgery of his life. Here was a means to set men free from constant toil and labor. And yet the machine had not been operating fifty years before child labor was the rule in England and little children less than ten years old were spending eighteen hours a day in the mines. And before a hundred years had passed, the machine had so mechanized our life that we talked about the mechanization of life as one of the most serious problems of our time.

Take one machine in particular, the automobile. When it appeared it was like an angel with wings. It seemed to everybody that now

at last the plain man could see the world, and move about from place to place, and be released from the small, cramped quarters that he had spent his life in for centuries. It was a promise of good things to come. But once again the good thing was spoiled. In England, I shudder to think what the figures would be in this country, but in England during the last sixty years two hundred thousand people were killed by the automobile, and five million injured.

Seeds of Evil

NOW move up the scale a step or two to a reform movement into which men and women put all their idealism, all their impulse and instinct to make things better in the world. It was a brave movement that came toward our shores in the early history of the colonization of our country. A group of men and women left the old country because they were not allowed to worship God as they pleased, and they heroically came to this country and set up a colony here; they faced the dangers and difficulties of an absolutely new land where religion might be free of tyranny and, within a generation, they were excluding from their colony people who did not worship as they were told, and Roger Williams was forced to go elsewhere. Even such reforms which are begun with all the best intentions in the world and which are animated not by the lowest in man but by the highest are gradually infected by the very disease they seek to cure, and it makes us pause when we realize that even in that area of life the very best we know can be spoiled, and almost always is!

Of course, the Church is no exception, but rather the most tragic illustration of this grim, sober truth that I am bold enough to put before you. The Church in the beginning was a little group of people who were followers of Jesus. They were following him partly as a protest against formal, superstitious, legalistic religion. He had led them out into something that was new and different, something that was as real and fresh as the morning dew, and they were on fire with it. Within three hundred years the very Church he founded was a Church in which superstition, formalism,

worldliness, legalism were to be found on every hand.

So we come to this solemn fact, that every good thing we know has within it the seeds, at least, of evil. To put it in the form of a parable, think of the coat of many colors that Jacob made for his son, Joseph. How you picture that coat I do not know but it will depend, I suppose, on when you heard about it for the first time. If you heard about it as a child, as I did, you will think of it perhaps as a patchwork quilt. But more accurately, you should think of it as an elaborately embroidered Oriental garment. What could be more beautiful, more magnificently made, the fruit of the imagination of some ingenious person. It was given by a father to his son, the expression of all the best that we know in life, the affection of a parent for his child, and the relationship that exists between them. What could be better, what could be more thoroughly good than the coat of many colors. Here is something unalterably good.

And yet, in the very act of giving it to Joseph, it became the coat of Jacob's favoritism for this one boy over and above his brethren, and an indication of how the affection of a parent for a child can be perverted, can become possessive and can be spoiled so that it no longer is the beautiful, perfect thing it was intended to be and originally was. Then as the young Joseph wore it, and flaunted it, flashed it before his less gifted brothers, it became the coat of his pride and vanity and, as the brothers looked at it, it became the coat of their envy. And then, in an attempt to deceive their father, after they thought they had killed their brother, they dipped it in a goat's blood. It was drenched with the blood of deception. And when they took it home and showed it to their old father, and he looked upon it with tears in his eyes, it was a garment soaked in the sorrow of human life.

Something good had gone terribly wrong. And that coat has been handed down from generation to generation, given, worn, envied first by one and then another, and the wrong has been passed on from person to person, inherited by the young generation. It brings us to the point where we should stand still and look at this fact without any blinders on whatsoever, namely, that there is in the world and in ourselves a crooked streak.

We ask right away, if we are serious about

this, how did the crooked streak get there? People who do not take it seriously, of course, are not interested in it at all, or in how it got there, and they can pass it over and do the best they can to get around it. But if this thing really haunts you, you want to know how it got there and, if you are a Christian and believe that the God of the world we live in is a good God, you are even more anxious to know how in the world it got there. Is it congenital? It makes all the difference in the world whether it is or not. If you have a physical disorder, it makes a great difference whether or not it is a constitutional disorder, whether it is congenital, whether you were born with it, or whether it is something that has developed and appeared later on in your life. The chances are that if it is congenital you probably will not get over it. If it is not congenital, the chances are you may.

Crooked Streak

NOW some people have said, a great many people in different parts of the world, that this crooked streak is congenital. It is just as much a part of the fabric of the universe, they say, as the foundation is part of the house you live in. It is worked right into the constitution of things. Some people who say that say it from a religious point of view, especially the people who live in the eastern part of the world. They have said, and believed, and acted on the assumption of the belief that the crooked streak we see in the world is a reflection of the struggle between two absolutes, light on the one hand, and darkness on the other. These two absolute realities, two supreme gods, equally matched, are contending everlastingly together and the crooked streak that we see in the world is the reflection of their contending and striving, and nothing can ever be done about it.

Other people who say that it is congenital are not religious people and therefore do not interpret it in religious terms and they are satisfied with a much simpler solution. They say that it is just part of the natural struggle for existence. It has always been here and always will be here and there is nothing you can do about it except not to get caught in it if you can help it and, if you do get caught by it, not to be crushed by it.

Christianity says that it is not congenital. Christianity says, and in saying this it is saying it as the offspring of the great Hebrew tradi-

tion, that God did not put the crooked streak in the world in the beginning. Christianity proclaims and believes that in the beginning, as God made the world it was and it is, if you please, good and that he was delighted with what he had made. So I warn you now that everything that we shall say about this problem, and everything a Christian says about it, hangs on a Christian experience of God. It all depends upon the fact that the Christian experience of God as he has encountered that God through the ages in one circumstance after another, is an encounter with something unutterably good. Therefore the Christian cannot entertain the possibility that God is responsible for the wrong in the world.

Suppose a friend took you to the house of a friend of his and the owner was away; nobody was in the house and, to his surprise and your dismay, you found the house in a state of complete disorder. It looked as though no one cared about the house; it was in a state of chaos, poorly kept, with signs of vandalism here and there, and you say to your friend, Well, the person who owns and lives in this house certainly doesn't care much about it. And your friend looks at you and says, That shows that you don't know the man who lives here. I know him, and he is not the kind of man who would have a house like this, and whatever explanation there is of the disorder and the chaos in the house, it certainly is not that he made it. Someone has been here; something has happened, something has gone wrong, but he is not responsible for the disorder. I know it, because I know him.

God Not Responsible

SO THE Christian says however you explain the moral evil in the universe, God is not responsible for it. Someone says, how do you know? And the Christian can say, only because I know God, and the God I know is not that kind of God.

If God is not responsible, who is? All we can say, I think, is that it has come about largely because of our freedom. We are terribly strange creatures. We are like animals, you know, in many ways, but we know that we are animals, and therefore we are not animals at all. We are a paradox of dust and divinity. On one side we are reaching down into the dust and on the other side we are scaling the heavens, and that gets us into all kinds of incredible difficulties. If we were one thing or

the other, these problems would not exist! We have the capacity to become God-like, and we have also the freedom not to. We have the capacity to love the way God loves with a perfect love that casts out fear and that knows no favorites, but we have also the freedom not to. We have the capacity to imagine things that do not yet exist and to make things that pass man's understanding, but we have the freedom not to, to withdraw, to decline into the slime of life where we take things as they come. We are constantly tempted to use our "freedom not to."

We are free to make an automobile, a fantastic creation; we are free to use it for our good and for the pleasure of other people. But we are also free to drive it as fast as we can to get where we want to be at the moment, regardless of everyone else, and to kill as many people as necessary on the way. So it is fair to say that the crooked streak in the world is partly that stubborn tendency in you and in me to go our own way, regardless. We have inherited it from our ancestors, and I am sorry to say we shall pass it on to our children.

Then the question comes, are we then entirely to blame for the crooked streak in the world? You almost cringe under that possibility. Can you put upon man and his freedom to go wrong, can you put upon him the entire responsibility for the moral disasters of the world? Christianity again says no, not entirely. And it goes on to say (now these are my own words and not the formal words of Christian doctrine) something like this: there is in addition to that tendency in you, that inborn, inherited tendency to go your own way regardless of what damage you do, there is also a power outside you that helps to drag you down. It is something like a boy who is difficult at best, but is made infinitely worse by the bad influence of a gang of boys who are on the wrong track. His mother goes to his teacher and says, if he could be put in a class where there wasn't that bad influence of other boys he would be better. We are all in a classroom where there is a bad influence.

There is an evil influence in the world, Christianity says, that augments and supplements, and tempts your own tendency to go your own way. This power is something more than human, and yet it is less than divine. It is not at all equal with God; it has not the same reality as God, and yet it is real. It is

stronger than human beings; it is the freedom to rebel that runs through the whole created order. I have never heard anyone else say this, and I would hesitate to say it if this were a congregation of theologians and philosophers, but it seems to me that just as human beings have a certain portion, at least, of freedom given to them by God, the freedom to rebel, so the whole created order, the whole natural order has a certain degree of freedom to rebel and the exercise of that freedom, the silent rebellion by the created order, that is the crooked streak that goes through the whole world. Christianity calls it the Devil.

The Devil

WE THINK we have outgrown the Devil, and we do not like to talk about him. Even when I read the Litany, I cringed a little at the old-fashioned references to him. We do not like the pictures of the Devil with his horns and his forked trident. It does not make much difference what the picture is but it is important, isn't it, that we have some image that will interpret this insight which to me is true and real and fits the facts, that there is something in the universe that is an evil influence upon us and which we have to contend with and confront. That is the Devil. However you may wish to dress him is not important, and whatever you want to call him makes little difference. Call him Malicious Animal Magnetism the way the Christian Scientists do! Call him the Evil Influence in the world. Call him anything. But there he is, something beside yourself which accounts for the fact that the world goes radically wrong year after year.

Let us look back now for a moment and see what we have done in this article. We have acknowledged the fact that there is a crooked streak in the world, and I hope you will secretly acknowledge that there is a crooked streak in you. We look at the people in the world; as we observe humanity we see a few people who seem to have outgrown it, but isn't it true that those who seem to us most to have outgrown it are the ones who are most delicately aware of it in themselves? Children, Dr. Sockman has said, are like a garden; clean, fresh earth, waiting to be planted, but if you leave it untended the weeds will grow overnight.

Also, we have given, or tried to give, the Christian answer as to how this crooked streak got there. It got there largely because man has one foot in heaven, because man is so

potentially good. It is actually one of the most optimistic answers that has ever been given because it says that is is not congenital and something can be done about it.

The next question is, How can you and I, and our world, be saved from this crooked streak that runs all through life? And that is the subject of another article.

Constraining Love

By Anson Phelps Stokes, Jr.

Rector of St. Bartholomew's, New York

GOD touches us and our lives in two ways: He asks something of us and he gives something to us. Religion is only real and complete when, in our own experience, we have responded both to his asking and to his giving; by obedience on the one hand and gratitude on the other.

A Jewish physician recently said to me something to this effect: "The trouble with you Episcopalians is that you make it too easy to join your Church. Many of my patients become Roman Catholics. Before they can do so, they must undergo laborious instruction and, when they do make the change, it influences their whole life, their relationship with their family and with their friends. The Episcopal Church does not seem to ask enough."

If one looks at many of the growing religious groups in our land, one finds that they are groups which make demands upon those who join them. The Seventh Day Adventists demand sacrifices of those who affiliate with them. Many fundamentalist sects demand an obedience to all sorts of detailed rules of behavior; and Roman Catholicism enjoins a stern discipline. If religion is to make a difference to people, it must ask something of them.

Perhaps it was no accident that this statement was made by a Jewish person, for one of the great achievements of Judaism is that it recognized God as one who made demands upon his followers. The Ten Commandments and the moral law were part of a covenant relationship. God was not one who willynilly would protect his people from any harm. Each side had its share to carry out in the contract, and if people expected God's blessing, they must do his will. The religion of Israel made demands and Christianity has not abrogated the law. It merely goes a little more profoundly

into the nature of right and wrong. Its demands are more searching; they are enjoined not merely by a God of law but also by one who in Christ showed his supreme love for us.

There is, of course, a danger in the religion of demand. It is the danger of Pharisaism and of legalism, of man being chiefly concerned with the keeping of the more superficial requirements of his faith. But there is a deeper danger than this; it is the danger that men themselves take the place of God. For, if by keeping God's laws, it means that God must therefore bless me, then I am more powerful than God, and my behavior forces him to act. Such an attitude is, of course, the antithesis of true and deep religion; for man must not be proud but humble before God, recognizing his dependence on him.

God, however, is not only one who asks things of us. He is also one who gives things to us, and unless we know, in our own experience the joy of receiving his gifts, we have not truly or fully understood religion. Indeed Judaism knew something of this also, for it knew God not only as law-giver but also as creator, as the one who had given them all that they possessed. While, in one sense, the sacrificial system was a means of propitiating God, it was also, in a sense, a means of returning to him what was his in the beginning and thus a recognition of man's dependence upon him. Yet, in later Judaism, man forgot this dependence and emphasied external behavior. The law had its important role to play in preparing men for Christ, for man could discover that by keeping of the law alone, he could not save himself. He recognized that in him there was a weakness which prevented his keeping the law, and if by chance he kept it, he was in danger of pride.

God Who Gives

IN CHRISTIANITY we see emphasized the God who gives. It was the message of Jesus and of his followers. They did not first advise men how to keep the laws which God demanded they should obey. Rather they gave the "good news" of what God had done for them, though they little deserved it. For Christ had paid the costs of sin in his own life and met the requirements of justice. Henceforth he would treat us—sinners though we were—as men who had been forgiven, justified in his sight. What natural man in his own strength could not do, God had done for us in Jesus Christ,

and all he asked was that we should accept his gift.

One of our preachers last Lent told a dramatic story of a Cossack chieftain who, in order to keep control over his unruly followers, decreed that anyone caught stealing should be lashed to a post and beaten. For a while the cruel punishment prevented thievery; but one day a culprit was found and to his horror the chieftain found it was his own mother. Here was a quandary—the law must be obeyed, or men would scoff at it; and yet the appeal to human kindness was overwhelming. In agony of heart the chieftain bade his mother be lashed to the post so that justice could be carried out, and then, just as the first lash of the whip touched her back, he broke out from the crowd, had himself lashed to the post, and received the ninety strokes of the whip that had been decreed. The requirements of the law had been fulfilled, but something higher than law had been expressed. Henceforth obedience to his rules was enjoined not by fear of the law but by a deeper emotion which penetrated to the hearts of even his most callous followers.

Over the door of a Roman Catholic hospital where I used to visit patients, were the words: "Caritas Christi urget nos" — "The love of Christ constraineth us." Christianity has its demands no less than Judaism. They are the more searching demands of constraining love.

If the Episcopal Church does not ask of you all sorts of detailed disciplines, that does not mean that you are free to do whatever you will. As we accept his gift to us, we shall be constrained to give ourselves in obedience and self-discipline to him.

The God who gives has a priority over the God who asks. The nature of God is his self-giving in love but that very love asks everything of us.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IT CANNOT be said of the parson, as it was said of the ungodly, that he comes into no trouble like other men. He comes into plenty, especially when he tries to be like Caesar's wife—all things to all men. I suggest for him

a sovereign prescription. I found it out by force of circumstance.

There came a time in my life when I had to lie on my side three, four, even five hours a day. I hated it. It was a penance. Then I discovered music—classical music on FM radio programs. Later, I found that if my bed was wheeled out of doors I did not need music. Sky and mountain; trees and clouds; and my thoughts; were enough! When the weather got colder I put on more blankets.

It was Uriah Heep who said, when in prison, that he "almost wished everyone could be took up and brought here." I would not ask that all parsons spend five hours in bed in the day time but if they did they would be more healthy, live longer, preach better. I wish their wives would do it too. They never get rested.

But why suggest it? The parsons would say they hadn't time.

The Court Decision

By James A. Pike

Dean of New York Cathedral

THE decision of the Supreme Court outlawing segregation in the public schools, though it does not specifically concern itself with any other aspects of our national life, is in fact both a tribute to, and a judgment upon, the Church. This reversal of the Court's previous endorsement of "separate but equal" facilities is the fruitage of a number of influences, including the consistent and outspoken ethical teaching of the Churches over the intervening decades. But while the decision is a tribute to the thought of the Churches, it is a judgment upon the actual life of the Churches.

Whereas the civil society operates on a basis of minimal justice, the Church has in addition the resources of grace, love and high dedication. Therefore much more should be expected of the Church. Yet, while segregation has been outlawed by the highest adjudication of our civil society, the Church still largely represents a segregated pattern. Most parishes and congregations—both in the North and in the South—are in fact, segregated. And segregation is often practiced—in the North as well as in the South—in church schools, hospitals and other institutions and in our lay associations of men and of women. The change in things which the Supreme Court decision will

bring makes it evident that while in terms of ethical teaching the Church is ahead of secular society and this has not been without influence on secular society, yet in its own life as expressed in parish and institution its performance falls behind secular society.

The Church is supposed to be ahead, not behind, in such matters. The Church is supposed to be the leaven in society. Our Lord has called us "the salt of the earth." But when in our practices and attitudes, we find ourselves dragging along at the end of the procession, we are failing to be the Church. A segregated parish has no message for men as to the Fatherhood of God and the brotherhood of God's sons. A segregated Church institution or association tells the world that we don't mean what we say.

On this occasion we can be thankful for God's influence on the public conscience—including that brought to bear through the Churches—which has made possible this landmark decision and its righting of wrong principles in our national life. We can be thankful for all the progress, which has not been inconsiderable in recent decades, that the Church itself has made in presenting itself as a genuine fellowship in which there is "neither Jew nor Greek, nor bond nor free."

Especially are we edified by such leaders as the Roman Catholic Archbishop of San Antonio, who well in advance of the court's ruling announced that the parochial schools there were to be non-segregated; and the Roman Catholic Bishop of Raleigh, who last year abolished segregation in his parishes, and by our Episcopal dioceses in the South which have eliminated segregation in their conventions and convocations.

But now we must resolve that the Church and its institutions will not only fully catch up with what the highest court in our civil society has found to be minimum justice, but go beyond and transcend that minimum through the great resources of grace and healing which are inherent in the life of the Church.

Particularly can the Church be helpful in areas in which the public schools have heretofore been segregated in interpreting to their people and others what the claims of God are in this realm and in easing the difficult adjustment through the nourishing of relationships of love and personal concern, thus filling out the skeleton of bare justice with the living tissue of Christian community.

Joy Indestructible

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

WHAT wouldn't we give for such a guarantee — joy indestructible. The most intensive effort we make in life is the search for joy. Most of us seem to catch but fleeting glimpses of it. Then it is gone. We are like sailors adrift in a small bark on an angry sea. For a moment we ride the crest of a wave and glimpse the welcome land. Then we plunge deep into the valley of sorrow or defeat or disappointment.

Jesus saw this in his disciples. He knew that their joy in his presence would soon be shattered by his departure. For they were still following an "earthly Saviour," whom they hoped, would rule Israel. They would follow the waves of the human heart. "A little while and ye shall see me" (joy) "And a little while and ye shall not see me" (despair). But the time would come when they were to see clearly his true identity as Son of God, eternally living, ever present. When this came to pass they would be filled with a joy indestructible—which no man—"neither life nor death" could take from them.

It came true. After the Resurrection, not one of the disciples ever doubted again. Not one of them ever knew complete sorrow or defeat. Their lives, even more severely tried with hardship, were possessed by the joy of an unshaken faith.

Spiritual joy forever continues in the heart of him who is at one with God. For then the ordinary human obstacles to happiness either become bearable or vanish completely. Life's impermanence is dispelled by the fact of its eternal significance and destiny. The "golden past" for the aging no longer disturbs the gray-ing present. There lies ahead the glorious future. The worries and anxieties that cripple us today are the result of our futile dependance upon earthly saviours, which we see for a moment and then do not see—which comfort us briefly and then leave us helpless.

Search then for the everlasting satisfaction which comes from loving and serving Christ! George Mattheson, gripped by an unbearable

sorrow and heartache of life, found his remedy in the Everlasting Love.

"O joy that seekest me through pain
I yield my flickering torch to thee.
I trace the rainbow through the rain
And find the promise is not vain—
That morn shall tearless be . . ."

Looking In Church

By William P. Barnds

Rector of St. James, South Bend

IF WE just look around in Church, we will see many things which remind us of our religion, and which can give us help in our every-day life. It is good sometimes to look at these objects and symbols and let them give us their message.

Sometimes we may do this in public service in the church when we are in the midst of a worshipping congregation. At other times we may be kneeling in church by ourselves when all is quiet and still.

What do we see when we look about us? There is the altar in the very center of the church. It reminds us of God and the Holy Communion, our spiritual food. On the altar is a cross, which reminds us that Christ died for us. There are candles on the altar which remind us that Christ is the light of the world, and that we find our way through the puzzles of life as we let him guide us.

We may see a scene on a stained-glass window; or a religious picture; or a wood-carving; or a religious statue. All of these have a message for us. Just look at the various objects in church, and quietly let them speak to you in your mind and heart. You will love the church more, and you will be helped in your religion.

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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

Faith Takes A Name by Dwight E. Stevenson. Harpers, \$2.50

The author, in search of the classic ingredients making up the meaning of the title "Christian" when that nickname was first used by the Antiochians in derision, has produced a very interesting volume of homiletic essays based on twelve other names used to denote members of the new "sect."

His chapters give some historical background, and a great deal of modern application, to the New Testament words, each of which contributes a differing facet to the whole truth in "Christians" (used only three times in the N. T.). His chapter titles are these formative names: Disciples, Brothers, Believers, Witnesses, Saints, Children of God, Stewards, God's Elect, Those of the Way, A Holy Nation, Members of the Body of Christ, and Aliens and Exiles.

The book sparkles with lively insights, brilliant phrases, and

illuminating quotations from many authors, old and new. Dwight E. Stevenson is professor of homiletics at the College of the Bible, Lexington, Ky., has given us a little preacher's handbook for today. The Churchman must be careful to edit mentally however, as he will find little of the sacramental especially a weakness in Christian initiation, and both monasticism and the visible Church are dismissed with a bias rather than an argument.

The relevance of the book is in such statements as these: "Nobody who stands alone is a Christian . . . It is not our goodness that makes us Christians but the quality of our togetherness . . . It is our conviction that Christianity is not only an alternative to Communism: it is an alternative to western civilization as well — the means of purging and transfiguring it."

This book is exciting stuff, mainly terribly true, written with a sense of the importance of its message.

—W. Robert Hampshire

Plain Christianity, by J. B. Phillips. Macmillan. \$1.65

Most of the clergy, many Church people, are already acquainted to their great profit with Phillips' version of the New Testament epistles, *Letters to Young Churches*. His *Gospels Translated into Modern English* are equally valuable. One cannot escape realizing that the witty, relevant and persuasive quality of his writing is due less to his obvious scholarship than to the simple down-to-earth insight he enjoys as an English parish priest.

Here are nine brief, pointed and striking B.B.C. talks, much in the vein and vigor of C. S. Lewis, which do not directly argue in defense of Christian faith. Instead, they illuminate it by describing actual Christian living as evidence to show that Christian faith works in the lives of ordinary people. Their universal appeal is apparent at once, and moving.

—Joseph Fletcher

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PEOPLE

CLERGY CHANGES:

W. J. FITZHUGH, in charge of St. Stephen's, Blytheville, Ark. becomes rector of St. James, Magnolia, Ark., Aug. 1. A new \$30,000 church was consecrated there May 2.

D. J. BERNDT, formerly ass't at Trinity, New Haven, is now vicar of St. George's, Lee, Mass., and the Good Shepherd, So. Lee.

S. B. SMITH, graduate this June of Berkeley, is now ass't at St. Paul's, Holyoke, Mass.

PHILIP ZABRISKIE, graduate this June from Virginia, is now ass't at Grace Church, Amherst, Mass.

C. A. PARMITER Jr., rector of Iolani School, Honolulu, has resigned because of health and is on the way to the mainland where he will undergo surgery.

W. L. HOWELL, ass't at St. Paul's, Englewood, N. J., becomes rector of St. Michael's, Trenton, N. J., Sept. 1.

J. O. REYNOLDS, formerly chaplain at St. Andrew's School, Middletown, Del., is now rector of Immanuel, New Castle, Del.

M. H. HUMMEL, graduate this June from Bexley, is now vicar of All Saints, Delmar, Del.

S. W. WYSONG, formerly in charge of Christ Church, Williamstown, W. Va., is now vicar of St. Paul's, Camden, Del.

D. B. HARDIN, formerly rector of Christ Church, Easton, Md., is now rector of Trinity, Pass Christian, Miss.

R. H. BOOKER, formerly rector of St. Mark's, Johnstown, Pa., is now rector of St. Paul's, Bound Brook, N. J.

L. H. HINRICHS, formerly rector of St. Luke's, Church Hill, Md., is now rector of Grace Church, Honesdale, Pa.

HUNTINGTON WILLIAMS Jr., formerly ass't at St. Thomas, Owings Mills, Md., is now ass't at St. George's, New York City.

HONORS:

SHELTON H. BISHOP, rector of St. Philip's, New York, received an honorary doctorate from Columbia University.

GILBERT P. PRINCE, rector of St. James, South Pasadena, Cal., received an honorary doctorate from Occidental College.

JAMES A. PIKE, dean of New York, received an honorary doctorate from the University of Kings College, Halifax.

ORDINATIONS:

T. L. BARRANGER was ordained deacon May 8 by Bishop Powell at St. Michael and All Angels, Baltimore.

T. M. BOHANAN was ordained deacon May 15 by Bishop Powell at All Saints, Baltimore.

R. S. HAYDEN was ordained deacon April 22 by Bishop Loring at St. Saviour's, Bar Harbor, Me.

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HAILE SELASSIE SEES CROSS

★ Emperor Haile Selassie of Ethiopia saw for the first time on May 27th, the cross which he presented in 1931 to Washington Cathedral, carried in procession as special services were conducted for him.

Presentation of the cross was a spontaneous acknowledgement of the prayers offered by the late Bishop of Washington, James E. Freeman, on November 2, 1930, the day of the Emperor's coronation. A copy of the prayer, written by the late Canon William L. De Vries, was sent to Ethiopia by the department of state, where it was brought to the attention of the Emperor by U. S. Minister Addison E. Southard.

Mr. Southard reported that the prayer seemed to have had

a "remarkably joyful and inspiring effect" on the Emperor, who had it translated into Amhari so that all the feudal and ecclesiastical leaders of the country might read it. Soon thereafter Bishop Freeman received a communication from him, which said in part:

"Just as our Lord, Jesus Christ, gave his grace to all that believed in him, both near and far, without distinction, likewise, without distinction as to country and sovereign, made a prayer equally for a Christian king and country." It continued: "And we, as an inspiration of your Christian deed, are sending you a Gospel, with a gold and silver decorated cover, and a gilded silver cross, and we shall be greatly pleased if you will keep them in the Washington Cathedral as a remembrance of us and Ethiopia."

BISHOP JONES IN ALASKA

★ Bishop Jones of West Texas was the leaders at a conference of the clergy of Alaska meeting May 19-26 at St. Matthew's, Fairbanks. His lectures were on the pastoral ministry, with stress on marriage.

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URGE FREEDOM IN INDIA

★ American and Indian clergymen participated in a meeting which resulted in the setting up of an American committee for the All-India Federation of National Churches.

The Rev. Arthur A. Rouser, pastor of Cadman Congregational church in Brooklyn,



SHELTON BISHOP

N. Y., was chosen chairman of the group; the Rev. Shelton H. Bishop, rector of St. Philip's, New York City, vice-chairman; and Marguerite Modak was named general secretary.

The meeting was called by the Rev. R. S. Modak of Bombay, India, president of the All-India Federation which was founded at Bombay in July, 1952, with the aim of making Christian Churches in India independent of foreign control. Also present at the meeting was Dr. K. C. (Ryan) Pillai, described by Mr. Modak as "archbishop of the Indian Orthodox (Episcopal) Church."

A statement issued by the newly-formed committee said "a new Christian approach is imperative in free India." It listed the organization's purposes as:

(1) Recognizing the All-India Federation as "a Christian movement of the Indian people" and helping it "in any way possible."

(2) Establishing and main-

taining direct contacts between the Churches of India and America "for mutual understanding, fellowship and co-operation."

(3) Facilitating the exchange of talents, experience, objectives and resources between the Churches of the two lands.

(4) Helping the Churches of India to be "indigenous in expression, universal in outlook and financially self-sufficient."

(5) Helping the Christian people of India to develop their own program of evangelism "without any foreign initiative."

ATOMIC WEAPONS APPEAL

★ The council of the Evangelical Church in Germany has called on Christian Churches everywhere to urge their government to halt the development of atomic weapons.

The churchmen said international agreements on atomic power must be made so that "the enormous sorrow which now oppresses humanity" may be ended.

The appeal, adopted at a recent session of the council in

Halle, Soviet Zone, was read by Bishop Otto Dibelius of Berlin to the synod of the Evangelical Church of Berlin and Brandenburg at its meeting.

The council said that in the invention and testing of the hydrogen bomb "atomic development has now reached a climax," and its potential for destruction "surpasses anything believed possible."

"Christianity cannot remain silent and inactive," the appeal said. "Because of the responsibility which God imposed upon us the Church must admonish all those who hold power and influence to halt this development. We do not want to hamper scientific research, but we want to safeguard the fundamental rights and interests of mankind."

The statement was signed by Bishop Dibelius as chairman of the Council and Bishop Hanns Lile of Hannover.

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BACKFIRE

ROBERT W. HAUBRICK

Layreader, Wilkesburg, Pa.

Your editorial, *Needed: Folk Religion* (5/13) is excellent and timely. But the article by Norvin C. Duncan, *Slow Growth of the Church* thrilled me. I have never read a more aptly put analysis of the lethargy of our Church in this 20th century. I wish you would send reprints of that article to every Episcopal clergyman in the US—or perhaps it will require a hydrogen bomb before they realize the utter impotency of our slow-moving Church.

As a layreader I have been assigned to many churches which were once thriving but now have attendances of 20 or 30, while directly across the street a Methodist and a Baptist church, almost side by side, fairly bulge at the seams with activity and zeal. Why can our bishops and clergy not realize that we do lack something which people need and want?

Keep up your good work and perhaps in a few centuries the Protestant Episcopal Church may come into a realization that the Dark Ages have long since passed away.

J. EDWIN CHARLES

Rector, Good Shepherd, Cincinnati

Your news item, *Wesley Rectory Is Sought* (5/13) is incorrect. Epworth is in Lincolnshire, not Yorkshire. It is not far distant from Doncaster, but I would not describe it as being "not easily ac-

cessible." This is quite a minor matter but I like to get my geography correct.

The Witness is always welcome.

CHARLES E. HILL

Secretary of Anglican Society

I thought the article *Prayer Book Loyalty* by Guy Francis very good. How many of our troubles in the Church would be settled if our clergy acted as Mr. Francis shows they should. Print more articles like it.

ERNEST UNDERWOOD

Rector at Bridgetown, Canada

Many, many thanks for The Witness. It is an excellent publication in every way.

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