

The WITNESS

JULY 22, 1954

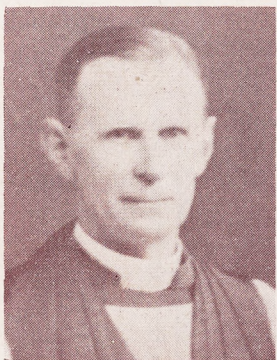
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KATHLEEN BLISS
of England



BISHOP HARRIS
of Liberia



ARCHBISHOP BARTON
of Ireland



BISHOP WAND
of London

ANGLICAN CONGRESS LEADERS

THEY are among the dozen or more speakers who will present various phases of the general theme, The Call of God and the Mission of the Anglican Communion. The Congress opens in Minneapolis August 4th

SOME ANSWERS TO RURAL PROBLEMS

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.

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Holv Days: 11 Fri. 7.

ST. JAMES' 117 N. Lafette

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.

PRO-CATHEDRAL OF THE HOLY TRINITY

Paris, France
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail
Student and Artists Center

The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS For Christ and His Church

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SERVICES In Leading Churches

ST. STEPHEN'S CHURCH Tenth Street, above Chestnut Philadelphia, Penna.

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Weekdays: Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

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Noonday Prayers Weekdays.
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Very Rev. John S. Willey, Dean
Sunday: H. C. 8, 11 first S.; Church School, 10:50; M. P. 11.
Weekday: Thurs. 10. Other services as announced.

SERVICES In Leading Churches

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

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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, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

CHRIST CHURCH Indianapolis, Ind.

Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams,
E. L. Conner
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser., 11.
Weekdays: H. C. daily 8 ex Wed. and Fri. 7; H. D. 12:05. Noonday Prayers 12:05.
Office hours daily by appointment.

TRINITY CHURCH Miami, Fla.

Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

TRINITY CHURCH Broad and Third Streets

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Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Ass't
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHRIST CHURCH Nashville, Tennessee

The Rev. Raymond Tuttle Ferris
7:30 a.m., Holy Communion; 10 a.m., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 p.m., Young People's Meeting. Thursdays and Saints' Days: HC 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

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

ST. PAUL'S CATHEDRAL Shelton Square

Buffalo, New York
Very Rev. Philip F. McNairy, D.D., Dean
Canon Leslie D. Hallett
Canon Mitchell Haddad
Sun., 8, 9:30, 11; Mon., Fri., Sat., 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****Committee Presents Report
On Clergy Retirement****URGE SUBJECT BE DISCUSSED AT DIOCESAN
CONVENTIONS BEFORE FINAL ACTION****By Oliver J. Hart***Bishop of Pennsylvania and Committee Chairman*

★ The 1952 General Convention requested the trustees of the Church Pension Fund to make a study of further service of clergy who, under Canon 45, must retire at age 72, and report to the 1955 General Convention.

The committee of the trustees of the Church Pension Fund has endeavored to find out what the Church really wants to do in this matter. A straw vote was taken at the House of Bishops meeting in Williamsburg last November, and the chairman has conducted an extensive correspondence with various bishops, priests and laymen throughout the Church. The Church Pension Fund takes no position on the suggestions hereinafter set forth, but is merely acting as a clearing house to pass on to General Convention such suggestions as we receive.

For the purpose of initiating a general discussion of this difficult subject, the committee is taking the liberty of combining several of the suggestions received into the following draft amendment:

Canon 45, Section 8

Upon attaining the age of 72 years, every minister shall resign

his position in the Church and retire from active service; provided, that such minister may continue to serve other than in his former position in the Church on an annual basis, if the bishop, in whose jurisdiction the work is to be done, acting with the advice and consent of the standing committee or council of advice, shall grant his permission therefor, in which case such minister shall not be deemed to have retired until such continued service is completed.

I would like to call attention to four points in regard to the above proposed amendment. In the first place, it seems to be the opinion of the majority of those with whom we have talked or corresponded that a minister should be allowed to continue his service in the Church under certain conditions.

Most of the laymen consulted have a strong feeling that such service should be at some place other than his former position. They point out that it would be practically impossible for a vestry to refuse to ask the rector to continue his service in his present parish.

In the straw vote taken at the November meeting of the House of Bishops, however, the majority of the bishops ex-

pressed their opinion that the clergy should be allowed to continue to serve in their present position or elsewhere. It seemed to be their opinion that a congregation should not be deprived of the opportunity to say whether or not they want to retain on an annual basis the incumbent under the provisions of the canon. If the rector of a parish in X diocese wishes to continue in active service in Y diocese, it is the bishop of Y diocese who would have to grant his permission.

In the second place, if the majority opinion of the bishops should be followed and the clergyman should be allowed to continue his services in his present parish, it is the opinion of practically all the bishops that the bishop should consent to such an arrangement only with the advice and consent of the standing committee or council of advice. If the canon requires the clergyman, if he continues, to continue his service in some other position, it seems to be the wish of the majority of the clergy that the bishop handle the matter alone without any reference to the standing committee or the council of advice.

In the third place, there is vigorous opposition on the part of many to any mention of the Church Pension Fund in the canon. The argument is that the Church Pension Fund is a financial institution and should not have anything to say about the retirement of the clergy. The business of the Church Pension Fund is to pay pen-

sons to the clergy who have really retired. However, there are those who think that some such clause as the following should be added, "and provided further that such minister may engage in remunerative service in the Church in conformity with the rules and regulations of the Church Pension Fund in respect to pensions."

In the fourth place, the committee has noted a growing feeling that the whole thing (the present amendment to Canon 45, section 8) should be abrogated. The 1954 Convention of the diocese of Pennsylvania passed a memorial to General Convention asking to have "that part of Canon 45 providing for compulsory retirement of clergymen be abrogated." It was noted that one of the clergy speaking in behalf of this motion had been a Deputy to the 1949 General Convention and an ardent advocate of the amendment to Canon 45. He stated quite frankly that, although he had worked hard to get the General Convention to adopt the canon making the retirement of clergy compulsory at 72, he had changed his mind and was now opposed to it.

The committee of the trustees of the Church Pension Fund are unanimous in their feeling that this whole matter should be thoroughly discussed before the 1955 diocesan conventions so that the Deputies elected to the next General Convention will have a clear idea of just what the Church wants to do in this most important matter. The committee would appreciate being advised of any resolutions on the subject by diocesan conventions.

STATTUCK RECEIVES GIFTS

★ Shattuck School, Faribault, Minn., received money gifts totalling \$78,615 from 1474 donors during the fiscal year ending June 15th.

NEW RELIGIOUS FREEDOM COMMITTEE ORGANIZED

★ Formation of the Religious Freedom Committee by a group of Protestant and Jewish clergymen and laymen from all parts of the nation was announced in New York.

Its purpose, as stated in the announcement, is to "maintain unimpaired our heritage of the free exercise of religion for all persons and all faiths."

One of the chief activities through which the committee hopes to achieve this purpose, it said, will be "providing the clergy, laity and the public with factual information concerning the attack on religious freedom." To implement this aim, the group will issue a monthly publication called "Religious Freedom News."

Another activity will be to enlist widespread support for "measures designed to secure from Congress clear instructions to its committees that they may not engage in activity contrary to the first clause of the First Amendment to the Constitution which forbids Congress to pass any law prohibiting the free exercise of religion."

The new group also will concentrate, the statement said, on providing legal advice for ministers and other persons "who may be called before investigating committees on matters involving the free exercise of their religion, and if it becomes necessary, to provide them with legal defense."

Named as national co-chairmen of the new group are the Rev. Paul Caton, pastor of the Halsted Street Institutional church (Methodist) in Chicago, Ill.; Rabbi Oscar Fleishaker of the Tri-City Jewish Center in Rock Island, Ill.; and Dr. U. J. Robinson of Mobile, Ala., a Southern Baptist minister. The Rev. Lee H. Ball, Irvington-on-

Hudson (N. Y.) Methodist minister, is treasurer.

A national executive committee of 35 will guide the policy of the organization. Among its members are Dr. Guy Emery Shipler of New York, editor of *The Churchman*; the Rt. Rev. Charles K. Gilbert, retired Episcopal Bishop of New York; Rabbi Jonah E. Caplan of San Antonio, Tex.; the Rev. David Rhys Williams (Unitarian) of Rochester, N. Y.; the Rev. Cameron Alstork (A.M.E. Zion) of New Orleans, La.; Rabbi Joshua Trachtenberg of Teaneck, N. J., and the Rev. Paul Wright (Presbyterian) of Portland, Ore.

COVINGTON PARISH GETS BEQUEST

★ Trinity Church, Covington, Ky., has received a bequest of \$300,000 from the late Virginia Lovell Hodge. The securities are mostly in low-interest municipal bonds and high grade stocks, with an annual yield of from \$10,000 to \$12,000.

None of the money will be used for the general operation of the parish. A survey will be made in a nearby area to determine whether a mission should be started; assistance will be given to nearby parishes and missions; development of social work and community aid programs in the parish; to assist the missionary work of the diocese of Lexington in areas beyond the region of Trinity parish.

The rector of the parish is the Rev. Bruce A. Weatherly.

PARISH HOUSE IN DEARBORN

★ Ground was broken on June 6th for a new \$175,000 parish hall for Christ Church, Dearborn, Michigan. The Rev. E. R. A. Green is rector.

Girls Friendly Delegates Get Tips On Love

★ When you are old enough to ask questions about the facts of life and love, you are ready for straight, honest answers, delegates to the national convention of the Girls' Friendly Society were told at Carleton College, Northfield, Minn., July 6.

Mrs. Evelyn Millis Duvall, an author and authority on problems of young people, said recent research has weeded out the facts from the rumors about these complicated and emotionalized areas of life.

Here are some of the answers she gave a convention audience:

Rumors say some people are born popular. Nonsense, Mrs. Duvall said, we all must learn social skills.

They say everybody in high school dates. The truth, she said, is that only about a third to a half of all teen-agers date regularly.

They say school days are the happiest, most carefree days of all. They're not. Mrs. Duvall reported that 58 per cent of teen-agers worry about something—untying apron strings, getting dates, what to do on dates, going steady, being in love, getting married before a young man goes into service or what to do about continuing studies.

They say opposites attract. Rarely, Mrs. Duvall said. Like likes like. Those with similar interests become friends and marry.

They say that when you fall in love, it's love at first sight. First infatuation is seldom a sign of real love, she said. Most people grow in love. They say you can't analyze love. Mrs.

Duvall reported that there have been 14 studies on the differences between real love and infatuation.

They say there is one man for one woman and when they meet they know it. The average girl has been in love with five men before she has reached the age of 20, Mrs. Duvall said. "You love many people in many ways all your life."

They say love is all that matters, that marriage problems solve themselves because of it. Nearly a million persons are divorced each year, Mrs. Duvall said, five times as many as in 1900. "Marriage is a way of life that is complex, difficult and yet supremely rewarding to those who are willing and able to make it so," she said.

There are many ways to help teen-agers solve their problems, she said, and listed among them books, films, courses of study in schools, churches, clubs and parent-youth codes developed in certain communities to maintain uniform social regulations for all neighborhood young people.

"The answers to life's biggest questions depend upon what kind of person you are," Mrs. Duvall said. "The creature of impulse may drink and pet and act like crazy, all for kicks. The child of God has a reverence for life and for others that reflects in all that she is and does because she believes in life, and has faith in herself and finds many things worth waiting for and growing up to."

Mrs. Duvall is author of "Facts of Life and Love for Teen-agers," "Building Your

Marriage," "Family Living," "Keeping Up with Teen-agers," "Leading Parents Groups" and "Marriage Is What You Make It" and co-author of "When You Marry."

She has a Ph. D. degree from the University of Chicago. Her husband, Sylvanus M. Duvall, is author of "Before You Marry" and "Men, Women and Morals."

ANGLICAN BISHOP OF MADRAS RESIGNS

★ Arthur Michael Hollis, one of the prime movers in the Church merger resulting in the formation of the Church of South India, has resigned as Anglican Bishop of Madras. He left for a year's sojourn in England.

The resignation is to be effective next Jan. 31, and Hollis is expected to return to India the following June to become a member of the faculty of United Theological College at Bangalore.

He became the first moderator of the Church of South India when it was formed in 1947 through the merger of Anglican, Methodist, Presbyterian, Congregational and Reformed bodies in southern India and held that position until last January when he was succeeded by Bishop H. Sumitra of Rayalaseema.

He gave up leadership of the union Church as well as his Anglican bishopric because of his conviction that the time had come for these posts to be turned over to native Indians.

At a farewell ceremony in the courtyard of St. George's Cathedral prior to the departure of the bishop and Mrs. Hollis, speakers paid tribute to the Anglican clergyman for the wisdom and guidance he had provided Indians during his 12 years as bishop. It was pointed

out that these had been years of vast changes both in the political structure of the Indian nation and in the structure of the Church.

"Dr. Hollis has always been a firm believer in Indian leadership," one speaker said, "and has encouraged and promoted the transfer of responsibility to Indians. In addition, he also persisted in raising money locally rather than depending upon foreign support."

GERMANS WARNED ON REARMING

★ German Quakers called on both East and West German governments to renounce armaments and stay out of any agreement that might involve the country in war, whether "in a military, political or economic manner."

The German branch of the Society of Friends made its proposal in an appeal for peace directed to both governments and to church leaders in both parts of the country.

Attempts to solve ideological and economic conflicts by force are irreconcilable with the spirit of fraternity of all men and the Godly commandment of love, the appeal said.

Furthermore, the Quakers declared, war never leads to a genuine solution of these conflicts but results only in the destruction of all spiritual and material human values.

The Society proposed that Germany "take upon herself the risk of unarmed life" and "declare peace upon the world."

Germany, it said, should "renounce any armament, as well as any treaty which might oblige her to participate, directly or indirectly, in a war in a military, political or economic manner."

"The spiritual and material resources which she will save by her renunciation of arma-

ment," the statement added, "should be put at the disposal of the underdeveloped peoples to help stamp out distress, hunger and illiteracy so that the feeling of security and confidence will grow and become general throughout the world."

CARDINAL ISSUES PASTORAL

★ Cardinal Stritch of Chicago on July 8 issued a pastoral which in effect forbids Roman Catholics from attending the assembly of the World Council of Churches.

It is a long document setting forth the claim that the unity sought by many non-Catholics "is found in the Roman Catholic Church and in her alone. There is only one way to the unity so anxiously sought by some men. That is the entrance into the fold of the Church of Christ, participation in her life, submission without reserve to her teaching and ruling authority."

The letter stated that Roman Catholics were "always ready and anxious on the civic and social levels to work together with our fellow citizens, particularly with those who worship the living God, for the good of our country and of society."

He said that all men of good will should unite against two common dangers, "the danger of atheism, especially Communistic atheism, and the danger of secularism, which, with specious rhetoric, at least in effect, would banish God from all our social thinking."

At the headquarters of the World Council in New York, a spokesman said that no invitation has been sent to Roman Catholic leaders to attend the Assembly. It was pointed out that observers from that Church has been invited to attend the Assembly in Amster-

dam in 1948, but that the Vatican has denied permission.

The Cardinal's letter was read in all the churches of the Chicago archdiocese and is in pamphlet form with over a million copies printed.

POLISH GROUP HITS IMPERIALISM

★ Caritas, Polish charity organization, has issued a document denouncing American "imperialism" and U. S. hydrogen bomb experiments.

It was the second recent protest from a Polish religious source again American nuclear weapon development. The statement followed closely a demand from the Polish Catholic episcopate that nuclear weapons be outlawed.

The Caritas document, entitled "The Tasks of Caritas and the International Situation," called upon all Catholics to demand peace through negotiation by means of a plan based on the Soviet "collective security" idea.

"American imperialism," said the statement, "is openly threatening civilization, aiming at the unleashing of a third world war. Glaring instances of this imperialist American policy are the provocative hydrogen bomb experiments, the suppression of the liberation movements of the colored peoples and the attempt to extend the colonial war in Indo-China."

"In the name of Christian love and in the consciousness of their responsibility for the fate of the world, Catholics throughout the world must unite and fight American imperialism."

The appeal, turning to domestic matters, urged priests and laymen to help popularize the system of collective farms and encourage peasants to increase their crop yields.

EDITORIALS

Convention At Honolulu

THE Presiding Bishop made the only possible right decision by transferring the 1955 General Convention away from Houston. It is not a matter of the Episcopal Church's boycotting sin wherever it finds it, "for then we must needs go out of the world." What about housing conditions in Boston in 1952 for example? Rather, while we are still recognized as respectable members of American society, we choose to meet in a city where at least our own members will receive identical and decent treatment.

We are glad in a way that the invitation to go to Texas was tried out. Because it has made it quite clear to everybody that we really would have liked to meet in the South, but that we meant business about the standards that we would hold the convention city up to.

The decision to go to Honolulu was a good one because it avoided making an invidious choice between a city in the North and South at a late date. The delegates will also have the opportunity of seeing the Church at work in a thriving and multi-racial (if somewhat tourist-centered) missionary district.

There are just two dangers that the planning committees should try to avoid. First, the airplane flight to Hawaii only makes more dramatic what has long been troubling us: that going to the Convention costs a lot of money, both in terms of travel expenses and time off on the job. It is true that the poorest dioceses and missionary districts are by-and-large those nearest Hawaii. Nevertheless we hope every effort will be made to help the delegates out.

And in the future we would hope to see the General Convention pay for the expenses of its members and reimburse workingmen for time off the job. This seems the only possible way to democratize the House of Deputies and leave the diocese free to elect a really representative cross-section of their communicant members as lay deputies.

Second, we hope the publicity will go very

light on the scenic attractions of beautiful Hawaii. The last thing we want is for the national press to give the impression that the Episcopal Church is inaugurating the H-Bomb age by tootling off on a glorious junket to an island paradise in the Pacific.

Reduce Armaments

IF THIS hydrogen bomb, and still more if the cobalt bomb is used, the whole future of the human race, and even its survival, will become doubtful. Those who listened to the television programme on this subject will have heard Professor Roblat's grim conclusion that with the cobalt bomb it would be possible to destroy the human race.

I do not find much comfort in statements that this discovery is only different in degree from the discovery of the bow and arrow or of gunpowder, for never before has man possessed the means for universal and indiscriminate destruction. Nor have I great confidence in the hope, expressed by many, that the new weapons are so horrible that no nation will dare to use them, with the certainty that instant retaliation will follow.

A nation obsessed with hatred and blinded with panic would have no scruples; and a megalomaniac dictator wishing the whole world to be his funeral pyre is not likely to reflect that the cobalt bomb will leave no posterity either to shudder over or to admire his closing act of crime.

Nor will the danger of war be removed if one nation alone refuses to make the bomb; it would quickly become the victim or the satellite of the nation which still retained its full armaments.

It is far more important that once again a serious and sustained attempt should be made to remove the causes of war, and to reach agreement for an all-round reduction in armaments. As long as a major war is possible the menace of the bomb will threaten mankind. In face of this awful danger all the leading powers should meet as soon as possible with

the determination to reach some agreement which may save the human race.

The Christian Church has its special responsibility. It must call the world to penitence for using for destruction discoveries which should be for the welfare of all. It is folly to blame the scientists: it is not their discoveries, but our misuse of them which must be condemned.

We must pray most earnestly for peace and goodwill among the nations. We must avoid

and condemn the language and propaganda which enflame national hate and fear. We must not be afraid to be other-worldly in our teaching—reminding ourselves and our people that we have no abiding city here, and that when those things which are made are removed there remain those things which cannot be shaken. Whatever happens, God reigns.

—Cyril Garbett

Archbishop of York

\$12,000 Baby-Sitters

ONE of the most important as well as one of the most pressing problems confronting thoughtful Christian citizens today is the problem of what we loosely call juvenile delinquency. To be sure, the daily papers tend to exaggerate certain instances of it; but the problem itself can hardly be over-emphasized. Every Christian parish has at least a few boys and girls and should be claiming many more—who get into conflict with the law; and every community, urban or rural, is sure today to have some serious juvenile problems.

Recently our Massachusetts diocesan monthly, *The Church Militant*, has published an article by Senator Robert Hendrickson, chairman of the subcommittee investigating juvenile delinquency throughout the nation. The Senator takes occasion to urge Church members and clergy to realize that basically the problem is a moral one, and for that reason especially appropriate and challenging for parochial study and action. He asks that "a host of clergymen from coast to coast" both study the problem in all of its angles and discuss it "in church-sponsored forums and in Sunday School classes and from the pulpit."

The governor of Massachusetts is similarly concerned about the urgency of this widespread problem, and has been working for a particular advance in the judicial handling of such juvenile cases as come before the courts in our larger cities. Religious leaders of considerable distinction are beginning to take sides on certain of the issues involved. Our parishioners are discussing the matter. Hence our attempt now to express a few convictions of our own

regarding young people in conflict with the law.

In the first place, we wish that more of the laymen and lay women who lightly decline to take any responsibility for teaching Sunday School or for leading week-day meetings of boys' clubs or girls' clubs or classes, would realize that it is these small intimate, personalized, educational activities that do the most good emotionally, if not rationally, for the next generation. Our boys and girls today are greatly over-stimulated, over-excited, and under-loved and under-disciplined by the world in general; and their public school classes, and even secular boys and girls club programs, are often too enormous to provide the needed moral supervision and spiritual security that young folks seem to need. Even when parents are not both working away from home, and are not too confused themselves to know the answers, the guidance of a specially gifted and trained youth leader working intensively with a small, intimate group, is probably the greatest single preventive of juvenile delinquency. Unfortunately few parishes have many individuals capable of attracting young people, and still fewer willing to take the time to lead, and to study to lead effectively, a class or a club.

Juvenile Court

IN THE second place, there are not many ministers who can effectively take on the responsibility of acting as unpaid and unofficial probation officers in connection with the juvenile sessions of our local courts. Archbishop Cushing of Boston has recently stated that he has assigned a priest to work in conjunction with every court in his archdiocese; but it is extremely doubtful if the three types of Jewish

synagogues and if the scores of Protestant denominations in Greater Boston could organize and unite to do as well. Recently we have learned something of the efficient and effective work of the professional probation officers in the only actual juvenile court under a full time judge in Massachusetts, and we fail to see how any clergyman of any Church, even if working with one or more children of his own denomination, could possibly take the time to accomplish half as much.

Since 1936 the Boston juvenile court has required boy offenders to attend daily from 3 to 5:30 P. M. a citizenship training program for twelve weeks, in the realization that only in some such way can the probation officers either get close to all of their charges or train them in radically improved outlook and habits. This sort of thing requires vast investments of time and involvement of personal attention—far beyond the resources of most ministers. Furthermore, the reorienting of any abnormally self-centered juvenile personality can only be achieved, we may assume, in social situations, and how many clergymen can follow their charges beyond the study walls into the social life of the boys' contemporaries? Here above all is where we need well trained and highly skilled professional boy or girl leaders.

Personally we cannot understand the current rash of opposition to the proposal to set up nine other juvenile courts with full-time judges in Massachusetts. The charge that there aren't enough juvenile cases to justify nine full-time justices can only be made, we suppose, on the basis of the hopelessly short amount of time now being given to the boys and girls brought on one morning a week into our otherwise busy district courts. To be sure these juvenile cases can be (and often are) settled in a half hour or so: but no such hasty settlement is ever going to remake a child. The chief present trouble with our system as it affects children is that there is so little attempt made to understand the individual child. He is just another trouble-maker being convicted or discharged, as the alleged facts in the case may determine: he is not a human being gone astray and requiring more than usual sympathy and understanding and study and re-education of mind and emotions and of disciplined habits of living.

In the last ten years 72% of the boys placed by the Boston juvenile court with the citizenship training program, and followed into their

homes and schools and churches or synagogues by the probation officers, have not been in trouble with the law again. Could that have been accomplished by any part-time judge and part-time probation officer, who never entered into the actual life of any of their offenders?

Children Are Smart

OF COURSE, any new juvenile system may be to a large extent invalidated by the appointment of untrained or unscrupulous individuals as full-time judges or as probation officers; but whenever we have a court dealing with nothing but juvenile problems, the community is much more likely to scrutinize its work, and to demand decent standards therein than is the case unfortunately in courts in general. Furthermore, when so much of the opposition to the appointment of new justices comes from members of a party out of power, one always wonders whether these opponents might not be hoping to institute the very same system themselves at such future time as they might find more propitious for their being in a position to make the appointments. When that time comes they will presumably cease from talking about full time juvenile court justices as "\$12,000 baby-sitters."

The basic difficulty with our present set-up, however, seems to be that children are prone to be not only impatient of rules and of discipline, but also considerably smarter than their elders—even their judicial elders. To get a boy, let us say, to accept the limitations set upon his freedom by an adult (and therefore somewhat alien) society, some one or more grown-ups must take the time necessary to translating the most important of these limitations into terms that boyhood can readily comprehend. Otherwise your disciplining of the recalcitrant adolescent is likely to last no longer than he can see the whip held over him. His heart will not be with you but against you; and he will usually prove quite a bit shrewder than you are at getting his way in the end.

Take the case of a boy who has stolen a ride in an automobile without permission. The car is not damaged, perhaps, so the case is never brought into an otherwise over-busy court. The boy then thinks that he has been pretty clever at getting away with his own sweet will. Or the car is slightly damaged, so that the irate owner can be mollified only by the anxious father shelling out fifty dollars. Then the boy thinks that money will usually be found to

have the last word. Or the car is a more or less complete wreck and the still more frantic father accepts the friendly offer of a neighboring politician to get a high-priced lawyer who is "like that" with the local judge. This time the boy is threatened with a trip to reform school, but at the last minute out of especial kindness toward erring youth, or because the boy seems to have had previous court record, the culprit is put on probation and told to report (briefly) every other Saturday morning to the proper officer of the court. In this case the boy concludes that after all, judges and probation officers are very much like one's parents: they threaten and bluster a lot, but in the end nothing too bad is likely to happen, especially if you know how to play up to them.

Lack Imagination

ONE could go on and on in this vein. Perhaps in this limited space it will suffice to state without giving examples that in our judgement adult courts are generally not nearly shrewd enough to handle juvenile cases. Our ordinary judges seem entirely lacking in the imagination necessary to the disciplining of a child. It is not that they coddle him exactly: they over-punish him almost as often as they act the part of Santa Claus. But what they do is without any real understanding of the child as a child. He is supposed to think in the same mature way that the judge thinks; and even to follow the limitations of the statutory law as few untrained adults can follow it.

Many years ago a boy in whom I was interested shot and killed a truck driver on a lonely road. The boy's minister and his school teacher and an expensive lawyer all did their best to see that the judgement in court was not too severe. What happened, however, was that the judge listened to the very little evidence that was advanced, presumably felt that the prosecution failed to prove the boy guilty of the charge as stated, and dismissed the case. It took a little while for any of us to realize that the boy was being let off scott free; but when the boy did realize it, his reaction seemed to be that with a good lawyer a fellow could get out of almost anything. We cannot imagine any full-time juvenile court judge so dismissing a boy of fifteen years without even a word of advice or caution regarding his future handling of fire arms.

In other words, juvenile courts are not nearly as likely to coddle young offenders as are district officials nine-tenths of whose work is with male adults. When a woman is brought before a judge or jury, she is pretty sure to get much more leniency than a man; and the same thing is often true of juveniles in district courts: children are threatened with dire penalties that are intended to frighten them, but the penalties are seldom in fact enforced. This isn't exactly coddling, but the effect is just as serious. The same effect may be seen any day in the week in any household where children are told that punishment will be severe, only to prove to the child in the outcome that no such punishments are likely to be administered and if they are, then very lightly.

Another of the strange adult notions held by many district judges is that first offenders should be dealt with gently. These legal experts seem not to realize that a boy or girl who gets away with one offense is fairly sure to succumb to the same temptation again. What youth needs, as any good coach well knows, is something to be loyal to, plus plenty of discipline. When the home (usually a broken one) and the church (often a neglected one) and the school (frequently an overcrowded one) have failed, it is the more incumbent upon society through its police and its courts to supply, if not the loyalty, at least the discipline that violent and uncontrolled natures need.

Sometimes people, even in high places, who see how ineffective our district courts can be in dealing with juveniles, urge that the police administer rough treatment to their charges. This is not the answer. Rough treatment is not discipline, nor is it re-education, nor a developer of social loyalties. Wayward boys and girls are usually emotionally disturbed—in intelligence they generally register far better than in school or playground performance; and what they require is highly intelligent, sympathetic, and orderly handling, not the emotional rejection, let alone brutality, of an outraged officer of the law.

So let the opponents of full-time juvenile court judges and probation officers call them "\$12,000 baby-sitters" if they will. Had there only been more intelligent and wise baby-sitters for these unstable, capricious, and often violent juveniles in their earlier days, society would not be burdened with the sad problem of their

anti-social behaviour in their adolescence.

After all it is not formal legal erudition or grandfatherly leniency or even irate violence so much as enlightened pedagogy, plus sancti-

fied and imperturbable common sense, that are forever called for by the tragic juvenile failures of a rich and proud but socially immature society.

SOME ANSWERS TO RURAL PROBLEMS

By James H. Clark

Rector of St. Paul's, Ironton, Missouri

ONE of the most frustrating features of Church thinking today is that a brilliant analysis of our problems is offered without any positive suggestions as to possible solutions. We are told by modern theologians that we must learn "to live with unsolved problems," but this does not mean that we should resign ourselves to having things as bad as they can possibly be, without attempting any improvements.

There have been a rash of articles lately on the rural church situation, and in these I have looked in vain for some positive advice as to how to remedy the sickness that grips our work in the farm and small town areas.

I serve three separate congregations spread over 100 square miles in the Ozark region of Missouri, and even though I have been here but a short time, I do believe that there are some things that can be done to help our rural program. The only excuse I can offer for my presumptuousness in speaking is that sometimes the newcomer is able to see things that the more experienced man doesn't notice.

I think we ought to benefit from the experience and practice of two groups who are notoriously successful in just those localities where we are falling down.

The Baptists, certainly in the South, have no trouble in getting started in a sparsely settled area. They simply hand a Bible to a local preacher, and he organizes the group that later is able to call a regular clergyman. This local preacher needs no salary beyond a portion of the Sunday offering, for he works the rest of the week as a carpenter or sales clerk. In this way the Baptists are able to go into a new area at the drop of a housing nail, and we find them in every housing development and in even the most remote mountain areas.

The other successful group is the Roman Catholic Church. They are able to assign their

men exactly where they are needed, and subsidize them while they are getting under way. They are willing to put a team of men into a thinly populated area in order to get the work going at such a momentum that any other church work is stifled. It is not long then, even in a remote area, that their work soon is very nearly locally supported.

We can follow neither way entirely, but we have something to learn from each. We cannot do away with the principle of Orders nor, financially or morally, move our clergy like pawns. However, each of these successful systems suggest ways in which our own rural program might be improved.

Sponsor Missions

TO TAKE the Roman Catholic technique first, if we do not desire to arbitrarily and independently setup mission stations as outposts of the diocese, we nevertheless, ought to make them outposts of something else.

The picture of the little rural mission celebrating its 100th anniversary is a very sad one. In most cases it has struggled along paying its tiny apportionment and assessment, and even contributing a small portion to the salary of the missionary in that area, and thus has fostered the type of complacent, self-satisfied attitude among its members which condemns them to 100 more years in the same financially dependent condition. Every diocese has these perennial mission situations which are a constant and inevitable drain upon financial resources that are badly needed for diocesan expansion in other areas.

These little missions feel no relationship to the other churches of the diocese (which after all, are supporting them) and feel very little relationship to the diocese itself. This then, is the first thing that might be done. If we do not wish to set up the sort of heirarchical relationship found in Roman Catholic mission

work, then let us have our missionary program be the responsibility of existing parishes.

Our rural program needs dramatic rethinking, and I believe that this is the first step that must be taken. Our parishes must capture the idea of sponsoring themselves the mission work within a diocese. The fact that there are no parishes near a given mission spot is a commentary on the depth of our sin, and no excuse for continued neglect.

This strategy will have to be sold to the parishes, and there will certainly be those in every diocese who throw up their hands in horror. However, I believe that it could be done. Especially if it is pointed out that the parish that does not spend its life through missionary endeavor runs in danger of losing that life through the sure death of complacency and self-concern.

Most clergy will admit that a missionary responsibility makes for a healthier parish, even if they have avoided preaching on that theme for several years. There are benefits to the parish, the mission and the diocese other than financial, of course. In everything from manpower needed to construct a parish house, to suggestions on setting up Church Schools and organizing choirs, there is a mutual benefit for both the parish giving the aid, and the mission receiving it.

If there is a financial interest in the mission, and even if there isn't, the natural inclinations of the sponsoring parish will be to work with the mission towards that day when the mission can stand on its own feet.

Not the least advantage to such a sponsoring arrangement would be the supportive relationship established between the rector of the parish and the man called to serve the mission field.

Lay Apostolate

THIS brings us to the Baptist emphasis which has its suggestions for our rural work. We must create a new rural ministry in the Episcopal Church. The first need of course, is a revitalized lay apostolate, and some few dioceses are beginning to tap the tremendous resources that lie dormant in the devoted laymen of the Church.

Nowhere are our laymen really being used as they should be, and certainly in the rural areas their potential is tremendous. Even teams of laymen, working with clergymen or by themselves, might be totally or partially

subsidized for jobs in particularly difficult areas.

But even further than this, I believe that the ministry itself must be more broadly extended to allow men from the rural areas to prepare for serving those areas themselves.

I do not believe that the main reason our clergy leave the rural ministry is because of low salaries. Certainly they are sadly underpaid, but even if the average field salary were tripled, there would still be a grave shortage of men in the rural areas. The men leave because their backgrounds, their talents, their entire personalities and potential are unsuited for that type of work.

The young man "on his way up," or the old man "on his way down," are not good candidates for the rural field. Too often the rural field is either a good pasture for a well-worn work horse, or else is a trial period or internship for the neophyte. The man who has no knowledge of pie suppers and combines is left to sweat and suffer and strain, and learn the hard way.

The budding clergyman's mistakes become identified with the rural area, even though they may be the natural errors made by every beginner. When he learns better, and begins to repent, he snatches the first chance to get away from his failures. It is surprising to number those of our most successful clergy who have a history of rural failure behind them!

Pity the poor rural congregations! Compounding the difficulties of a misfit ministry, is that even when a man is eminently suited for rural work, he is left high and dry in his beginning years, and for lack of early guiding sympathy many qualified clergy have left the rural field behind.

Many other men, more adaptable or more stubborn, are still working in the rural field when their talents and capabilities call for a different type of job. No wonder there are too few rural clergy! No wonder that many of those who are working in rural areas are out of touch with the people—bitter, lonely and frustrated men.

Training Centers

HOW do we get a true rural ministry? Only by a more sensible placement policy now and a long-range recruitment program for the future. Right now we attempt to recruit candidates for the Episcopal ministry at the college level, which means that we miss most of the

rural area completely. We lose the true rural ministry candidate at the high school level if not before. To get him into the ministry we must attract him much earlier than our present program is capable of doing.

We need rural training centers, combined seminary and college situations that are within the rural youth's financial reach. We need a national recruitment policy that speaks to the needs and desires of the rural high school youth.

Of course, there are places where our rural work is very successful. Of course, there are city and suburban bred clergymen who are deliriously happy and successful in rural work. But they are the exceptions. Someone has said that the Episcopal Church is like an old maid who keeps tenderly feeling her joints to see where it is she hurts. We hurt in the rural areas, and it is time we stop feeling our joints and begin doing something about our pains. Sponsoring mission work by established parishes, and building up the rural ministry through revitalized lay leadership and a real rural recruitment policy, seems to me to provide some of the answers for which we are looking.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IF MY memory is true:

One of the Thirty Nine Articles of the Church of England says that it is lawful for Christian men, at the command of the magistrate, to bear arms.

The Constitution of the United States secures to citizens the right to bear arms.

The Church of God serves the Prince of Peace.

After the first World War the clergy had an uneasy conscience.

The thirties were a time of heart searching and Neutrality Acts. Hitler swept both away.

The forties were the time for war, two varieties, hot and cold.

The fifties ushered in a world of dazzling hopes and unmatched fears.

If my opinion is sound, I can say that the clergy had better undertake an "agonising reappraisal" of what they stand for and how

they will stand for it. It is even more important than their usual tasks.

I have seen it all: the war "to make the world safe for democracy," the holocausts and the 'Peace'; the mad twenties and the hungry thirties; the warlike forties and the fearful fifties. I find myself, as always, too patriotic not to support war and too Christian to believe in it.

So, with my brother parsons, I take my place among the blind guides. We are always happy to serve.

Making or Being Made

By Philip H. Steinmetz

Rector of the Ashfield Parishes

MANY people and parties are trying to make the world better. They are not satisfied with letting God's plan unfold and be fulfilled. They wish to hasten the process.

Often these people work at great sacrifice to themselves. We hear a lot about the devotion of Communists to the cause but the followers of Hitler, the young men of Japan and many of the men and women who served in the armed forces of this country and many other people gave and give themselves to the attempt to rebuild the world.

Part of the will of God is accomplished by such zealous self-sacrifice. But there is another way in which he is also working, trying to make us over from the inside so that we will be willing to accept the good which God is offering us. That way is the way of the Cross.

Jesus did not organize a revolution to force a change upon the world of his day. He lived and suffered and died in a way which produced a revolution in each life which has come fully face to face with him. For who can look on the suffering of an innocent person hurt by the thoughts and deeds we have wrought, without feeling a great yearning to change the whole pattern of the life which has contributed to that suffering?

We are being made new by the power of God working in us as we surrender our will, rather than as we screw it up to greater determination to be better and do more.

Bow down before your Lord as he hangs on the Cross to which your sins have nailed him and let the saving power of God's love make you new.

A Christian Funeral

RECENTLY my husband died after a perfect marriage of thirty-seven years. Three years ago he had a stroke but he still could be taken to church and meetings, although much handicapped physically and mentally, and for six months he had been bedridden with a broken hip, but not so helpless that I could not nurse him.

Before his stroke, when he was well, he had written out what he wished for his funeral arrangements and we were able to follow them exactly. Since they were not traditional I should like to tell about them because they were so mericiful to me and my sons and they leave a beautiful memory.

He died in the night and his tired body was taken away by the undertaker and no more seen, because he wished it so, and it was cremated. I was then able to remain at home—there was no sitting around in a “funeral home”—and my friends came to see me, not in great numbers, and between calls I went about my house work and rested. Two days after the death my brother-in-law and his wife came from out of town and we had a quiet visit in the morning and after lunch they, my sons and I went to the memorial service at the church of which my husband had been a member for fifty-one years and I, since childhood, for sixty-one years.

Our church is in a very difficult parking area but our friendly officers of our precinct did a fine job and all cars were taken care of. So one more thing was made easy.

Kind friends had put flowers on the altar, and there were two vases at the chancel steps, but we had asked that gifts be sent to the church instead of flowers, so that was all. Our rector, one other priest and our bishop had planned the service and, instead of the one exactly as it is in the Prayer Book, there was a form of Evening Prayer including the Confession, Creed and General Thanksgiving, and the Psalm, lessons and prayers from the Burial Service. We had a choir and sang “For all the saints,” (Barnby tune), and “Ancient of Days.” Then the bishop spoke. He had known my husband well as chancellor of the diocese and on may committees and he said loving things about him but the talk was also

for the many who were there. Then there was the benediction and “O’ Master, let me walk with Thee” for a recessional.

So many people came—his lawyer friends, his Church friends, our neighbors, the boat club men with whom he rowed, his fraternity alumni and boys from the active chapter at his university for whom he had been counsellor, men from the Y.M.C.A., clergy of our Church and others who had served with him on the board of the Council of Churches, the young people whom he loved, and members of the interracial group to whom we have belonged for many years. I stood at the back of the church after the service and they came to talk to me.

There was no need for funeral director’s men and our vestrymen ushered. I want to say that I shall always be grateful to our funeral director because he never once by word, or even expression, indicated that we were doing things in an unorthodox way—he was most kind.

After the people had gone I could come home to rest. Two weeks later—there had been a blizzard—six of us who were closest to him went to the cemetery with our rector and committed the ashes to the grave. We have been spared all that has always seemed most difficult to me about a burial and I know that it was as my husband wished.

—Churchwoman of the Midwest

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I accuse you of violating the first and great commandment which is to love God with ALL your heart, mind and soul. Either of your own volition or because you are bound by your ordination vows, you divide your love between God and your tradition, your pet theology, your special denominations so that God's house is dangerously divided AGAINST itself.

It was this same love of tradition that blinded the religious leaders of our Lord's time, so that they, whose duty it was to reveal God to man, failed to recognize God when he came among them. They too had that first and great commandment on which depend all the laws and the Prophets!

Unless you give God ALL your love, you are no more worthy to be called religious leaders than it would be correct to call a man found trying to split the atom with a jackknife, a scientist.

Send me your name on a postal card and you will receive (as long as they last) details of these and other accusations and/or suggestions.

Martyn, Box 53, Glen Ridge, N. J.
(Christian name)

MAN BITES DOG REPORT

★ A housing development in Syracuse intended only for Negroes has been opened to whites, mainly due to pressure from church groups.

Ray Cameron, investor and builder of the proposed project of 40 homes, said that as a result of charges of discrimination and segregation the plan was changed to allow white residents to purchase homes in the area.

Property for the project was purchased by the Rev. William A. Mack, minister of Mount Olivet Baptist church here, which has a Negro congregation. Mr. Mack said he will turn the deed over to the church.

Besides the private homes, it is planned to build an apartment house on the property. The homes will sell for \$9,000 up.

"The whites won't want to buy property there, but they

are welcome," Mr. Mack said.

The change of plans came after the Rev. Raymond Calhoun, past president of the Syracuse ministers' alliance, publicly condemned the all-Negro project.

"It would be defeating the purpose of the minority group of people who are striving to break down discriminatory practices," he said.

DISAPPROVE CHOICE OF HONOLULU

★ The clergy of Iowa at their summer conference passed a resolution, with but one dissenting vote, disapproving the choice of Honolulu for the next General Convention, on the ground that it will "proclude the attendance of those who do not possess substantial means."

The 33 clergy also approved the modern tithe of 5% to the church and 5% to charities as their personal standard of giving.

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PEOPLE

CLERGY CHANGES:

FREDERICK M. MORRIS, dean of St. Mark's Cathedral, Minneapolis, becomes rector of St. Thomas, New York City, Oct. 1.

ALFRED HAINES, formerly rector of St. Matthews, Oakland, Md., is now rector of St. Thomas, Falls City, Nebr., and in charge of Grace Church, Tecumseh.

SAMUEL ELLISTON, formerly in charge of missions at Holt and Wetmore, Kan., is now rector of St. Mary's, Blair, Nebr.

SAMUEL BOMAN, formerly rector of St. Luke's, Wamego, Kan., is now rector of Christ Church, Beatrice, Nebr.

EDWARD P. BUSH, rector of Christ Church, Eastville, Va., becomes rector of St. Luke's, Alexandria, Sept. 1.

JAMES E. BETHIA, non-parochial for several years, becomes rector of St. John's, Richmond, Va., Sept. 1.

LEON N. LAYLOR, formerly rector of St. James, Ashland, Va., is now in charge of the Advent, Annandale, Va.

ORDINATIONS:

FREDERICK TAYLOR was ordained deacon by Bishop W. Marmion, June 24, at St. John's, Roanoke, Va. He will be in charge of St. Thomas, Christianburg, Va., following a seven month tour of Europe.

RUFUS K. NIGHTINGALE was ordained priest by Bishop Gibson on June 29 at St. Andrew's, Arlington, Va., where he is ass't.

ROY M. FRYE was ordained deacon by Bishop Bram, June 24, at St. Barnabas, DeLand, Fla.

MURRAY H. VOTH was ordained deacon, June 24, by Bishop Louttitt at St. Andrew's, Fort Pierce, Fla.

ALFRED P. FOCHT was ordained deacon, June 27, by Bishop Block at Grace Cathedral, San Francisco. He is vicar of churches at Atascadero and Arroyo

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Grande, Cal. Ordained deacons at the same service were HUGH L. WEAVER, curate of St. Mary-the-Virgin, San Francisco, and WILLIAM H. GOODALL, vicar of St. Timothy's, Danville, Cal.

Ordained deacons by Bishop Powell, June 25, at St. Paul's, Baltimore, with their assignments: JAMES CAREY Jr., Grace and St. Peter's, Baltimore; CHARLES E. DENNER Jr., Emmanuel, Baltimore; ROBERT M. ELDER, St. James, Monkton, Md.; DONALD F. EHTERTON, Ascension and Prince of Peace, Baltimore; WILLIAM D. FAUGHMAN, Ascension, Baltimore; JAMES C. FENHAGEN 2nd, Holy Nativity, Baltimore; IRA L. FETTERHOFF, St. Michael and All Angels, Baltimore; JAMES F. GRIFFISS Jr., St. David's, Baltimore; ROGER C. JONES, Nativity, Baltimore; ALLAN W. LOW, Grace and St. Peter's, Baltimore; DAVID C. STREETT 2nd, St. Philip's, Cumberland, Md.; WILLIAM D. WHITE, St. John's, Shady Side, Md.

HONORS:

THOMAS V. BARRETT received an honorary doctorate June 4 from Washington & Lee University. The citation, among other things, called attention to his Rev. Mr. Entwistle and other articles that have appeared in The Witness.

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SEWANEE HAS FIRE WITH AFTERMATH

★ A restless child at midnight saved 30 Woodland Apartments at the University of the South from a devastating fire that also prompted a demonstration of the community pattern of Christian living.

Woodland Apartments, ten buildings of three apartment units each, are occupied by married college and theological students and their families. This summer 13 families are in residence. Sunday midnight, June 27 Scott Bennett, ex-infantry captain who will enter the seminary next year, got up to care for his son and smelled smoke in the area. He toured the grounds but was unable to locate the smoke's origin. Then he saw smoke seeping from the door of an unoccupied building. His cry of "fire" awakened the entire population of Woodland. The men fought the flames with a small hose until the Sewanee volunteer fire department arrived and put out the fire.

The apartment was occupied by James L. Postel, a theological student. Postel and his wife, Maxine, who is secretary in the university's admissions office, were vacationing in Davenport, Ia.

"Theolog" Warren Starrett of Pittsburgh, Pa., braved the flames to close the door to the Postel's library, thus saving his extensive collection of books from smoke and water damage. Others saved jewelry, insurance policies, and silver pieces, but almost everything in the apartment was badly damaged by fire, smoke, or water. The Postels did not carry insurance on their furniture.

The amazing part of the story happened on Monday

● ADDRESS CHANGE

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when the sleepless men and women of Woodland organized a thorough clean-up job. The university assigned a vacant apartment to the Postels and the theologs, still blackened with smoke from their fire-fighting experience, moved all the usable furniture into the other apartment. Their wives washed clothing and bed linen, dishes, pots and pans, which were smothered in smoke and soot, scoured the brand new refrigerator and washing machine until they shone again, arranged for dry cleaning of dresses, suits, and some furniture.

When the Postels returned from their vacation on Tuesday, they found their new apartment clean and liveable, precious books safe, and many of their possessions intact. The Postels said, "This spirit in Woodland is a demonstration of the community pattern of Christian living."

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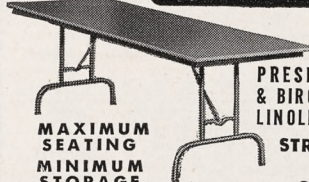
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BACKFIRE

W. H. de VOIL
Rector of Holy Rood, Carnoustie,
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I enjoy reading your paper which comes to me regularly through the kindness of my friend, Rev. Dr. Theodore Andrews. I like the paper so much that I sometimes want to argue with the writers, and would do so more often were distance not so great between us.

In the issue of May 20th an article *Prayer Book Loyalty* appears from the pen of Guy Francis, layman of Port Orange, Florida. With the general thesis of that article I am in agreement, but your contributor's historical knowledge of rubrics is rather limited and leads him to state more than certain directions warrant or intend. I have before me the American Prayer Book and I select two matters from the article above-mentioned for comment: (1) The fast before Communion, and (2) the attack on Reservation.

In regard to (1): It should be remembered that at the time of the Reformation fasting Communion was a custom so general and so ancient that it was not in dispute. Had it been intended to alter this general custom the Prayer Book would have stated so explicitly. It should be observed that the Prayer Book still explicitly calls for fasting as part of the preparation of an adult for Holy Baptism.

The silence of the Prayer Book cannot be taken to abrogate the customary fast. True, the Prayer Book says nothing about it, but neither does the Prayer Book say anything about the priest giving back to parents or Godparents the babe after Baptism. A rubric directs the minister to take

the child into his arms, but says nothing about giving the child back. But it has been the invariable custom in all ages that he should do so!

(2). I was pained to read the attack on Reservation, since the American Liturgy is derived from our Scottish Rite which expressly permits Reservation for the sick and for those who cannot attend the service in Church. In the persecuted Church which consecrated Samuel Seabury (at a time when not more than five could legally meet together for worship), the need for Reservation was quite obvious and was in line with quite ancient practice of Christendom. In Scotland, Reservation is accepted as a necessity and does not lead to any cultus of the Reserved Elements. Congregations of quite "moderate" complexion would be surprised to find the practice even questioned.

Your contributor misunderstands the purpose of the rubric which he quotes. May I answer him in the words of *An Introduction to the Prayer Book* by F. W. Vroom, dean of divinity at King's College, Halifax, and senior canon of All Saints' Cathedral, Dean of Nova Scotia:-

"The direction for the reverent consumption of what remains of the consecrated elements was introduced in 1662 and was not intended (as is sometimes supposed) to forbid reservation for the Communion of the Sick, but to prevent the shocking profanation, not unknown in the days

of Puritan ascendancy, of the priest carrying what was left of the consecrated bread and wine to his own house, to eat and drink the same as common food. This they claimed the liberty to do under the original rubric, which merely said: And if any of the Bread and Wine remain, the Curate shall have them to his own use. Bishop Overall, writing before the rubric was changed, says that it refers only to that which remains without consecration, and adds: How shamefully they act who abuse this rubric to excuse so great a crime."

The rubric was inserted to prevent a scandalous abuse, not to forbid or hinder reservation for the sick.

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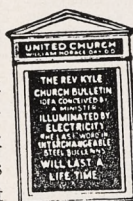
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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

Everyday Life in New Testament Times, by A. C. Bouquet. Scribners. \$3.50

There is need for a book on New Testament Times, something less elaborate than the Encyclopedia of Bible Life (Miller) or the Bible Dictionaries. And there really is much good matter in Bouquet's volume. But it is a pity that the illustrations are so bad (except the photographs)—the persons pictured are often simply repulsive. And too much of the book is "written down" to the child level, in the manner, and with the sticky slang, too many English writers use in addressing children and young people. Why wasn't the book written in the magnificent clear English prose of the *London Times* or *Telegraph*, or the *Manchester Guardian*?—an international English understood and spoken the world over.

—Frederick C. Grant

The Song Of Ruth by Frank C. Slaughter. Doubleday. \$3.75

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artificially laid in the era of Judges. The story is faithful to the Old Testament original, and is enriched by additional material which harmonizes with the story and with what has been learned about Canaan and Moab in the time of the Judges from sources other than the Scriptures. For those, and the best-seller lists prove that they are numerous, who like the scriptural stories retold in novel form, the *Song Of Ruth* will be a happy addition to the works of Asch, Douglas, Costain and the others.

—William S. Schneila

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