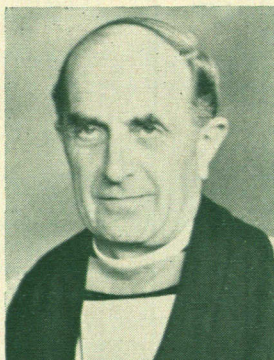


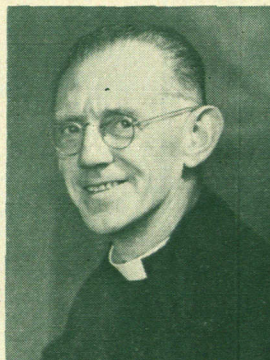
The WITNESS

AUGUST 5, 1954

10¢



BISHOP HUNTER
of England



BISHOP REEVES
of South Africa



DEAN D. C. DUNLOP
of England



BISHOP MOYES
of Australia

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 opened in Minneapolis August 4th and will be fully reported in our next number

ENTWHISTLES PLAN FOR CONVENTION

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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.

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"A Church for All Americans"

The WITNESS

For Christ and His Church

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



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

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noon; Tues., Fri. and Sat., 8; Wed., 11;
Thurs., 9; Wed. Noonday Service, 12:15.

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day, 7:15; Thursday, 10:30.
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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

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Very Rev. Philip F. McNairy, D.D., Dean
Canon Leslie D. Hallett
Canon Mitchell Haddad
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H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,
prayers, sermon 12:05; Wed., H.C. 11
a.m., Healing Service 12:05.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Bishop Berggrav Urges Joint Communion at Evanston****ALSO WANTS TO AMEND THE THEOLOGICAL BASIS OF THE WORLD COUNCIL OF CHURCHES**

★ Bishop Eivind Berggrav, retired primate of the Church of Norway (Lutheran), expects that the Evanston Assembly will strongly support the proposal by the Norwegian Church to amend the World Council's theological basis.

The Norwegian churchman, one of the six World Council presidents, said in an interview that his Church's proposal would strengthen the international agency.

If amended, the common basis would read:

"The World Council of Churches is composed of Churches which, according to Holy Scriptures, confess Jesus Christ as God and Saviour."

At present, the Scriptures are not mentioned in the basis.

The bishop estimated that 90 per cent of the Evanston delegates might favor the Norwegian proposal, but he explained that the change could not be finally enacted at Evanston since it must be approved first by all the member Churches. However, the assembly could recommend it for approval.

His one fear in this connection, Bishop Berggrav said, is that some Churches might attempt to add even more to the

basis, such as approval of the Apostles' or Nicene creed.

If the World Council were a Church, it would need a creed, but since it is a council of Churches it needs only a common basis, he said.

Bishop Berggrav said he believes it would be a mistake to bar delegates from Iron Curtain countries from the Evanston assembly—as some Americans have proposed.

"The main question is not their political opinions, but if they are really dedicated to Christ," he declared. "If they are, and I feel they are, they should be admitted."

The bishop said he is "absolutely sure" that Prof. Josef Hromadka, Czech theologian who has been a leading church apologist for the new order in Eastern Europe and Bishop Berggrav's antagonist in several World Council debates, is "a Christian man."

Although the Eastern European churchmen may make some declarations in certain of the Evanston sectional meetings, such as the one devoted to the "responsible society," the Norwegian bishop doubts that they will "constitute any trouble as a whole."

Joint Communion services at

the Assembly were urged also by Bishop Berggrav.

The Lutheran churchman said it is "intolerable that we should stress our unity in Christ and then go each our own way when Christ invites us to take part in his perfect fellowship."

He said the Churches have now "talked so long about what unites us and what divides us, that if we are to get any further, we must take a step." That step, he stressed, "must be to the same Communion table."

Bishop Berggrav deplored the fact that a joint Communion service will not be held at Evanston. He proposed such a service at last year's meeting of the WCC's executive committee, but received little support.

The program of the Assembly lists five services of Holy Communion, to be held according to the Methodist rite on August 22; Anglican, August 23; Lutheran, August 24; Orthodox, August 25; and Church of South India, August 29.

In New York, a World Council official said that only the Orthodox service will be completely closed. The Methodist and Church of South India services will be open to all delegates who wish to participate, the Anglican service to "baptized, communicant members" of the WCC's member bodies, and the Lutheran service to "all who believe in his actual presence and that we receive his true body and blood in this sacrament."

In effect, according to Council spokesman, this means that for the first time at the Assembly, services of Holy Communion will be open.

Bishop Berggrav said that the strongest opponents of a joint Communion service are the Orthodox Church members of the World Council, and that "we had better take the step without them."

(Considerable opposition has also been expressed from time to time in Lutheran and Anglican circles.)

The Norwegian leader stressed that it is Christ himself who is "the host" at the

Communion table, not the different Churches. According to Luther, he observed, the person officiating is of less importance, "it is the gift and the Word itself which is decisive and central."

Asserting that Lutheran opposition to joint Communion is "neither Lutheran nor Christian," Bishop Berggrav added: "We have one Bible, one baptism, one Christ, one God and Father of all mankind, how can we then defend to exhibit our division for the world and for ourselves, when we refuse to enter together into the holy place to which he invites us?"

Anglican Congress Delegates Gather in Minneapolis

★ The Archbishop of Canterbury and Presiding Bishop Henry Knox Sherrill are the speakers at the service which opens the Anglican Congress in Minneapolis, August 4th.

The first session of the Congress will be held the following day at the Hennepin Avenue Methodist Church, two blocks from St. Mark's Cathedral where Morning Prayer is said daily at 7:15 and Holy Communion celebrated daily at 7:30. The speaker at the first session is Bishop Wand of London on the position of the Anglican Communion in history and doctrine.

Sessions are to be held daily through August 13, with addresses by distinguished leaders of the Anglican Church. Group meetings are also to be held daily for discussion of the four topics being considered; Our Vocation; Our Worship; Our Message; Our Work. Delegates have been appointed to chair the twenty discussion groups and they will present the findings of the groups to the entire Congress.

The group leaders are Canon Wedel of Washington; Bishop Louttit of Florida; Bishop Peabody of Central New York; Bishop Dixon of Montreal; Canon Hartford of Ireland; Bishop Stear of Canada; Dean Booth of Australia; Bishop Mortimer of England; Bishop Jones of North Wales; Bishop Evans of Canada; Bishop Higgins of Rhode Island; Bishop Lash of India; Bishop Nishi of Japan; Canon Warren of England; Bishop Bardsley of England; Bishop Knowles of the West Indies; Canon Herklots of England; Bishop Craske of England; Bishop Lichtenberger of Missouri; Clark Kuebler of Wisconsin. Chairman of the group leaders is Bishop Bayne of Olympia.

A reception is being held at the Institute of Art the evening of the 5th, and the following evening a dinner is being held for the people of the diocese of Minnesota at which the Archbishop of Canterbury and the Presiding Bishop will speak.

On Saturday delegates will

go on a pilgrimage to Fari-bault, a notable and historic center of the Episcopal Church, where they will be entertained by the bishops and cathedral staff and by the heads of Shattuck and St. Mary's Hall.

Archdeacon Samuel Kau Yan Lee of Hong Kong will be the preacher at Evensong next Sunday at St. Mark's Cathedral at 4 o'clock, and the service will be followed by suppers in the homes of church people in St. Paul and White Bear Lake.

At eight o'clock the mass meeting of missionary witness will be held at the St. Paul Auditorium, with Bishop Howells of Lagos, Bishop de Mel of Kurunagala and Bishop Gordon of Alaska the speakers.

Next Monday evening delegates and their wives will attend a dinner at the Minikahda Club, with overseas delegates the guests of the diocese of Minnesota.

Tuesday evening the bishops attending will be the guests at a dinner at the Minneapolis Club given by Bishop Keeler and Bishop Kellogg. This will be preceded by a supper at the home of Sheffield West at Lake Minnetonka which will be followed by a performance of Gilbert and Sullivan's "Yeoman of the Guard" given by the Canterbury Players of the University of Minnesota. It is expected that 1,000 persons will witness the performance.

The final general session of the Congress will be held the afternoon of the 13th, for the presentation of reports for final action.

The closing service will be held that evening at the Cathedral with Archbishop Barton of Ireland giving the address.

The Archbishop of Canterbury will broadcast over a nationwide hookup on the 11th. A luncheon will be given by Bishop Keeler to the members of the English Speaking Union.

The archbishop will be speaking to a largely non-Anglican audience since the membership consists not only of Anglicans but also other Protestants, Ro-

man Catholics and Jews. The address will be on the air that evening, emanating from New York over the Columbia network at 10:30.

the official conference center of the Episcopal Church, was somehow or other spied upon so that a report of the meeting is produced from the files of the Department of Justice at a public hearing several years later.

Department of Justice Uses Seabury House Report

★ In November, 1951, a conference was held at Seabury House, sponsored by the Church Congress and chaired by the rector of Trinity Church, Boston, the Rev. Theodore Ferris. The subject was "Christianity and Communism" and in order that there might be full freedom of discussion on this serious subject, every one present was asked to agree to refrain from any public comment on the conference and to leave the publication of any findings in the hands of the Church Congress and its president, Dr. Ferris.

There is currently being held in New York a hearing under the McCarran Act to determine whether the National Council for American Soviet Friendship should register as an agent of a foreign government. Testifying for the Council was the Rev. William H. Melish, former president of the organization, who had to take the pounding of two lawyers of the Department of Justice who, in their cross-examination, laid bare his whole life.

On July 15th one of the lawyers asked Melish: "Did you say in November, 1951, that Communism and Christianity both strive for the same reforms?"

"Each according to its own lights and philosophy, yes," Mr. Melish replied. "I think the Christian Church and the Communist movement, as I see

it, are striving toward certain reforms. I know where that question comes from. I am astonished and outraged that there should be in your possession, matter from a closed religious meeting that was called for a frank and thorough discussion of the problems presented by the relationship of Christianity to the philosophy of Communism. There was to be no press release; no publicity."

It developed later in the hearing that the meeting referred to was the one held at Seabury House in which Mr. Melish had been invited to participate.

The line of questioning by the lawyer of the Department of Justice indicated that some person attending the conference at Seabury House, official conference center of the Episcopal Church, in violation of mutual pledges, sent information about what took place, either to the FBI or the Department of Justice. How much of the conference discussion was included in the report or how many participants were mentioned by name, there was, of course, no way of telling. Nor is it known whether the informant was an FBI "plant" or a participant of the conference, clergyman or layman.

What is clear is that a responsible Church organization, the Church Congress, holding a serious private discussion in

SOCIAL WORKERS CONVENTION

★ Over 2,000 representatives from 41 nations attended the conference of social work, June 27 - July 2, in Toronto.

Anglican delegates held a corporate communion, with Lester B. Granger, director of the Urban League, the speaker at a breakfast that followed. He told his fellow Churchmen that "Peace, and thank God for it, will never be assured until the social order is accepted by an overwhelming majority of the world's people as being worthy of perpetuation and defense. This state has certainly not been reached with respect to two-thirds of the world's people. Their need is not confined to material lacks, but also includes thirst for self-realization. There is a strong and persistent coincidence of the need of peoples with their coloration.

"The three principal centers of racial developments in the world today are the United States, South Africa and Asia. We can exert little direct influence on countries other than our own, but we can exert a powerful influence in our own centers."

Encouraging signs of progress within the last twelve years were noted by Granger in the employment trend since 1940, the reforms in the armed forces, the increased protection in the ballot, the extension of equal public service, and the elimination of segregated education.

SPEAKERS BARRED FROM U. S.

★ The American Friends Service Committee states that two speakers from abroad scheduled to participate in summer Quaker institutes on international relations were not able to appear because of long delays in handling their visa applications.

The two are Joseph Murumbi, African leader who has been barred by the British from his native Kenya, and Tom Wardle, English writer for a pacifist weekly, who has done social work in the Union of South Africa.

James Bristol, director of the Quaker institutes, criticized the "timidity" of U. S. officials. "We feel Americans should have access to all points of view, and that they are competent to weigh them and make up their own minds," he said.

Mr. Bristol said that both Murumbi and Wardle had applied for visas early last winter. Their speaking engagements had been scheduled for the first week in June.

The Quaker official noted that this was not the first time such "diplomatic delays" had occurred. However, he said, in every case the governments had finally testified to the bona fide nature of the Quaker guests by admitting them.

Last spring, Stuart Morris, a British peace worker invited to lecture by the Quakers, was granted a visa but refused admission on arriving in New York, and detained at Ellis Island for 10 days. An appeals board and the Attorney General ordered him admitted after the incident attracted nationwide attention.

Mr. Bristol stressed that speakers from free Asia have been admitted without question, but that speakers on Africa failed to win visas.

"The United States seems sensitive to pressure by colonial

powers," he said. "If Kenya, in the person of a moderate like Murumbi, cannot expect a sympathetic hearing from Americans, it may look elsewhere — perhaps to Soviet Russia.

"If persons invited by an organization with the experience and persistence of the American Friends Service Committee have trouble getting visas, how much more difficult does the unsponsored individual find it to get a hearing?"

NATIONAL COUNCIL PAYMENTS

★ Slightly more than two and a quarter million dollars had been received by the National Council for the first six months of 1954. Total expectations for the entire year are \$4,854,953.

STAINED GLASS



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

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

RAMBUSCH
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EDITORIALS

Uninvited Guests

THIS is a big month for the Churches. As this number reaches our readers there will be gathered in Minneapolis representatives of 325 dioceses of the Anglican Communion throughout the world. They gather to deepen our essential unity by witnessing to our common faith and by conferring on matters of common interest—the directive given to the Congress by the Lambeth Conference in 1948.

Following immediately is the second Assembly of the World Council of Churches which opens in Evanston August 15. Here Christians from most of the nations gather to strengthen the Fellowship, in spite of the many influences that separate them—cultural, social, political, economic and racial, as well as theological and ecclesiastical.

The central theme is "Christ the Hope of the World," thus focussing attention on the greatest need of the world today. As the preliminary report on this main theme points out, all sorts of secular hopes are offered today; science, democratic humanism, nationalism, communism. Above all these hopes, the report sets the hope which has its ground in God and the assurance of his Kingdom. The Evanston Assembly will seek to reawaken that hope and point out what it means to this and coming generations.

Among the hundreds of delegates will be eleven Churchmen from Czechoslovakia and Hungary, probably the best known of whom is the Rev. Joseph Hromadka of the Czech Brethren who made an outstanding contribution at the first Assembly held in Amsterdam in 1948. Their entry into the U. S. was approved on July 19 by Herbert Brownell Jr., attorney general, on recommendation of the State Department only after a representative of the World Council appealed to President Eisenhower and Secretary of State John Foster Dulles.

Declaring that these eleven men might be

pro-Communist, a statement by the State Department declared:

"Freedom of religion has always been basic to our way of life. Clearly the spiritual foundation on which this nation rests is too strong to be adversely affected by any pro-Communist activities in which this small group of delegates from Communist-dominated areas might attempt to engage."

Whether freedom of religion is today sufficiently basic to our American way of life to enable us to treat these eleven Churchmen as honored guests remains to be seen. Elsewhere in this number is the story of a private conference held at Seabury House under auspices of the Church Congress, under the chairmanship of the Rev. Theodore P. Ferris, a report of which somehow or other found its way into the files of either the FBI or the Department of Justice. Thus our boasted freedom of religion is today flouted to the point where a responsible Church organization, holding a private discussion on a serious religious topic in the official conference center of the Episcopal Church, is spied upon and material now produced from the Department of Justice files and used in a public hearing. An incredible episode, the witness wrote the Presiding Bishop, which "smacks too much of police state tactics, procedures and atmosphere to be accepted without blunt protest."

That there will be informers, official or otherwise, at the Evanston Assembly can be taken for granted. That's where we are in the U. S. with our freedom of religion. They will doubtless be in Minneapolis also to record and file anything "out of line" uttered by the Archbishops of Canterbury, York and Ireland and our other distinguished guests from all parts of the world. We only hope that awareness of their presence will not so hamstring frank discussion that the purposes for which these historic meetings are held are in any degree lost.

Full reports of Minneapolis and Evanston will appear in our issue of August 19 and subsequent numbers.

THE REV. SAMUEL ENTWHISTLE

Planning for General Convention

By Thomas V. Barrett

"THERE must be some mistake," said the Rev. Samuel Entwhistle obscurely through a mouthful of scrambled egg, as he fixed one eye on the morning paper.

"I cooked them the way I always do," objected his wife, Isabel, looking sleepily belligerent.

"Not the egg. This." Samuel rapped a finger on the paper. "It says the General Convention is going to be held in Bali."

"Oh, how wonderful," Isabel exclaimed, waking into full consciousness. "Isn't that where Dorothy Lamour made that movie?"

"What movie?" Samuel asked, his intelligence diverted momentarily.

"I don't remember the name. It had lots of color and dancing."

Samuel pulled his mind back to reality.

"No doubt it's good for a movie but how can they have the Convention way out there?" He picked up the paper and began to read in earnest.

"Where is Bali?" asked Isabel.

"Somewhere in the ocean; way out that way." Samuel gestured vaguely toward the front door while Isabel toyed with her coffee spoon patiently.

"Well, it's an island, whichever ocean it's in. I'm sure of that." She put down the spoon and peered into the depths of the coffee.

"It's a perfectly splendid idea, when you stop and think about it," she said coming out of her reverie. "Just think. We can have breakfast on the beach at sunrise, and pick our own pineapples for lunch, and have mangoes, and persimmons and things after dinner while we watch the moonlight, limpid on the ocean under the southern skies."

Samuel Entwhistle put down his paper and squinted at his wife. She was gazing with a transfixed expression into the sugar bowl.

"Have you been to that drug store library again?" he asked accusingly.

"Isn't it a coincidence," said Isabel, "that I'm just finishing reading 'Tropical Fury.' It's not nearly as lurid as it sounds. All about native life on a South Sea island. Very descriptive. I'm sure I'll feel at home immediately."

"Where?" gulped Samuel Entwhistle.

"In Bali," Isabel explained, "at the General Convention."

"What makes you think we're going?"

"Why, Samuel, you always get elected; at least you have the last three times. You said if you got elected again I could go with you."

"But my dear, I thought we were going to Houston . . . or maybe Chicago. But BALI!"

"But Samuel," objected his wife. "It wouldn't be any fun in Houston. It's so hot. And you know what Chicago's like. Nothing but railroad stations."

"They've got the Edgewater Beach Hotel," Samuel protested. "Or used to have. I remember back in . . ."

"Don't get off the subject. I wouldn't think of letting you go to Bali alone."

Samuel lifted his eyes to the ceiling in clear-eyed innocence. "My dear, I won't be alone. You can't possibly have a General Convention with one clergyman."

"You know what I mean. I simply couldn't bear to have you so far away. And all those native girls in sarongs. Pretty ones."

"Are you speaking of the girls, or the sarongs? I remember that picture, come to think of it. Dorothy Lamour wore a sarong. The natives wore grass skirts."

"I thought you remembered," Isabel said icily.

"Well, anyway, I don't want to go to Bali. I don't think they mean it. And I couldn't possibly take you . . . unless you stow away in a life-boat. Do you know what it would cost?"

"No, do you?"

"A thousand dollars. For you to pick pineapples."

"Maybe we could go steerage."

A sliver of a smile broke off one corner of Samuel's mouth.

"My dear, be realistic. Did you ever hear of an Episcopalian traveling steerage?"

"We could fly, and not eat so much food."

"You know I don't like to fly, unless I have to."

"Well," Isabel giggled. "You can go steerage, and I'll fly." She got up to clear the table.

"The whole thing's pretty mysterious," Samuel mused. "It says here it will be a great thing for the missionary work. But perhaps they'd rather have the extra money, and we could have the Convention in Central Park."

"That wouldn't be half the fun," Isabel pointed out, on her way to the kitchen.

"Hey, bring back the coffee," Mr. Entwistle called.

"Don't they pay your expenses if you're elected?" asked his wife, obediently returning the coffee pot.

"Well, usually I guess . . . I think we have two hundred dollars in the diocesan budget for travel of delegates. Two hundred dollars for four delegates won't get them to the Mississippi from here. Maybe we could vote by air mail."

"Don't try to be funny so early in the morning," Isabel retorted. "You can always have a special campaign and raise more money."

"Another campaign?" Samuel fumed, "We've had four already this year. One for the national Church, one for the parish house, one for the mission at Goose Creek Hollow, and one for the memorial to Bishop Junkett."

"Who's Bishop Junkett?"

"Never mind. It's a good thing this diocese doesn't allow women to serve on vestries."

"You don't have to be rude about it. You must have got out of the wrong side of the bed."

"How can we get any lay delegates to a convention in Bali?"

"Don't ask me. I'm not on the vestry."

"Well, I mean we don't pay for the expenses of the laymen. The only laymen that can go will be retired owners of railroads, steamship lines, and . . . and . . ."

"I know lots of bankers who could afford it," Isabel added happily. "Besides I'm sure the national Church will find a way."

"I don't see why they couldn't have made it Bermuda," Samuel grumbled, getting up from the table. "I've always wanted to see Bermuda."

"Personally, I'd like to go to Zanzibar," Isabel said. "The name always sounds so beautiful. Zanzibar."

"Well, good-bye my dear. I must get to the office. The chances are we won't have to worry about it. I doubt if I'm elected. And anyway, 'Ours not to question why; ours but to do or die.'" He walked to the front door, turned, grinned, and made a heroic gesture.

"Into the Island of Bali, rode the four-hundred."

"Do you spell it r-o-w-e-d?" inquired Isabel sweetly.

The Rev. Samuel Entwistle had a busy day, and it was late that night before the matter entered his mind again. He was just about to go to the kitchen for a pre-bedtime snack when Isabel who had been intensely silent over Tropical Fury, suddenly looked up with a bright and eager face.

"Samuel," she exclaimed. "I've got a wonderful idea. It just came to me."

"What?" Samuel yawned.

"Instead of going to Bali, why not rent a steamship, and hold the Convention on board. 'Convention Cruise' we could call it."

"Is this an idea to keep the Convention free of grass-skirts?"

"Well, not really. But it would be more fun, wouldn't it? And not as expensive. We could just cruise around the Gulf Stream, or the Great Lakes, or maybe the Bay of Fundy."

"They're quite a ways apart," Samuel yawned again. "You'd better settle for Lake Winnepesaukee. Want a glass of milk?"

"No. Yes. Samuel be serious. I bet the national Church hasn't thought of it. It's simply a beautiful idea. Instead of wasting all that time sailing to Bali, just hold the Convention while we're sailing."

"It seems a little romantic," Samuel ruminated, his imagination struggling through the mists of fatigue. "You mean just sail around in a circle? Or back and forth between New York and Hoboken. Like a ferry?"

"Well . . . Isabel Entwistle frowned over the obstacle. "I think the most practical thing would be to sail from New York up to Nova Scotia and back. It would be cool . . . or if they really prefer the west, we could sail around Puget Sound. They say it's very beautiful."

"I can imagine," said Samuel in a scathing tone. "The crew of the U.S.S. President Roosevelt being engaged to sail around Puget Sound for two weeks."

"Oh, but we don't need any crew," Isabel trilled merrily, "That's the beauty of the idea. We just rent the boat and furnish the crew."

"Wonderful." Samuel leaned weakly against a book shelf.

"After all," Isabel continued breathlessly. "You know how versatile the clergy are. And

we could elect only the lay delegates who were willing to work on the ship. I wonder why the national Church hasn't thought of it."

"My pet," said Samuel lovingly, sinking into a chair, "I think you've got something."

"Of course I have." Isabel smiled proudly.

"It occurs to me," Samuel said, "that we must have in the Church an organization competent to fulfill each task aboard ship. For instance," his eyes glistened with fancy, "The Woman's Auxiliary could be put in charge of the cuisine."

"And the laundry," Isabel added. "Oh Samuel, you're so clever."

"The Brotherhood of St. Anthony could be the stewards, and run the infirmary, or whatever they call it on a ship. It's right up their alley."

"And the acolytes," Isabel chanted. "Just think. We could put all the little acolytes down in the engine room to run the motors, and ring bells and things like that."

Samuel pursed his lips thoughtfully. "I don't think they are really equipped for that type of work. I would suggest we give them charge of lighting the lamps. You know, every ship has a lot of little red and green lights all over it. So people know we're coming."

"That's a cute idea. But who will run the engines?"

"Well," Mr. Entwistle suggested, "there's the liberal Catholics, and the Anglo-Evangels, and the Order of the Nasturtium . . . and all those exhibit people and . . ."

"Don't forget the altar guilds," Isabel said. "And the Young People and the Glastonbury Clubs." Samuel thought earnestly for a moment. "There's all those mass-dynamics boys too. We could put them in the engine room so they won't feel rejected."

"But, Samuel, that would make them feel more rejected."

"Would it? Well, they could be the deck crew. Right up on top, mixing with everybody else."

"And all the Bishops could be officers. Wouldn't it be grand?"

"Perhaps we could have everyone fill out a theological questionnaire," Samuel murmured as he knit his brows. "Then all the Calvinists and the Neo-Orthodox could go down in the boiler room."

"And the High-Churchmen could be lookouts, and the Low-Churchmen could be in the hold,

handling the luggage and things," Isabel giggled.

"And the Altar Guilds can set the tables in the dining room."

Isabel corrected him. "Saloon, they call it on shipboard," she said.

"We've got it almost all worked out, except for the bar," Samuel said.

"Well," Isabel said tentatively, "How about the Deacons?"

"They don't take Deacons to General Conventions," Samuel protested.

"But this Convention is supposed to be different," Isabel reminded him.

"Well," Mr. Entwistle concluded. "It's a great idea . . . even if it is impractical. Let's go to bed."

"But it seems to me it's very practical." Isabel told him, as she went to lock the front door.

"My dear," said Samuel stopping at the foot of the stairs. "We forgot. With all these people busy running things on board ship, there will be nobody left to convene. I mean as soon as it's time for the House of Bishops to assemble there'll be nobody to run the ship."

"Couldn't we just anchor somewhere whenever the Houses are in session?"

"Possibly. But it seems to me it would be better under those conditions just to tie up to a wharf somewhere. For the whole two weeks."

"But then we wouldn't have any cruise at all," pleaded Mrs. Entwistle with her hand on the light switch. "We might just as well not rent the boat. We might just as well meet in Chicago."

"It does leave us back where we started from, doesn't it?" Samuel agreed, starting to yawn again. "I remember once at the Edgewater Beach Hotel . . ."

"I don't want to go to Chicago," Isabel wailed as she turned out the downstairs light. "I want to go to Bali."

"My dear," said her husband soothingly as they climbed the stairs, "Why don't you telegraph '381' in the morning, and tell them of your decision. Perhaps since you've read 'Tropical Fury,' they'll take you along as guide."

LAMBETH CONFERENCE RESOLUTIONS OF 1948

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THE WITNESS — Tunkhannock, Pa.

Showdown or Showing Up

By Wolcott Cutler

Rector of St. John's, Charlestown, Mass.

RECENTLY one of the best informed Washington correspondents of a leading Boston daily has given us a series of well-written articles on the advisability at this juncture in international affairs of America's taking upon herself the responsibility for preventing Russia from risking a war with the so-called free nations, by preparing this country and as many allies as we can secure, to hold our own in a military showdown. This is not advising a preventive war: it is supposed to avoid the danger of a possible war by our gathering such material strength as to be clearly the stronger in a "preventive showdown." The idea seems to be that as Russia gains material strength from year to year, we are likely to find ourselves less and less sure to win in a possible ultimate military encounter; so we must now work harder to prevent her from increasing any further her territory or her world trade. The only way we can think of to do this seems to be by frightening her from future advances in any direction.

We who are not military experts, but only ordinary civilians, will be laughed at no doubt by the professional men of war when we fail to see how America and Russia can long avoid actual blows if they, year after year, go deeper and deeper into debt spending three-quarters of every dollar that they can grab or borrow on ever-increasing and fantastically destructive armaments, hoping each to scare the other into not daring to call their opponent's bluff. Poker games for such high stakes seldom end peacefully.

Russia's satellite Poland was charged with selling arms to Guatemala. It would indeed be, as President Eisenhower has said "a terrible thing" if Russia were to "establish an outpost on this continent." But Russia and India and Egypt officially protested against our not only arming but training the military forces of Pakistan on the very borders of Russia in Asia, and we paid no attention to their Asiatic "Monroe Doctrine."

Similarly with regard to the three states of Indo-China, no doubt we are justified in not wanting to see them overrun by external communist forces. But why have we not been equally solicitous about their being held in virtual slavery as colonies of France? For

many years they have been striving to free themselves from a tyrannical and alien white power. For a time President Franklin D. Roosevelt urged that we take their part. Such a policy would have been in keeping with our own background and temperament. We chose, instead, to support France against her colonies, leaving it to Russia to sympathize with their inevitable desire for freedom. The recent conquerors of Dien Bien Phu are revolutionary natives. There never were any Russian soldiers actually fighting in Indo-China against the French. Our only excuse had we entered the war on France's side, would be that of keeping certain highly valuable raw materials, such as rubber, in the white man's control, or rather in capitalist white man's control. There are no grounds for U.N. action in Indo-China, partly because France doesn't want the U.N. brought into the situation, and partly because when Cambodia tried to get the U.N. interested in the cause of the native Indo-Chinese, our country persuaded Cambodia to withdraw her appeal.

What Is Needed

WHAT this world really needs is not war either cold or hot—nor even a showdown—between the two great rivals for world trade and world dominance, but a stronger United Nations in which a real balance of powers would prevent either side controlling a majority of voters and would allot such raw materials as rubber and oil and manganese and tungsten proportionately among the industrial nations of the whole world. This country has no moral right to corner so large a percentage of the world's oil or the world's rubber. Neither have we any moral right to tell China, for instance, what kind of government she ought to have or who should represent her in the United Nations, of which she is one of the most important members. It is fantastic for us to insist that the exiled government in Formosa, which we protect from complete extinction, is the true government of the 400,000,000 people in China, whether they like it or not.

To be sure, the Communists in Russia and elsewhere are no believers in or practisers of democratic principles. But they are human beings, and they are supported by nations no

more nationalistic than ourselves. And they are coming nearer to meeting some at least of the basic desires of many millions of gravely oppressed peoples than we have chosen to do. To try by military and merely material means to stop the spread of Communism or to "contain" Russia by military might alone is utterly futile. It is probably also suicidal. Although we are materially the richest nation on earth, we are not at the present time proving ourselves to be the smartest. Every day that we waste on McCarthyism, every Oppenheimer that we shelve because of his unwillingness to be a rubber stamp for the politicians in power, every ton of wheat that we refuse to starve Orientals, and every dollar that we lop off from our tiny Point Four program abroad, proves us anything but a morally strong or an intellectually competent nation. Furthermore, when we talk bravely about threatening Russia and China—and even India unless she submits to our dictation—with a "preventive showdown," we would do well to remember that the people of the United States number but one-sixth of the population of the world.

Maybe we can keep up the military dominance a little longer, but assuredly not forever. "Whom the gods will destroy, they first make mad." Surely there must be an increasing number of thoughtful and moral-minded persons in our land who are capable of seeing before it is too late that a purely military preventive showdown can only in the end prove to be a showing up of our ethical and spiritual bankruptcy.

Traditionally we have shown ourselves a people of generous impulses, of world-wide missionary zeal, and of great tolerance toward varying points of view. Religiously and politically, if not in the field of economics, we have put up with a wide variety of opinions, even of propaganda. Presumably our amazing progress as a nation has owed much to such open-mindedness toward new and often upsetting ideas.

We have provided free trade among the states of half a continent, and we have for over a hundred years been too wise to fortify our northern frontier. When China paid our nation a large indemnity, we had the good sense to use the money for the benefit of her nationals. When less favored lands suffered from pestilence or famine or great disaster we were quick to help with funds both private

and public. The world as a whole has liked us. How tragic, that it doesn't like us so well any more, that we are feared instead of being looked up to as the one land of hospitality and good will.

Recently the Marshall Islanders felt obliged to address their petition for protection against our H-bombs to the Trusteeship Council of the U.N. They report that inhabitants of two of the islands "are now suffering in various degrees from lowering of the blood count, burns, nausea, and the falling off of hair from the head as a result of the recent H-bomb tests." They ask that "all experiments with lethal weapons within this area be immediately ceased." The United States has expressed its sympathy; and has promised to make what reparations it can for the injuries sustained; but we have not promised to stop the blasts.

Here again our preoccupation with the mirage of a "preventive showdown" seems to be blinding our eyes to the unfortunate showing up of our complete obsession with our own military might and material wealth. We accuse Russia of seeking to dominate the world, forgetting that we are hardly in a position to criticize, so long as we are completely controlled by the passion for dominating the world ourselves. Such is the tragedy of the policy of "preventive showdown."

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"I WILL not be silenced and I will be heard," wrote William Lloyd Garrison. He was heard. He was heard at Bull Run and Appomattox.

"We will be silenced and we will not be heard," the clergy of today might say as they read of the veiled and scurrilous charges that are sometimes made against them. "Why so many Reds, Clericals?" asked a man who should have known better. "How many are," I asked but he answered not.

Must we first deny that we are Communists before we let our passion for justice break forth in word and act?

It is time we had done with witch hunts and private informers and guilt by association and dishonor by accusation. These things threaten

our freedom, our liberty, our life. They belong to Hitler and not to free men. And freedom is not for a few. If only one man lose it, the sum of human freedom is made less.

It is no longer enough to preach two by four sermons of petty morality nor is it enough to bow down in the house of Rimmon. We have to go all out.

Sometimes it seems to me that I have never heard anything but caution counselled in the Church. Christ was not cautious. He staked his life, and, as man, he loved it. He lost it? No. He gained it.

Well, gentlemen?

Religion and Health

By Anson Phelps Stokes, Jr.

Rector of St. Bartholomew's, New York

THE Anglo-Saxon root for "holy" and "whole" is the same word. There is a close connection between religion and health, for religion deals with all aspects of human life. Christianity has always concerned itself with the body as well as with the spirit. Christ and the early Church healed men. In our Prayer Book, starting on page 308, there is "The Order for the Visitation of the Sick." At its conclusion, on page 320, is a form for "Unction of the Sick." There is also an abbreviated form of the Communion service for use in the sick room, prayers for the sick are frequently found.

The Church's ministry to the sick has not merely been in distinctly religious terms. The history of hospitals and nursing is closely allied to Church history. With the rise of modern medicine in the last century, religion and medicine tended to separate, as science and religion in that period were quite distinct. But recently, especially with the recognition of psychosomatic medicine, the relationship between the two fields has become obvious. Each of us know in our own experience how closely the condition of our digestive system, of our glands, of our skin, and of our respiration, is allied to emotional and psychological factors. Doctors and ministers are now working together. St. Luke's Hospital represents the healing ministry of our Church, but so does the work of its chaplains. I have heard Chaplain Rice speak of the beneficial influence on

patients of a spiritual preparation before they receive an anesthetic. If conflicts and some emotions can predispose our bodies toward illness, then the presence and power of God can be a real influence for health.

I am quite clear that the chief role of religion in health must be an indirect one. We do not turn to religion primarily to improve our health. Bodily ills make us take stock of ourselves and sometimes induce us to think more seriously than we do when we are well, as revealed in John Donne's meditations. The ministry to the sick offers opportunity to reach some men more easily than when they are well. It is quite right that we should seek to help them improve in health, but that is not the chief purpose of religion; it is to relate men to God. Jesus did not pamper his body. His life was not exactly the perfect regimen that one would choose for health; yet I am sure his body served him well, because his whole being was devoted to God.

Deep Anxiety

ONE of the facts in health which religion can provide is self-forgetfulness. Ill-health does not come so much because of worrying about objective problems but because, in addition to our worry, there is a deeper anxiety because we ourselves are involved. We cannot face a solution without such questions arising as "What will people think of me?" If this concern about ourselves can be removed, the problem is attacked more directly and effectively. A woman who had had several nervous breakdowns reported to my mother that she had never had another since one day when she told her doctor, "I have made a discovery—it makes no difference what happens to me, and I shall never have another breakdown." The doctor replied, "You are right; you never will." Real Christianity produces self-forgetfulness, which is in itself an aid to health.

Christianity makes us face unpleasant facts. Some religions take us to an unrealistic world, and when, in the name of Christianity, people avoid reality, they often find that their so-called religion makes more for illness than for health. True Christianity, which is the religion of a Saviour who was crucified, makes real upon the cross the facts of injustice, pain, and apparent failure. Do we feel that we are unjustly treated? Look upon him. Is any suffering like his suffering? In Christianity we face the unpleasant facts openly and frankly,

and yet know that in Christ they can be conquered. Much illness comes from burying these facts deeply in our sub-consciousness, and one of the virtues of religion is that it is a type of "medication" that can penetrate through the suggestions of prayer and Scripture and sacrament, into the deep sub-conscious.

Another cause for ill-health is guilt. Dean Pike says that every man has to face the problem of combining self-acceptance with self-criticism. Christianity recognizes sin for what it is. We are bidden to face our sins and confess them but, having done that, we know that in Christ they can be conquered and put away, and we can go forth anew.

Fellowship is a human need and many there are whose illnesses are traceable in part to loneliness or lack of happy relationships with their fellow men. True fellowship is an ideal of the Church. It is not an auditorium where people come to hear some one preach. It is a family of people bound to one another, accepting and helping one another. That is the goal of every church.

Finally, religion gives men purpose. Jesus described a man from whom a devil had been cast out, but when he found the house empty, swept, and garnished, and nothing else had taken his place, the devil returned with "seven other spirits more wicked than himself" and the last state of that man was "worse than the first." It is not enough merely to overcome a particular sickness. There must be a positive purpose for which to live. Christianity gives us that.

The ministry of religion is the ministry of relating men to God. A living relationship to God, mediated through prayer, Bible reading, sacraments, and other ministrations is the special way through which his presence is made known. The acts are not important in themselves, except as they help deepen the relationship of faith between the individual and God. Through him you will find self-forgetfulness, the power to face the hard facts, the revelation and the answer to our quest, fellowship and purpose.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

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The WITNESS
Tunkhannock, Pa.

Christian Marriage

By James A. Pike

Dean of New York Cathedral

STATISTICS show that there are two and a quarter times as many marital breakups among couples without religion as there are among those with it. And Dr. Kinsey's studies show that the instances of adultery are about two to one in the case of couples inactive religiously.

What is the distinctive element which loyalty to the Judeo-Christian heritage brings into a marriage and which gives it cohesiveness? It is a special kind of love which is revealed to us in the Bible and supremely in Jesus Christ. It is not meant to replace "Eros"—the love of the other because of the others loveableness; but it undergirds the marriage because it does not depend upon this motive. It is the love of the other because of the other's need of love. It is not a mere sentiment: it is a concern to meet the needs of the other as he is, not as he ought to be or as one might wish he were. This fills the gaps when there are parentheses in Eros, due to the fault of one or the other or unpredictable diffidence in feelings. For this different kind of love the New Testament writers chose the Greek word "agape" and redefined it in the light of the revelation in Jesus Christ.

Our religion not only tells us about agape love; it supplies the motivation for it. In our Christian experience we know that God loves us this way: not on the basis of our merits or attractiveness to him, but on the basis of our need. This is the meaning of the Cross: in Jesus Christ God meets us where we are, as we are, taking up the burden of our weakness and sin. It is in gratitude for this that we so love others, especially the one with whom, under God, we have chosen to make our earthly pilgrimage.

The distinctive thing about Christian marriage is not simply that the marriage was performed in church. The distinctive thing is that God's love, forgiveness and acceptance is a constant dynamic in the life of each, thus inspiring—both consciously and unconsciously—this kind of love one for the other.

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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.

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BASTILLE DAY SERVICE

★ Evensong in French was held July 14 at Grace Church, Georgetown, Colo., to mark Bastille Day. The town, once the site of the world's greatest silver mining activities, had a population of 6,000 in the 1850's and now has 375. The church was established in 1867 with

solid mahogany pews for 100 persons, and a pipe organ, one of the first in the state, which is still in good condition.

The French flavor was established by Louis Dupuy, a French fortune hunter and ex-priest, who built the Hotel de Paris, still noted for its French atmosphere and food.

The Bastille Day service was conducted by the Rev. Gustave Lehman of St. Mary's, Denver, assisted by the Rev. Robert Serna, newly ordained deacon who is in charge of the Georgetown church. About 75 attended the service after which they joined others for dinner and festivities at the famous hotel.

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OLD SWEDES MARKS ANNIVERSARY

★ Old Swedes, Wilmington, Delaware, marked its 255th anniversary on June 13th. The service was conducted by the Rev. Donald Mayberry, rector of Trinity, of which Old Swedes is a part, assisted by the vicar of Old Swedes, the Rev. H. Edgar Hammond.

The sermon was by the Rev. G. Paul Musselman, head of urban work of the National Council, who declared that the impact of the Church in China had been slight because it was more concerned with ecclesiastical traditions than with helping the people establish a new social order, which they wanted and which the Gospel proclaims but the Church largely ignores.

Jesus proclaimed a new social order, he declared, and founded the Church to establish it. What is important today, he said, is not the efficiency of Church organization and administration, but its basic relevance to modern life.

NATIONAL COUNCIL HEADQUARTERS

★ New York will be permanent headquarters of the National Council of Churches if the recommendation of a special

committee to consider the matter is followed.

There will be regional offices in Chicago, Washington, Atlanta and Fort Worth.

The New York headquarters will be in the area of New York Cathedral, Columbia University, Union Seminary, with John D. Rockefeller Jr. having promised a million dollars for the center.

ANSON P. STOKES ACCEPTS

★ The Rev. Anson P. Stokes Jr., rector of St. Bartholomew's, New York, and a contributing editor of *The Witness*, has accepted election as bishop coadjutor of Massachusetts.

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DEPLORE MOVE FROM HOUSTON

★ The standing committee of Virginia, with the approval of the bishops of the diocese, has issued a statement deploring the removal of General Convention from Houston.

"Such a retreat," the resolution states, "seems to us to subject the mind of the Church to secular considerations at the very time the country needs the clear witness of a Church united in the spirit and redeeming love of her Lord to help resolve its problems."

HUNGARIAN BISHOP IS RESTRICTED

★ Bishop John Peter of the Reformed Church of Hungary, one of the eleven Czech and Hungarian leaders to attend the assembly of the World Council

of Churches, will be more restricted than the others. This was confirmed by the state department which declined to give the reason.

All eleven are being required to travel directly to and from meetings they are permitted to attend and then leave for their home countries.

MIGRANT WORK CAMP AT KING FERRY

★ The annual migrant work camp opened June 27 at King Ferry, N. Y., sponsored by the department of social relations of Central New York. Directing the work with children of migrant bean pickers is the Rev. Rugby Auer, rector of St. Paul's, Waterloo, N. Y. He is assisted by a team of college students of different religious affiliations who are serving as volunteers.

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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

Preach There Also by E. Dargan Butt. Seabury-Western Seminary. \$2.00

The Episcopal Church has not been noted for a serious consideration of the implications of the town-and-country ministry although, in recent years, the summer field work training programs around the country, and the winter conferences at Roanridge, have helped to take up this slack. Other denominations, however, have departments of town-and-country work in their seminaries, and have produced countless books of varying worth concerned with this topic.

Dargan Butt, who has operated as a one-man department of town-and-country in several seminaries, has done a great service in drawing together and re-writing his lectures, presenting the history and current status of town-and-country work in the Episcopal Church. Basing his facts on up-to-date sociology (but not beating the reader over the head with it!), Prof. Butt adequately portrays some of the problems and opportunities that confront the Church in the town-and-country field, as well as presenting resources (such as Home Prayers, Church School by Mail, the Rural Workers' Fellowship, etc.) which the clerical or lay ministry may wish to use in town-and-country work.

There are two minor faults which we would pass on—they are sins of omission, rather than commission. The first is that we believe the book would have been much stronger and more vivid if actual 'case-material' had been inter-spersed with the factual data. The second is that the bibliography is not adequate to the subject. We highlight this latter, because there is no doubt that *Preach There Also* will be a working tool for the town-and-country ministry and, therefore, should more adequately lead the reader on to further study.

—W. B. Spofford, Jr.

The Protestant Credo. Edited by Vergilius Ferm. Philosophical Library, \$5.00

Unless one has time to travel and

a taste for shopping around in religion, one has to read a book like this to find out what Protestantism taken as a whole really is. The book deliberately omits Fundamentalism and regards the cults, as the editor calls them, as outside the pale of ongoing Protestantism, but covers everything else from Neo-Orthodoxy to theories which would merge Protestantism into religion in general. It consists of ten articles by very well-known Protestant leaders, each writing independently of the others and from his own standpoint. Most of the articles glory in Protestantism as a faith free from authoritarianism and totalitarianism, and contrast it in these particulars to Roman Catholicism. Among the contributions is an excellent chapter by John Coleman Bennett on the Protestant conception of religious authority and a powerful one by John Thomas McNeill, which defines with accuracy what the generally recognized principles of Protestantism meant at the beginning, both authors being of Union Theological Seminary.

The book is worth its price just for these two chapters, and, as for the rest, the Protestant should be willing

to discover what else there is in his branch of Christianity. The main shortcoming of the book lies in the fact that its authors seldom define with sufficient correctness the difference between the Protestant and Roman Catholic doctrines discussed. At the end of the book, one can still ask what makes the basic difference between Protestantism and Roman Catholicism, except the Papacy and its authority. Further the omission of Fundamentalism and even of the cults makes the book less than a complete picture of Protestantism.

The book concludes with a chapter by the editor himself, entitled, "Beyond Protestantism," which contrasts "Catholic Protestantism" consisting of sixteenth century Protestantism, current Fundamentalism, Neo-Orthodoxy and the like with "Protestant Protestantism," which "may well be," the author writes, a "new religion."

—James M. Malloch

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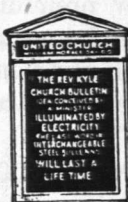
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Many American Episcopalians, including we are sure readers of *The Witness* have shared these same concerns and have been interested in the work of the Rev. Michael Scott. Some of these may be interested in receiving the reports and other publications of the Africa Bureau, and in expressing their concern by contribution to its work. The address is 69 Great Peter Street, London, S.W. 1.

RALPH A. WEATHERLY
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In dismissing the invitation of Bishop Quin to the General Convention and transferring the site of its meeting from Texas to Hawaii, the Presiding Bishop missed an opportunity to continue the friendship of

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Selection of Hawaii was adroit, but no one can go except the wealthy. For the Presiding Bishop to state that the important business can be transacted in two or three days, in contrast to the usual two weeks, is frank at least.

Basically, segregation applies not only to color but to unseen barriers. New England is segregated by intellectual and moral superiority from the rest of America! Seminaries are snobbish proverbially. Wealth, social position, inheritance of blood, and talent, create unseen segregation. Nobody is more snobbish than the fanatical social reformer: he thinks he alone is right.

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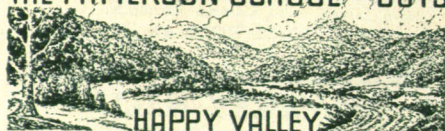
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