

# The **WITNESS**

OCTOBER 7, 1954

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**GOLDEN ALMS BASIN**

**P**OLICE guard it carefully when it is loaned by the national office of the Auxiliary to receive diocesan United Thank Offerings. It is always used at the General Convention Service when the Offering is received

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**THE CHURCH AND THE CITIZEN**

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## SERVICES In Leading Churches

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

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

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

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

### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street Rev. Anson Phelps Stokes, Jr., Rector

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

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

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

### WASHINGTON CATHEDRAL MOUNT SAINT ALBAN

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

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

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

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

### ST. JAMES' 117 N. Lafette

SOUTH BEND, IND.  
The Rev. William Paul Barnas, 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"

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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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Sunday Services 9 and 11.  
Noonday Prayers Weekdays.  
Church Open Daily 9 to 5.

### ST. PAUL'S CATHEDRAL Oklahoma, City, Okla.

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

## SERVICES In 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.

### CHRIST CHURCH Cambridge, Mass.

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m. Weekdays: Wednesday, 8 and 11 a.m. Thursdays, 7:30 a.m.

### ST. JOHN'S CATHEDRAL Denver, Colorado

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m. recitals.  
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 Columbus, Ohio

Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Traverse, Ass't  
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### 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****Conditions in India Related  
By Bishop de Mel****HE PAYS TRIBUTE TO SOUTH INDIA CHURCH  
AND LOOKS FOR FURTHER UNITY**

★ In response to a question concerning efforts to bring together India and Pakistan, Bishop de Mel of Ceylon said: "Ceylon is remote from that problem. We are a sister commonwealth but do not regard ourselves as sufficiently intimate to try and give counsel on what is a very burning question, and our own Prime Minister kept off the matter at the Southeast Asia Conference at the end of April."

When asked about the Church of South India, Bishop de Mel said: "The Church of South India is making great progress in many ways. I have a very great respect for their bishops and many of their leaders . . . I am very thankful that this gallant attempt was made, but I think the good can be the enemy of the best, and in my own mind I have always thought that a still better scheme might be possible in other parts of India, and this is actually being implemented, we hope, in two other schemes which are now in process of being worked out." These are the North India and the Ceylon schemes, he explained. "In both these schemes, agreement is steadily being reached on the essentials

of the faith, and the intention is at the inauguration of union to try and unify the ministry, thus relieving any such uniting Church of the inevitable tensions which exist in South India through having two kinds of ministry." He explained that some of the clergy in the South India Church are not Episcopal ordained.

Bishop de Mel spoke highly of the work of the Methodists in South India. "The Methodists have given a notable contribution to every scheme by their sincere enthusiasm. . . . I think really what has to be done is to clear away a great many misunderstandings."

Bishop de Mel said that as far as the Anglican Church was concerned, both the Ceylon and North India schemes were going to be brought before the Lambeth Conference of 1958.

Bishop de Mel was asked why ecumenical feeling was more advanced on the Indian subcontinent than in other parts of the world. He replied, "I feel that the older Churches have got used to their separations and have been content to go on with them, but they themselves are being very much exercised in mind now.

With us the historic memories are not so bitter. As we go forth as a small body to preach Christ we feel the scandal of our divisions more acutely perhaps."

He said that beyond the pragmatic reasons is the deepest spiritual one that God wills the Church to be one. "Now we feel the pressure of the finger of God," he added.

"The Church really feels that great opportunities lie before her and that she has a very special mission to perform at the moment in the life of the nation," Bishop de Mel said in answer to a question on the Church's role as a unifying factor in the Asian subcontinent. "The Church has within her borders some of the best-educated men in these areas and also has members of all nations in her borders. She can therefore uniquely act as a reconciling factor in the life of the Indian sub-continent."

He also spoke of the role the Christians played during the struggle in 1946 between India and Pakistan. Because they were safe from both sides, they could take care of the wounded and perform other acts of mercy.

Bishop de Mel was asked about the percentage of Christians in India and Ceylon. He said that in Ceylon 9% of the people were Christians and in India 2½% were Christians. In Pakistan and Burma the percentage is somewhat smaller.

He said that in Ceylon al-

though there were not many Christians in the legislature, Christians nevertheless have a great deal of influence in the affairs of society and in the judiciary. He also noted that the ambassador in London was an Anglican. He said that by law Christians are free to worship and propagate their religion. While western missionaries are welcomed, he said that certain new sects were giving some displeasure to leading Indian statesmen. He said that there was the resultant danger that the older accepted Churches might suffer from this fact.

"One thing that Christianity taught about the worth of the individual has now been enshrined in the Constitution in the form of manhood suffrage." Bishop de Mel stated that women also have the vote.

#### **CANADA CHURCH UNITY POSSIBLE**

★ Formulation of a plan for union with the Church of England in Canada was approved by the General Council of the United Church of Canada at its biennial meeting. There was only one dissenting vote.

The adopted resolution recommended that the union committees of both Churches "devise a plan formulating the ideal of a reunited Church." It was suggested that the plan then be submitted to the individual churches of both denominations for consideration and study "as the concrete objective to which we strive."

Should a merger eventually be consummated it will create a new Church with a membership of nearly 5,000,000. The United Church has 2,850,000 communicants and the Church of England about 2,000,000.

The merger issue has been before both Churches since 1943 when the Church of England in Canada, implementing

a proposal by the late Archbishop Derwyn T. Owen, invited other communions for reunion talks. The Presbyterians replied and exchanged a few letters, the Baptists did nothing about it, and the United Church lost no time in entering conversations with the Anglicans. Since then, the negotiations have been continuing.

Harold Young, chairman of the United Church's commission on union, summed up the current status on these negotiations.

"We now come to grips," he said, "with the large question of the pattern of the ideal Church which might emerge from such a union: its doctrine, its policy, the combination that must be made of the essential elements in the life of the two Churches.

"We have done everything possible to increase fellowship and understanding. Ten years ago we met as strangers; today we meet as friends with a fine spirit and understanding. There are no issues on which members may not hope to find a way.

"Both our Churches are definitely committed to organic union as our aim. We did not talk about that at first. We talked of cooperation. But now we are committed to organic union as the goal."

#### **GENERAL MAITLAND TO BE ORDAINED**

★ Brig. Gen. Lester J. Maitland, commander of Michigan's state air force and a pioneer of the U. S. air force, announced that he plans to become an Episcopal minister within the next year.

"I have served Mammon, I now wish to serve God," he told the Battle Creek Enquirer and News. "I'm going into this new work wholeheartedly and sincerely. I have a con-

viction that I can do more good in the ministry than any other way."

The 56-year-old flier, who also is director of civil defense in Michigan, said he has been studying since last February with the Rev. George Selway, rector of St. Paul's church in Lansing, and was accepted as a postulant in May by Bishop Herman R. Page of Northern Michigan.

A native of Milwaukee, Wis., the general joined the U. S. signal corps' air service in 1917 on this country's entry into World War I and retired from the air force late in 1944 with the rank of lieutenant colonel.

Gen. Maitland was closely associated for four years (1921-5) with "Billy" Mitchell, who played a prominent role in founding the U. S. army air force. In 1923, he set what was then an amazing speed record of 244 m.p.h. for planes. He was awarded the Distinguished Flying Cross in 1927 for making the first non-stop flight from California to Hawaii.

The future minister was commander of Clark Field at Manila when the Japanese attacked the Philippines in 1941. He now also serves as personal pilot to Michigan's Gov. G. Mennen Williams.

#### **MASSACHUSETTS FOR HONOLULU**

★ At separate meetings the standing committee and the clergy of Massachusetts sent messages to the Presiding Bishop supporting him in moving the next Convention to Honolulu.

Resolutions have been passed in a number of dioceses, notably Virginia, Albany, Dallas, New Jersey, Western North Carolina, opposing moving the Convention, largely because of the expense involved.



# Finds Average Churchgoer Not Ecumenical-Minded

★ The average churchgoer does not yet share the ecumenical outlook for his denominational leaders said Samuel McCrea Cavert, American secretary, at a session for accredited visitors to the Second Assembly.

He said the Churches making up the Council were represented here by outstanding national leaders who have demonstrated their genuine belief in ecumenical advance. But, he added, "we must frankly admit that the average church member does not see far beyond his denominational boundary or even his parish. This is the most disturbing weakness in the ecumenical movement."

Cavert thinks that the Church leaders who attended the Evanston meeting should take upon themselves "the responsibility to make the ecumenical vision and spirit come alive in the local church to which they belong."

Turning from the local to the world scene, he raised the question whether worldwide confessional organizations would prove to be "rivals or allies" of the ecumenical movement. He pointed hopefully to the "new kind of confessionalism arising side by side with the ecumenical movement," saying it was cooperative rather than competitive confessionalism. The World Council leader apparently referred to such world-wide confessional organizations as the Lutheran World Federation, the World Methodist Council, the World Presbyterian Alliance, the Baptist World Alliance and the

Lambeth Conference of Anglican Bishops.

This "new confessionalism," he said, "recognizes that no Church has received or understood the whole truth of Christ and that no Church is complete and sufficient in itself."

Cavert expressed a preference for Church union based on a pattern of "Churches which are autonomous for administrative purposes, which share a common faith, are linked in common worship and fellowship, and are guided by ecumenical councils of a representative character."

He cited Eastern Orthodoxy as an example of this pattern and contrasted it with the centralized administration of the Roman Catholic Church.

## APPLYING RURAL METHODS TO CITY CHURCH

★ The tragedy of the city church is that it is still trying to minister to its people with rural methods, women attending the annual Minnesota school of missions were told.

"Bingo in the Roman Catholic churches and bazaars in the Protestant churches are rural methods applied to the urban American community," declared the Rev. G. Paul Musselman, New York.

"Both are based on a barter economy, typical of rural America of another day."

Musselman, who is executive secretary of the division of urban work of the National Council, said "the rural American is the vanishing American."

"Most of our people live in cities and their whole method

of life and psychology has changed," he said.

He said a new model American citizen is needed today "who is as different from the ideal citizen of yesterday as the car of today differs from the model T. I have an uneasy sense that the churches of America are still producing model T citizens."

"Our new citizen must be able to bring the ideology of inspired democracy to the whole world. We have given our sister nations money and material; now we must give them a faith."

## SHERRILLS TO VISIT AUSTRALIA

★ Bishop Sherrill has accepted an invitation to address the general synod of the Church of England in Australia in October, 1955. He and Mrs. Sherrill will leave for that country at the close of the General Convention in Honolulu. Several other American bishops will be in the party but the exact number has not yet been determined.

## BISHOP PETERS HITS U. S. OFFICIALS

★ Bishop Janos Peter of the Hungarian Reformed Church charged in a speech to the Hungarian Parliament at Budapest that "certain American political figures and official organs" employed "crude machinations to confuse us" at the recent World Council of Churches Assembly at Evanston, Ill.

"It is an open secret that the American secret police watched my every step," he said. "Certain U. S. officials spread lies about the Hungarian delegation and then, when the press wanted to hear our side, the same officials for-



bade us to hold a press conference."

Bishop Peter was one of five Hungarian Protestant leaders who attended the Evanston meeting in August. While in the U. S. his movements were restricted, under security regulations, to the Evanston area.

### **CHURCH CONSTRUCTION SHOWS MARKED RISE**

★ New church construction this year is running 21 percent ahead of the best year on record, the departments of commerce and labor reports.

The record year was 1953, but that mark seems certain to be eclipsed. In the first five months of this year, churches had started \$205,000,000 worth of new buildings, compared with \$170,000,000 in the same period last year, an increase of \$35,000,000 or 21 percent.

New construction valued at \$42,000,000 was launched in May, compared with \$35,000,000 in the same month a year ago.

Non-public school construction is also proceeding at a record pace. As of June 1, ground had been broken for \$197,000,000 worth of new buildings by parochial and other non-public schools, compared with \$156,000,000 at the same date last year, a gain of 26 percent.

Meanwhile, the downward trend in building by church-related and other private hospitals has been halted for the first time in two years. New starts in May were well above the level of last year. The \$134,000,000 total for the first five months of this year is \$3,000,000 more than the same period a year ago.

Since hospital construction was not affected by the Korean War, there has been no backlog in this field, as in other lines of building. The only shortage had been that of funds. The

upturn in this field is therefore viewed by government officials as particularly significant.

### **PRESIDENT PUSEY UNION ADVISOR**

★ President Nathan Pusey of Harvard, an Episcopalian, has been appointed to the board of advisors of a new program for advanced religious studies to be started next year at Union Seminary. Also appointed was W. A. Visser 't Hooft, top executive of the World Council of Churches.

It is a five-year program made possible by a \$525,000 grant from the Rockefeller Foundation.

### **DAVID HUNTER LEADS CONFERENCE**

★ David Hunter, head of religious education of the National Council, led a conference on education for the diocese of Central New York last week. It opened at Grace Church, Syracuse, and then moved to Cazenovia where the clergy were in session on the 28-29, and then back to Syracuse where meetings were held at St. Paul's for teachers and parents.

The program concluded with a weekend conference at Christ Church, Sherburne.

### **NEW YORK CLERGY CONFERENCE**

★ The annual clergy conference of the diocese of New York was held at West Point, Sept. 27-28. Speakers were Bishop Donegan, Bishop Boynton, the Rev. Albert Chambers, Edwin Yowell, Joseph Boyle, the Rev. Kenneth Ackerman, Jarvis Cromwell, who spoke on the work of St. Luke's Hospital, Prof. Robert Dentan of General Seminary.

It closed with an address by Bishop de Mel of India.

### **LAYMEN MEET WITH NEW BISHOP**

★ Laymen of Southwestern Virginia met with Bishop Marmion Sept. 10-12 at Waynesboro. Speakers were Canon C. R. Leech of the cathedral, Wilmington, Del.; William Ford of Bedford, Va., who presented the national work of the Church; Prof. Paul M. Patterson of Hollins College, president of the laymen's League of the diocese, who spoke on giving.

The Rev. W. E. Roach, chairman of the department of promotion, conducted a session for the training of canvass chairmen; Yuille Holt Jr. spoke on building a parish program; G. W. Beale of Bedford spoke of Church schools and Allan McDonald of Waynesboro led a conference for lay readers.

### **CLERGY CONFERENCE IN MICHIGAN**

★ Prof. Holt H. Graham of Seabury-Western Seminary was the speaker at the clergy conference in Michigan, held Sept. 12-15 at Christ Church, Cranbrook. Wives attended this year at the invitation of Bishop Emrich.

### **CONFERENCES IN CONNECTICUT**

★ Laymen of Connecticut held a conference at Avon over the weekend of Sept. 11 with the Rev. R. H. Wilmer, chaplain to Episcopal students at Yale the leader. It was followed with a clergy conference, Sept. 14-15, with Bishop Francis Batty of Australia speaking on "Proposals for Inter-Communion with insights into the World Council of Churches and the Anglican Congress."

Bishop Gray, Bishop Hatch and Canon Ralph Read, executive secretary of the diocese, were at both conferences.



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# EDITORIALS

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## Money Is News

**M**ONEY, sex and conflict make news is an adage of reporters; any one makes a good story; two in the same story is better; get all three and you have a honey.

The latest report of the Builders of Christ campaign gets under the wire as a good story, with a plus added, not because of conflict but because of the lack of it.

The last report, the fourth received, estimates that a total in cash and pledges of \$3,116,933 is down in the books. That the objective of \$4,150,000 will be reached and probably exceeded is indicated by the comments scattered through the report. Albany, for example, has remitted about \$7,000 of its mathematical share of \$70,000; Atlanta states that it expects to reach its goal of \$31,806 though less than half has so far been raised. Central New York has raised about half of its \$69,894, with Connecticut still \$60,000 to go with its share of \$151,456.

There are also a number of dioceses that either have so far reported nothing, or have informed headquarters that their campaigns have been postponed until later: Dallas that expects to raise \$37,954; Delaware, \$31,969; East Carolina, \$15,575; Erie, \$19,062; Georgia, \$17,780, with 100% promised; Maryland with \$93,000 still to raise; Minnesota with \$57,914 being sought this fall; Virginia, with a quota of \$67,669 having its campaign next year.

We haven't named them all, nor have we used the adding machine to total the sum that can be reasonably be expected to add to the \$3,116,933 but it looks like enough to bring the total to at least the amount sought.

We've already given our pat-on-the-back to the boys and girls at 281 who were so largely responsible for the success of the campaign. They in turn have given low bows to diocesan leaders, including the Church press, diocesan and national.

So we will wind up this little tribute with a

salute to dioceses that have already raised or exceeded their mathematical share: Alabama, California, Chicago, Colorado, Fond du Lac; Indianapolis; Kansas, Los Angeles (which has pledged its full share of \$113,519); Michigan; Missouri; New Hampshire; New Jersey; New York, with the largest quota of \$393,548 which it expects to exceed; Oklahoma; Olympia, Oregon; Pennsylvania; Rhode Island; Rochester; Salina; South Carolina; South Florida; Southern Virginia; Southwestern Virginia; Spokane; Washington; West Texas; Western Massachusetts; Western New York; Milwaukee.

There is no comment in the report about Massachusetts which has already reported cash and pledges of \$200,966 and doubtless will reach its share which is only an additional \$13,000. Also something very special ought to be said about Southern Ohio that has turned in \$125,000 on a quota that was just about half that.

So there is the good story, and if anybody has information that would make it a "better" story, or by chance a tid-bit or two that would make it a "honey" of a story, they will be thankfully received, with the promise, as always, of discretion on our part. We have always been aware of the limitations in religious journalism.

## Helping Others

**W**E SPENT a few days at a lake and while there a man drowned. When the accident happened nobody said, "A young man is drowning," or "An old man . . ."—or a "good man" or a "bad man"—or a "lawyer" is drowning or a "poor man" . . . just "A man is drowning." It was enough to know that a man was in need of help and everyone did all he could to save him. No one thought anything about his wealth or poverty, his race or color or religion. Everyone wanted to help.

We react this way easily and naturally in an emergency but sadly not at other times.



Few men have achieved the high level of treating everyone accord to his needs. It is hard for us all to have the same attitude toward those we feel are important and those who are unimportant. The same attitude toward the old lady who always talks about her imaginary ailments as we do toward our boss. The same toward the person who we have helped in need and who has been grateful as toward the person who has been helped and never bothered to thank us for our efforts.

Christ loved them all, the sick, the common person, the mentally ill, the sinners. In order to be of the greatest service to our fellows we have to forget ourselves. Take the case of our giving something to a person in need and he does not give us any thanks. "That's the last time I help him," we say. Why won't we help

him again—because he didn't make us feel good by thanking us—because we gave him what we thought he ought to have, and so set ourselves up to run his life—perhaps we gave a gift of money to avoid the sacrifice of being of real help.

To be sure he may just be an ungrateful person. Or we may by our way of giving, give the impression that we are better and more important than he is and help to make him feel inferior. Many things enter into ingratitude and even God cannot give to those who will not receive his gifts but he stands always ready to give and so must we be prepared.

"A man is drowning" . . . That should be all the call we need, all the information we require before we see what we can do to help regardless of any thanks we may receive.

## THE CHURCH AND THE CITIZEN

### An Anglican Congress Address

By Kathleen Bliss

*The Diocese of Rochester, England*

WHO is the citizen? One of my helpful dictionaries says "A burgess; a freeman; a member of a state." Another omits the burgess but adds (with a kindly thought for the British making speeches abroad) "in the United States, a civilian." Not finding myself much helped in defining our subject, I turned back to the letter written to me by your program committee in which I was asked to introduce a discussion of our message in relation to the



state, international affairs and national movements. All that is transcribed into one word on the program . . . the citizen.

I do not want to quarrel with the change of wording, indeed quite the reverse. There is everything to be said for taking large abstract terms like the state, international affairs and national movements, and making them concrete by asking the straight question "what does that mean in terms of people? Who is

responsible?" The question has been asked and answered before we meet; the citizen is responsible. So our subject becomes clear: what we have to discuss is man in his relationship to the state, and through the state to other states and nations.

But in saying that we have made the subject clear I am not implying that we have made it simple. What sort of a world do we live in as citizens? One in which in every country the state has enormous and ever-increasing power to affect the lives of its citizens, coming into almost every aspect of their lives, but coming as what? As partner and assistant to the citizen in living his own life, or as menace to his liberty and destroyer of his initiative and self-reliance?

Here are problems enough, but when we turn from the relation of states to their own citizens to the relations of states to each other, a far more terrifying prospect opens up. Two great blocs of states, the one driven by a dogmatic ideology to seek world domination and the other, because of what that domination would mean, determined to resist it, face each other—not only on a single front but throughout the world. Each is armed with weapons capable



of wiping out millions of lives at a stroke, capable also of making victory in any ordinary sense of the word, unattainable by either side. These weapons are not in the hands of the scientists whose researches made their manufacture possible, nor are they in the hands of military commanders to use when and where they wish: they are in the control of certain sovereign states, whose governments alone can direct or forego their use. Since the last war, many responsible utterances have been made, and many events have taken place which underline the fact that in our contemporary world political power is supreme over every other form of power.

### The State

OUR discussion therefore must center on the question of the state, and move from this center in two directions—downwards, so to speak, that is in the direction of the member citizens of the state, and outwards towards other sovereign states, nations and dependencies. The whole orientation of our discussion is that we are looking at these problems not as sociologists or historians or politicians, but as Christians who worship and pray together within one Communion of the Church of God. We belong to a communion so widespread that it touches many different states, and so variegated that within it we find established Churches closely linked to the state and Churches completely separated from the state: we find also advocates of both positions and opponents of both: we find members of many different political parties who will indeed fight each other at the polls.

I believe it is widely held among us Anglicans that it is not the Church's task to mould the political opinions of her members and that it is not the Church's business to act as though she were herself a political party. I think there would also be general agreement among us that it is not one of the proper functions of the Church to tell politicians what they ought to do in concrete situations, but here there is ground for disagreement, especially when the Church and the state are engaged in the same sphere of activity, as for example in education.

A critic might ask whether Churches which have such different ideas and practices about the relation of Church and state and which agree mainly on certain ways of not acting politically have any message for the citizen in the modern world, beset as it is by so many political problems or problems whose answer

has to be found by political action. These are proper questions for us to ask of ourselves. That we have no one theory or practice in the relation of Church and state, no single political theory, no one political policy throughout the Anglican communion seems to me to point to possible strength rather than weakness. It is a fallacy to think of the relation of the Church to the world as a total relation of the whole Church to the whole world: this makes abstractions of them both: as such they can exist only on paper. The relation of the real Church to the real world is much more intimate, much more local and much more various. A solidarity of views throughout the Anglican communion would surely indicate that we were far too doctrinaire to be effective in all our many different situations. For the place where the Church has first to speak to the citizen is within its own region. I think the New Testament says in its own language that for the Church 'the world' means not the world it can talk about but the world it can engage with, that is the people all around it, with their own race, their own geography and history, their given situation which includes not some abstract called 'the state', or the state as Christians wish it were, but the actual powers that be. All regional Churches bear on them the marks both of a faithful engagement with their environment, including the state, and also the marks of a faithless capitulation to past pressures, or even present ones.

But what I have just said could be mere parochialism but for another important factor in the relation of the church and the world—indeed it is the most important fact. Christ is not bound by time and space; he did not die for one region or one community of men, nor did he die for the Church. He died for the world, that is for all men, and not even for penitent men, or men with a sense of their own need, but for men obsessed with power and in flagrant rebellion against God. This means that the Church works in its own place, knowing that that place and all the rest of the world are under the dominion of Christ "We do not see all things in subjection to him" says the apostle; no, we see in our world of today titanic forces of evil at work. "But" he continues, "we see Jesus" (Hebrews 2:9) and so indeed do we even today. We see the one who died for all men and intercedes for them. It is in this sense that there is a whole total world situation for the Church: it is a Christ-world



situation. In it Christ says to every regional Church "Go into all the world" the world where he already is, and preach the gospel which will open the eyes of men to see him.

It is by actually going, in obedience to this call to mission that the Church puts itself where it can engage with the world in some field new to it. I can do no more than hint at the dependence of the Church's action towards the state on its primary responsibility for mission. There is many a modern newly-independent state which has learned much of what it knows about caring for the education and health of its citizens from the Christian Church which answered the call to go into all the world. And there are Churches which are beginning to learn something about their own unconscious and sometimes inhibiting relationship to their own nation and state from those to whom they first took the gospel.

### Be the Church

THE first task of the Church in relation to the state is then to be the Church. It best witnesses to the state by being other than the state and it best helps citizens by not being an organization of citizens as such. When it faithfully pursues its own mission it will find itself carrying the gospel not only over geographical frontiers but over these frontiers which necessarily separate the Church from the secular organization of society and notably the state. It will declare that the sphere of the state is under the dominion of Christ and summon men to obey him and bear witness to him there. It will sustain and nourish them in this labor. But it must continually return to the bases of Christian thinking about the state, and at the same time act; which is the condition of being able to see further.

What then is the starting point of Christian thinking about the state? That the state is necessary and that its primary function is to defend the community from chaos. This may seem a somewhat primitive conception when we look around the modern world and see so many states busily seeking out new tasks to perform in an ever more complicated organization of society. A few months after the end of the war with Germany I stood in the ruins of Essen; there were no buildings or even remains of buildings in this part of the city, only undulating heaps of pulverized rubble. My guide, a Lutheran deaconess working there,

said to me "We are always finding new families living here" and she took me down through holes in the ground into cellars where families were living. The sight was wretched enough, and yet it was not hopeless. The individual was not having to cope with this chaos alone or in fierce competition with his fellows. There were organized food supplies; refuse was being collected: cellars had electric light and some already had heating and cooking facilities; there were no epidemics; children were getting some schooling. Order was once more, and very quickly, re-asserting itself over chaos and the instrument of this order which alone had the power to command both men and materials, was the public authority.

Men of former days who lived on a narrower margin between chaos and order than most of us do, were more aware of the necessity and value of this elementary function of the state than we are. To St. Paul it was scarcely a matter to be questioned that one should thank God for the state and pray for those who run it—even the Emperor Nero. But here lies a question which vexes the Christian conscience: is the Christian thankful only for the good state, or for the state as such? It seems that St. Paul enjoined prayer to be made for the state not because he judged the Roman Empire good enough to be prayed for, but simply because it was the state. And it is noteworthy that in his life he acted upon the fact of his Roman citizenship and thereby changed the course of his own life and ministry and, probably the history of the Church—and without a word of self-justification or of regret.

If we too accept it as basic that the state as such is part of God's will and ordinance and see "a necessary and wholesome gift of God in this work of man," what implications has that for us today? It is the Christians living under totalitarian governments who are at closest grips with this question. Professor Karl Barth, who was among the very first to warn Christians and in the strongest terms, against being deceived by Nazism, has more recently uttered a warning against judging from outside what Christians ought to be doing in a position of infinite complexity. If it does so elementary a thing as provide good roads and efficient traffic regulations the state is preserving men's lives from destruction by chaos, which is something that God wills. Christians in such conditions go on paying taxes and conforming in most respects to the laws of the land, and thanking



God for anything the state does of good. But they see policies at work which are destroying men's lives, corrupting youth and subjecting women to the hideous new tyranny of being compelled to put the state before their own children and families and the Church takes up the battle for man's life as man.

It does this first by being in society the place where men are treated as men and where men come to know themselves as men in confrontal with God. In taking up the battle for the true life of man, the Church will be led to actions which have political results, but they will be actions proper to the Church and of a piece with its own life. In a collectivist society whose aim is to link each individual directly and solely to the state to destroy every intermediate relationship which gets in the way of this aim, the Church cannot stand for the unity of the family without performing acts with a political connotation. So far as we know what is going on, this is a critical issue for the Church in China. In east Germany simply to read out in the Church the names of villagers who have disappeared is a political act: the Church is in this speaking for the community against state deportations, and it is the only voice the community has. In performing such acts the Church brings the enmity of the state on itself.

But Christians who are not behind the iron curtain also have a battle on man's behalf. Twelve million people in our world are refugees, most of them from states which have made their lives insupportable. In a notable co-operative effort the Christian Churches have given their help: at first food, clothes and medicines. But it has become clear that palliatives are not enough. There is no future for these people who not only have no home or place but no state of which they are fully and effectively citizens with rights and duties. Resettlement becomes the aim. But since every inch of the habitable globe is occupied by some sovereign state, many thousands of Christians as individuals or as congregations have taken up the cudgels with their own governments, working to get changes in the law which would let them in, challenging the policy of some governments to admit only the young and productive, standing as sponsors vis a vis their governments and working to change public opinion. I quote this to show that the Church today is continually brought into political action proper to its nature and dependent on its mis-

sion, and into living experience of how pervasive the problem of the state is.

### Is Power Evil?

I WANT now to pass to another basic element in Christian thinking about the state, again very simple in statement. The Christian believes that the state and the power it represents are permanent features in human life. Particular states come and go, but when they go sovereignty does not disappear, it re-appears in some new form of state. In Communist theory the state is not a permanent feature in human life: it will wither away when the classless society emerges. Because it has not withered away in Communist societies, the Communist adds "but not yet." The point is that the Communist does not regard grappling with the problems of the state and its power as a primary objective. World revolution must come first: when that has been achieved and the Communist society made co-terminous with the world's boundaries and thus secured against having any enemies, then the state will of itself disappear and man's life be free and harmonious without restraint. All the problems of the state are therefore for the Communist only incidental problems, all the evils of the state only interim evils, all the ruthlessness of the state towards individuals only steps on the road to a glorious future. In contrast with this the Christian is in deadly earnest about the state. He knows that power is an ineradicable factor in human life and will be so to the end of time. It can never be pinned down and settled once and for all, and it can never be left, by the sanctions of some theory, to take care of itself.

Having stated this as the main Christian position, I have to qualify it. There have been sects of Christians who have believed that it was desirable and possible to create a form of society from which the factor of power was abolished and who have worked for that end. There are minorities within all communions including the Anglican who hold something like the same opinions. But what affects a far greater number of Christians is a certain nagging doubt about the very nature of power. Is power in itself evil, and if so must its use be regarded as a compromise with necessity, bordering on sin? I have never heard a speech on this point which did not quote the well-known dictum of Lord Acton "All power corrupts, and absolute power corrupts absolutely." This was not a thrown off epigram: out of his



vast reading of history Acton believed this. "Suspect power," he said to a group of fellow historians "more than vice."

I do not think that Acton would be so often quoted as he is if it were not that, speaking always as a Christian, he awakens echoes in many Christian hearts. Who can look on the events of the last 15 years and not ask whether power is not an evil force in the world which the Christian should reduce, confine, and abolish if he can? The vocation of the politician comes a long way down the list of vocations through which Christians seek to serve God and their fellows. Why? Is it not because it is well known that to touch politics is to soil one's hands, and is it not from power, from not only wielding it but seeking it, that the corruption comes?

The relation of power and love raises some of the most searching of questions, philosophical and practical and we are not going to answer them in this Congress or to get more than glimpses of answers if we give our lives to them. But we can at least make a beginning by asking what sort of conception of love and of power prevails today among those who are concerned about their relationship, Christians not least. "Love and power are often contrasted in such a way that love is identified with a resignation of power, and power with a denial of love. Powerless love and loveless power are contrasted." Love is identified with sentiment, emotion or feeling, and power with compulsion or force. Paul Tillich relates both power and love to the same source, in life itself. To be without power at all is for a being or a state to go out of existence; to be without love is to be isolated from everything else living, for love is the drive towards unity, but they need each other.

What is the love of parents for their child if the parents have no power, if they cannot on occasion compel the child or forcibly restrain it? What is the use, to poor citizens, of well-intentioned schemes of social betterment if the state cannot compel the rich to pay their taxes? If there is no power there is no state. To fall back from the terribly difficult problem how to avoid the abuse of power, how to control the compellers, on to the simplification of saying that power itself, being contrary to love, must be suspect with Christians is to falsify and distort the real political problem: how is the state to have enough power to be effective

and to survive as the state, and how is that necessary power of the state to be kept from abuse?

When the people of Israel asked Samuel for a king, he warned them that kings will act as kings and use the power of their position. But the question was not left there. The old Testament is full of struggles and dramatic encounters about the limiting and restraint of power and the uses to which it may rightly be put—Saul and Samuel, David and Nathan, Ahab and Elijah. Through centuries of European history the Church kept this question alive, alive in political and legal theory, alive in action. Admit all the power drives of medieval ecclesiastics, the prince bishops, the cardinal statesmen, the temporal powers of the papacy itself yet the fact remains of a continual struggle to bring power into relation with justice and even with mercy. It was much more than an attempt to get individuals in high positions to behave well; it was an attempt to develop institutions and practices which would limit the abuse of power.

Compare this with the East, with Hindu India and Buddhist Japan, and with the Mohammedan lands of the near East. The typical figures are the absolute monarch — absolute whether as law-giver or as tyrant, and the holy man, the sadhu, hermit or monk. The one embraces power wholly; the other renounces power wholly. None of these countries evolved political institutions capable of replacing absolute monarchy—they borrowed them from the West.

This long engagement of Christianity with the stuff of politics ought to give us heart. The men who struggled to create the institutions which we inherit did not work in times of calm and peace alone; indeed the most important of our political habits and institutions had their origin in periods of conflict among men who were grappling with problems which threatened to overwhelm them, many of whom might worthily share the epitaph on the tomb of Sir Robert Shirley "whose singular praise it is to have done the best things in the worst times, and hoped them in the most calamitous."

We have an encouragement from the past, and a still living tradition, but many of our problems are new and the climate of ideas is new too. One of the characteristic medieval ideas was that power could best be handled in the community by a balancing of institutions which divided the power between them. The

two chief of these institutions were the Church and the state: men spoke of the two swords in Europe, the temporal and spiritual power, each given by God. The rise of sovereign nation states and the disruption of the Church at the Reformation put an end to what was already falling into decay. Nobody can speak now of Church and state as two swords, but the underlying question of the two loyalties, God and Caesar remains unchanged.

### Will of the People

THE key political idea of our own time, to which as Christians we have to address ourselves, is that sovereignty derives from the will of the people. I want to mention two factors only, in the present situation and to say something about each: one is the enormous growth of citizenship in the world; the other the direction in which the will of the people is carrying the state.

Less than a hundred years ago citizenship still was what it had been in the days of St. Paul, the privilege of a minority. From being that it has suddenly developed into being the responsibility of all adults of both sexes in nearly every country of the world. I think is significant that you are being addressed on this subject by a woman, one of the new citizens. What does citizenship do to people? It is an exciting thing to watch a newly enfranchised people, or part of a people, going through their first election, which I did in India. It is a powerful means of political education; they may not have understood very much, but they have acted, and that counts. But what counts much more is that the vote is in the community what the latch key is in the family—a sign of being grown up, and, more than that, of being accepted as grown up. Over vast areas of the world men, and women too, are very suddenly coming to this adulthood, but they are not stopping at this symbol, they are pressing on to the full consequences, that is to taking the destinies of their nation on their own shoulders.

Two years ago I heard Pundit Nehru, Prime Minister of India, answering the question whether he thought that the big changes going on in Asia were really understood in the West. He replied that he thought the West, or the informed minority there, had a very good understanding of the economic, social and political changes in Asia, but he found no awareness of the greatest change of all, which was going on in the hearts of men.

"Millions of people all over Asia" he said,

"are saying 'the things we have suffered and endured for centuries we will suffer and endure no longer'; this is not a material but a spiritual change and I do not think the West understands either its nature or its extent."

Quite apart from what the Communists have done in China, the face of all the rest of Asia has been changed by the passion of nationalism, which has in it also a strong moral strain, in the desire for a more just order of society. New states and governments have been created, ancient religions and cultures long overlaid by Western influences are reviving and at the same time an Asian sentiment is developing among peoples who for centuries have had more to do with the British, the Dutch or the Americans than with each other. Asia has turned the white man out of the place of dominating influence, not by military power but by the power of passion.

Now the moderating force on nationalism is citizenship with its responsibilities and its educative influence. Citizenship turns men's minds from the hatred of their enemies or dominators to the real concern of government which is to govern; from the desire for freedom to the content of freedom, from dreams to reality. Politicians whose duties have been for years to address mass meetings and disrupt the course of government now have to act responsibly towards a citizenry which, as Pundit Nehru pointed out, is growing more and more convinced that the ancient scourges of the East, poverty, disease and ignorance, are not inevitable.

As I read the history of the Church of England I reflect that Anglicanism also came to birth in days of violent national feeling and went with a nation through the throes of change and growth. Churches in the countries of the East and Africa set out on the same perilous course, but as so small an ark of God on so vast a flowing tide. Did we do what we could, indeed are we doing what we can to help the Churches in their task? Many Christians in the East feel that the life of the Church has been severed from the traditional life and culture of the people with such severity that tremendous efforts have to be made for them to get into the heart of the life of their nation—and still remain true members of the Church. Did those of us who served the Church in the East ever give a thought to the teaching of political responsibility or the relation of the Church to national movements? Can we under-



stand the factors which lead Christians to work for the secular and not a religious state. The Church as a universal and supranational community is under great strain in many parts of the world: the price for having western associations is high and all that Christians of the West can show of understanding and help where they can give it is a small enough acknowledgement of the faithful witness of so many non-white Christians to the true and universal character of the church.

### Sovereignty of God

THE other thing which I said I would take up, though all too briefly, is the growth of the idea that the function of government is to give expression to the will of the people. Stated like that, it is open to grave objection. The people, which in practice works out as for most of the time the majority, can be as tyrannous and self-seeking as the individual. The big question raised is whether there is any limiting factor on what the people will, any authority which the will of the people recognizes and obeys.

It has been one of the greatest functions of religion in the life of the state continually to recall men's minds to the sovereignty of God. Very often this was done without in effect restraining the powerful: many a king made of the doctrine of his responsibility to God a doctrine of his lack of responsibility to anybody else. Far more enduring and fruitful has been the conception of a law of nature or of God woven so to speak, into the fabric of the world and recognizable by men as something in themselves at war with their own mere inclination or wilfulness. This idea did not originate among Christians but probably among the Greeks; but Christians were certainly the great users and teachers of the doctrine, especially in relation to law-making, the obedience of subjects to the law and the administration of justice.

The great danger we are in is that for vast numbers of people in the West, God is either forgotten or unbelievable; certainly he is not a compelling factor in everyday life. What then lies between us and the mere assertion of will as the ultimate authority in all public affairs? It is useless for the Church to state eternal truths in the way that was relevant to the political situation of a hundred or five hundred years ago. We must do what our forefathers did and help men to see how and why certain

unchanging truths apply to their own situation. I do not want to go into philosophical or political theories about the will of the people: I only want to ask what the people in our day want of the state. Everywhere the old idea of the state as the policemen in society is giving way to the idea that the state ought to take positive action in society for the wellbeing of its citizens. There is no nation so new or so poor that it does not expect of its government education and a care for health; justice not only between man and man but in the structure of society itself. The great demand is that the state shall be humane.

Let us not be so busy deploring some of the results of this demand of the people on their governments as to overlook their importance as such. I know the history of my own country best; let me ask you to look at the relation of the state and its citizens in the early years of last century. In 1824 there were one hundred and sixty offences for which the legal penalty was death. Men were recruited for the navy by the kidnapping methods of the pressgang and, discipline was, on the word of an admiral, maintained by cruelty.

In 1819 in Manchester the magistrates ordered the cavalry to charge upon a crowd of unarmed men, women and children, using their swords. Meetings of laborers for political and even for educational purposes were forbidden by law and punished with ruthlessness. Naked women pulled trucks through the coal mines and children worked for fifteen hours a day in the factories. Prisons were farmed out to unpaid gaolers who made their living by extortion and unchecked brutality. Lone voices which asked the state to control or prevent such horrors were howled down by the indignant and privileged minority who were the citizenry of the day. To a minority the state was an instrument of wealth and power, to the great majority it was an object of fear. The transformation wrought by humane and determined men, including many Christians in the relation of state and citizen and in the views held about what the state is for, if it could have been predicted, would not have been believed.

But this great achievement is gravely threatened from within. We are witnessing a corruption of the aim to make society just and humane with the state playing its part. To have a high and rising standard of living is rapidly becoming the main social objective of the west-

ern world. Inevitably society begins to be seen as a complex organization for the production of more and more goods, and the state is drawn into helping to make it so because the state itself, with its immense armament programs, has become in recent years the greatest single consumer of the products of industry. I do not mean by what I have said that the poor and unproductive society is likely to be more just and humane than the highly productive one—far from it: there is no hope of lifting the burden of poverty, ignorance and disease which cripple millions of lives, without a vast increase of material goods. But these goods which can be the instrument of noble purposes do not themselves create those purposes.

A troubled awareness is coming over many people that the "high and rising standard of living" is not enough to live for. It is not enough for the individual: it leaves the hidden longing for satisfaction in personal and social relationships unfulfilled. The decay of the capacity for personal and social living must lead to the decay of politics also, for politics is not a form of technology, but a form of encounter between men and men, power and power, the governors and the governed.

It is also becoming a question whether the aim of productivity, if it usurps first place among the aims of a society and a state, can give a society that unity and strength of purpose without which it may decay. We are therefore being driven back again to asking what are the inescapable conditions of man's life in society. It is no longer a question, as it was for so many centuries, of controlling the power of the few over against the helplessness of the many: it is a question of the wills and purposes of the whole citizenry, of the desires of ordinary men and women which shape society and press upon the state—these are the new power. Church and nation becomes as important a relationship as Church and state, and it is not to kings and potentates but to ordinary men and women and the representatives they elect that the Church must speak of the sovereignty of God, and its restraint upon the people's will.

If we speak to them of natural law in the terms of the medieval schoolman, they will not understand what we mean. But if we speak of the war within the heart of man, the longing for possessions and power at war with the longing for goodness which imparts self-respect, and for trust and love, which engender the deep satisfactions of personal relations, we

shall be understood, for we are speaking of the living experience of all. Is it all one in the end which a man chooses, a question of what he likes or what he can make a success of, in a universe utterly indifferent to his choice?

Is it all one whether a nation seeks power and possessions prodigally spending the irreplaceable resources of the earth, and rousing envy and hatred among poorer nations, and justifying itself on the grounds that this is what the people want, or whether a nation pursues the far more difficult and costly road of responsible partnership in a community of nations. It is the message of the Church to the citizen that those who seek the costly road and restrain the pride of power and the lust of possessions in themselves are responding to forces of goodness and love, mercy and truth which man did not make and which he can never destroy. It is the message of the Church that those who seek domination and power are pitting themselves against the immutable laws of God and working their own downfall.

The whole human situation is overshadowed by the peril of war, war which could destroy peoples and cities and plunge whole communities into destitution: war which could wipe out all men's struggle to bend the state to humane purposes by turning it once again into the wild tiger fighting for its life and flinging off every restraint in the naked struggle to survive.

Our greatest present enemy is fear, fear which releases itself in impulsive action or in apathy and despair. I once watched an encounter between a bird and a snake. Paralyzed by fear, the bird stood motionless, its eye fixed upon the enemy whose intentions it knew only too well. I made some slight movement and the bird remembered that it had wings and was gone. It did not belong only in the world of the snake, and our world is not only a world of evils which threaten to engulf mankind: it is sustained and suffused by the inexhaustible love of God.

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## HONOLULU REPORTS ON CAMPAIGN

★ Bishop Kennedy of Honolulu reported to National Council that the district has raised \$6,000 in the Builders for Christ campaign. It had no mathematical share.

## SEWANEE SEMINARY ADMITS NEGRO

★ Merrick Collier, Negro of Savannah, has been admitted to the School of Theology, Sewanee, the first to be admitted for the regular three-year course.

## WASHINGTON CATHEDRAL CAMPAIGN

★ Leslie Knox Munro, ambassador of New Zealand and president of the UN trustee-

ship council, was the speaker at a luncheon on Sept. 27 when reports were given by the 400 workers in the campaign for Washington Cathedral.

## CLERGY CONFERENCE IN SOUTH CAROLINA

★ Canon Alan Richardson of Nottingham, England, was the headliner at the clergy conference in South Carolina. He gave four lectures on communicating Christian truth in an age of science.

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## BISHOPS SPEAK IN MARYLAND

★ Bishop Powell of Maryland shared the program at a mass meeting held in a Baltimore theatre with Bishop Mukerjee and Bishop de Mel and the Rev. Don Frank Fenn, all speaking on the recent Anglican Congress. It was a worship service with a massed choir of 500 voices.

## TAX COLLECTOR BECOMES PERPETUAL DEACON

★ George W. Hall Jr. of Girard, Pa., an internal revenue collector, was ordained a perpetual deacon at ceremonies in Grace Episcopal Church, Lake City, conducted by Bishop Crittenden.

As a perpetual deacon, he will continue working for the government but will spend his

weekends and leisure time serving at Trinity Church in Fairview.

## NEW BUILDING AT SEWANEE

★ Two major building projects were announced at the opening of the University of the South, Sewanee, Sept. 22. A new stone dormitory will be in memory of Alexander Cleveland of Houston, Texas, and a stone tower for the chapel is given by the Shapard family of Griffin, Ga.

## GENERAL SEMINARY GETS UNDER WAY

★ General Seminary began its 138th year on Sept. 22 with 210 students, with 52 in the first year class. They come from all parts of the U. S. and from six overseas countries.

## CANON SANSBURY OPENS COLLEGE OF PREACHERS

★ Canon Kenneth Sansbury of Canterbury Cathedral, England, gave the opening lecture for the fall term of the College of Preachers, Washington, on Sept. 27th. He is the head of the recently opened St. Augustine's College where clergy of the Anglican Church go for graduate study.

## LOS ANGELES DOING THOROUGH JOB

★ Los Angeles is having a door-to-door visitation to reach every Episcopalian during this month and next. There are 250 key laymen spearheading the campaign.

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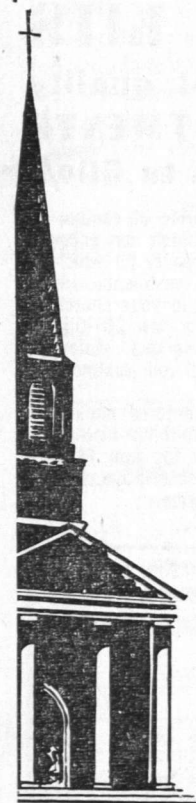
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# BACKFIRE

WALTER MITCHELL  
Bishop of Arizona, retired

The two big meetings at Evans-ton and Minneapolis are over. Most people have had their vacations and are down to work. Would this not be a good time to raise the question whether General Convention should meet in Honolulu? The sooner that is settled the better, for all concerned especially Bishop Kennedy and Honolulu.

I have a very warm spot in my heart for both of them. Two years out of seminary I was called to be the dean of that cathedral. Bishop Kennedy and I have been good friends for years; I was one of the co-consecrators when he was made bishop. But all my ministry I have believed that the work comes first, no matter what else happens.

General Convention is and always will be a very conservative body until the dioceses, as they should, pay all the necessary expenses of their deputies. As now, the clerical deputies are apt to come from the large parishes which are generally very conservative; the lay deputies, as a rule, come from among men of some wealth and financial position since no others can afford to meet the costs and be away that long. One evidence of this conservatism of the House Deputies is that the House of Bishops is regarded as much more liberal; it frequently happens that

the House of Deputies votes against what we have passed. Actually, the House of Bishops, is anything but liberal. It only seems so when compared with the House of Deputies.

The cost of the trip to Honolulu will so affect the attendance that, if we meet here, I predict that it will be the most unrepresentative General Convention on record. That would be bad enough at any time; it would be tragic now.

I understand there is a plan on foot to offer to help members with their expenses, if they need it. I doubt that very many would accept such a hand out. It is one thing for the diocese to pay the cost; it is

something else for others to do it. Moreover, if there is any such money available, let's spend it on the work.

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The Presiding Bishop changed the place once because, as I assume, he saw the public opinion of the Church expected him to do it. And, in a way, to go from one place because of segregation to another which offers the best possible example of non-segregation, as well as giving the members of and visitors to General Convention a first hand look at missionary work, were good reasons if nothing else was involved. But, as one other bishop put it, he went from one form of segregation, that of race, to another, of cash, which is very serious too.

I am not in the confidence of the Presiding Bishop, but knowing him as I do, I believe if the public opinion of the Church were to make it clear that we should meet in the states, he would change the place. He said to do it before was one of the hardest things he had ever had to do; if the good of the Church seemed to require it, hard as it might be, he is man enough to change the place again.

How can the public opinion of the Church be manifested? It would be too late to wait for action of the various diocesan conventions, but if every diocese would do what that of Albany has done—have the bishop and standing committee meet and tell the Presiding Bishop what they think, surely that would do it? If it should be that that public opinion is against going to Honolulu, I am

sure the Presiding Bishop would like to know it; if it should be the other way, he would be glad to know that.

I hear several bishops have said they could not attend if in Honolulu, whether that means those dioceses will not be represented in the House of Deputies, I do not know; but, in a letter from a bishop of a New England Diocese about another matter, he said that diocese would not be represented. The Church should tell the Presiding Bishop how it feels about the matter.

Of course, I may be entirely mistaken in thinking that the excessive cost, no matter how met, is a misuse of money. But I have been mistaken so many times before, I might now—but I am from Missouri both naturally and temperamentally.

"The Work comes first."

**LUTHER D. WHITE**  
*Layman of Waterford, Conn.*

The recent Assembly of the World Council of Churches passed several resolutions which will please every Christian who believes the Church should take its stand for Christ in world affairs.

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Third, peaceful coexistence with the other nations of the world, whatever their political ideologies, was advocated. This is necessary in order that world peace may be maintained.

The above resolutions testify to the intelligent understanding and Christian spirit of this worldwide gathering.

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