

The WITNESS

OCTOBER 14, 1954

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Through education, recreation, and counselling, the migrant ministry brings migrant farm workers in twenty-three states the welcome and warmth of Christian fellowship. In the picture above, a church worker gives Christian Literature to Puerto Rican workers at a co-operative camp.

ARTICLE BY WILLIAM POLLARD

SERVICES In Leading Churches

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

Sun HC 6, 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4; Ser 11, 4; Wkdys, HC 7:30 (also 10 Wed & Cho HC 8:45 HD); MP 8:30; Ev 5. The daily offices are Cho ex 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.

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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.

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

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The WITNESS For Christ and His Church

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SERVICES In Leading Churches

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Weekday: Thurs. 10. Other services as
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SERVICES In Leading Churches

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Thurs., 9; Wed. Noonday Service, 12:15.

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5:30 p.m., Young People's Meeting.
Thursdays and Saints' Days: HC 10 a.m.

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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.

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STORY OF THE WEEK

Honolulu Making Plans Early For General Convention

EVERY EFFORT BEING MADE TO KEEP EXPENSES OF TRAVEL AND ACCOMMODATIONS LOW

★ Leaders of the District of Honolulu met September 27 to hear Bishop Harry S. Kennedy outline their part in preparing for the General Convention of the Church, which will meet in Honolulu next September 4-16. The same group of 200 will meet each Monday for six weeks to learn more about their Church and its organization.

Bishop Kennedy said that Honolulu is honored in three ways in being asked to be host to the Convention:

- 1—This is the first General Convention to be held outside the Continental United States;
- 2—It is the first General Convention to be held in a Missionary District;
- 3—Hawaii's inter-racial character makes it a positive demonstration of Christianity working harmoniously among all racial groups.

The Bishop announced that this is the largest Convention ever to meet in Honolulu, and that it could not meet before September because three new hotels will not be completed until then. Over 1600 hotel units have been assured (each

holding two or more persons). Even a new bridge is to be built for the Convention, across the Ala Wai Canal, so delegates will have only a short walk from hotels to Iolani School where most of the Convention meetings will be held.

The Civic Auditorium has been reserved for the opening service, the United Thank Offering service, and the joint sessions of the Convention.

The Woman's Auxiliary will meet in the new Iolani Chapel, seating 900, which was dedicated on October 3, 1954. The House of Deputies will meet in the Auditorium-Gymnasium of the School, (1200 seats). The House of Bishops will meet in "Club 100," the headquarters of the famous Nisei contingent, the 100th Infantry Battalion who fought so gloriously for our country in the Italian campaign in World War II. Club 100 is across from Iolani campus.

Free hospitality will be furnished in the dormitories of Iolani School and University of Hawaii. Rooms will also be available in private homes. Cafeterias will be set up on the school grounds in order to serve inexpensive meals and for convenience sake.

Besides city buses, a motor corps will be set up, and a number of sampans (open air buses) will be brought over from Hilo on the Big Island for use during the Convention.

General Convention will operate on a budget of \$25,000 appropriated by the General Convention in Boston in 1952. This permits a missionary district to be host. Every effort is being made to keep costs to delegates at a minimum, including hotels and meals.

HROMADKA VISITS AUSTRALIA

★ Prof. Joseph Hromadka, Czech theologian, received contrasted treatment in Australia which he visited following the Evanston Assembly. In his first public appearance he was told to go back where he came from, in a demonstration which was staged by Roman Catholic Czechs, recent refugees from Europe.

A few days later he was greeted by a cheering audience of 7,000 when he spoke at a peace meeting, along with Kathleen Lonsdale, British Quaker.

"If you discover that our proposals conflict with your ideals of peace, let us know them in an atmosphere of trust and confidence," he told the large audience. "If we begin to quarrel about our differences, we shall get nowhere. We have to start from points which are essential to all of us."

Archbishop of Canterbury Speaks On Atomic Age

★ The Archbishop of Canterbury, in sailing for home after over two months in the United States, told dock reporters that the more trade the rest of the world has with China the better.

"Whether it is with Communist or anyone else, it means a building up of trust," he declared. "Anything that encourages trust is good, if it can be done without damage to fundamental principles."

Asked if some might not object to "trading with a godless people," the Archbishop replied: "I have never known that Christianity says you can't have relations with a godless nation. You don't have to compromise your own belief to do so."

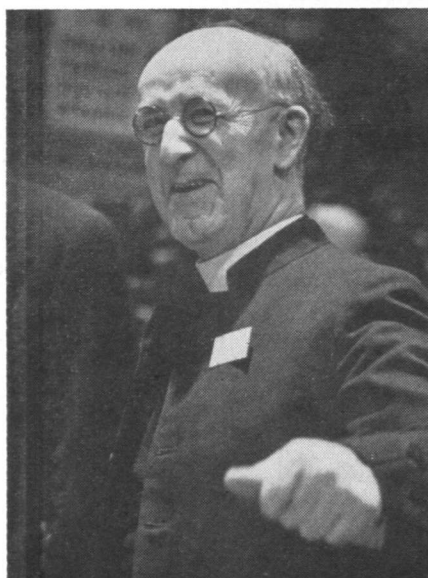
He sailed with Mrs. Fisher from New York right after receiving an honorary doctorate from Yale, along with four other religious leaders who had played leading parts in the Evanston Assembly.

Speaking on the occasion, Archbishop Fisher declared that the old conflict between religion and science was dying and that the atomic age had brought about "almost complete reconciliation" between the two fields. (The feature article this week by William Pollard, an ordained Episcopal clergyman and head of nuclear studies at Oak Ridge, bears interestingly on this point).

The Archbishop said the bomb had compelled scientists to become humanists, "to accept not what has happened but to consider what ought to have happened." Belief is increasing, he added, that science and religion "belong together, as part of man's study of his

own environment and part of truth."

Speaking from the Yale chapel pulpit, Archbishop Fisher said: "For a good time now, the unhappy dichotomy of the humanities and the sciences has been suspect, and revolt against it has been for a long time in progress. Then, I think that the dropping of



Archbishop of Canterbury

the bomb at Hiroshima gave the impulse which has led to almost complete reconciliation in theory once more between the two approaches."

Recalling the split between science and religion, the Archbishop said it had grown increasingly wide from the early 19th century until recent years.

Under these conditions, he added, the humanities were replaced in some universities by "an inhumane science and philosophy of logical positivism, which says that man cannot say anything that goes beyond the senses . . ."

But this situation is changing, Dr. Fisher said, and reli-

gion is playing a greater role.

"So it is that in one way or another, chairs of comparative religion, chairs of Biblical study, are being introduced on their own merits, as suitable subjects for intellectual study," he said. "A religious attitude, a religious explanation, has a proper place in a human university."

Universities are the chief instruments for maintaining the reconciliation between religion and science. And the greatest problem of the universities is how to give students some kind of general philosophy of life and yet allow them to pursue the specialized knowledge required by modern life.

The Archbishop said there was no quick and easy solution of this problem.

"And the solution," he added, "comes somehow not by changing the curriculum, nor by attempts by the university to preach a gospel, for which it is not constituted, or to be the agent of a Church, for which, again, it is not constituted, but by a steady change—change in the climate of men and their minds, so that studies and society begin to take on a new aspect as a new light shines upon them."

Then, he said, "education will become a language in which, through many dialects, God is described and all subjects, however earthbound, take their place among the heralds of God."

CHAIRMAN NAMED FOR CONVENTION

★ Arthur G. Smith, senior warden of St. Andrew's Cathedral, Honolulu, and chancellor of the district, has been appointed chairman of the General Convention which will meet there Sept. 4-15, 1955.

RESEARCH CENTER ON ALCOHOLISM

★ Establishment of the North Conway Foundation, Inc., a resource center where clergy and laity of all different communions can receive careful consideration of the modern approach to the families who are so deeply afflicted with alcoholism was announced at the conclusion of the fourth annual North Conway conference, a two day interfaith clergy seminar on alcoholism.

"We have two goals in mind," said the Rev. David A. Works, spokesman for the newly created foundation and chairman of the conference which was sponsored by the Most Reverend Matthew F. Brady, Roman Catholic Bishop of Manchester, the N. H. Council of Churches and the N. H. State Division on Alcoholism, and which had as its theme "What Should the Churches do about Alcoholism?"

"The first is early treatment not only for the alcoholic but also for the 20,000,000 family members of the 4,000,000 alcoholics. As Christians we must work to develop more stable personalities through the resources of the Church. Secondly, we must help prevent the spread of this disease in the growing generation through our work with young people of high school and college age as they reach the drinking age. Furthermore, as part of our secondary goal of prevention, we must help create a new atmosphere in society where there will be a more objective approach to the whole field of alcoholism."

BERKELEY HAS LARGE ENROLLMENT

★ Berkeley Divinity School, New Haven, opened Sept. 22 with 110 students, with 33 in

the entering class in addition to four special students.

The Rev. R. Lansing Hicks has joined the faculty as associate professor of Old Testament; Bishop E. C. Hodges of Limerick is the English lecturer and visiting professor in education; the Rev. H. K. Archdall, formerly principal of St. David's College, Lampeter, Wales, is the visiting lecturer in dogmatic and moral theology.

MACKAY WARNS AGAINST BREAK

★ The United States will abandon its position as a Christian nation if it cuts off diplomatic relations with Communist nations and stops trying to persuade them to ways of peace, John A. Mackay, president of Princeton Theological Seminary, said in Washington.

Mackay made the statement as he accepted the annual award for Christian leadership presented by The Upper Room, Methodist bi-monthly devotional guide. He was cited for his work as a Christian missionary, educator, author, and leader of the ecumenical movement.

Honored at a dinner attended by Church and government leaders, Mackay said that he has never ceased to work for understanding among people of the world.

"If we are not willing to sit down with even our worst enemies and talk to them, then we have abandoned everything Christ taught us," he declared.

"We do not betray our Christian faith if we try to talk to our enemies. We must not exclude from our human relationships one-third of the world. Instead, we must seek every opportunity to carry the Christian message to the people in these lands and to their

leaders, and to win them to the love of God."

Francis B. Sayre, former Assistant Secretary of State and long-time diplomat in the Far East, delivered the address of eulogy to Dr. Mackay.

Mr. Sayre, a prominent Episcopal layman, said that he spoke for all churchmen in honoring "one of the great leaders of our generation." He paid tribute to Dr. Mackay's understanding of the worldwide mission of the Church.

Recently returned himself from a year in Japan, Mr. Sayre said:

"I have felt as if I were standing on a mighty battleground watching God making history. A Christian Japan would turn the tide of history in Asia."

Drawing a grim picture of the advance of Communism in Asia, he said:

"Surely the forces of Christianity throughout the world must unite to fight, not the people of Russia, to whom we shall want someday to turn for comradeship and help, but the evil ideology which has gripped the Russian people and is threatening in Asia to grip Christianity.

"Communism can be downed only by ideas, and these must be ultimately the conquering ideas and teachings of Jesus Christ. That is one of the supreme things Dr. Mackay is giving his life to teach us."

C. O.'S VOLUNTEER AS GUINEA PIGS

★ Twelve C.O.'s have volunteered to be guinea pigs in tests to determine the effects of food exposed to atomic radiation, conducted at the University of Colorado. Many more volunteered than were needed.

CANTERBURY ASS'N. ELECTS OFFICERS

★ David O'Hara of Stamford University was elected chairman of the national Canterbury Association at a meeting held at London, Ohio. James Oliver of the University of Colorado was made treasurer; Dorothy Logan of the University of Oklahoma, corresponding secretary, and Inga Shipstead of the University of Oregon, recording secretary.

They serve a nationwide network of Canterbury Clubs that reach into more than 200 colleges.

A budget of about \$7,000 was adopted which will be raised by a ten cent donation from each Episcopal student enrolled in colleges. A Lenten study and offering project for next year will be delegated for work of the Episcopal chaplain at the University of Hokkido, Japan.

WHIP CHURCH TOGETHER IN A WEEK

★ An Episcopal congregation in Atlanta, Ga., held its first services in a temporary building members put together in less than a week.

The building project was conceived after John Tracy, a vestryman of the new St. Bartholomew's, heard over his automobile radio that the veteran's administration was offering for sale several units of a hospital installation it had operated.

Mr. Tracy suggested at the next vestry meeting that the congregation try to secure one of the units and move it to the church site for use as a temporary house of worship until a permanent structure could be completed. The vestry, and, later, the congregation approved the idea.

The purchase was arranged and, on a Monday morning,

men of the congregation moved the hospital unit, in three sections, to the church site, put them together again and did the necessary interior finishing. Then women of the congregation moved in with their sewing baskets to give the church a homey touch for the first service, which Bishop Randolph R. Claiborne Jr. of Atlanta was invited to attend.

Mrs. Rabun Patrick contributed her living room drapes to hang at the church windows, and Mrs. Tom Ulbright Jr. loaned her dining room host's chair for the bishop's use at the service.

The congregation, which has grown from seven to 50 families since its organization last January, plans to use the present building for educational purposes when its permanent church is erected. Then it will install a kitchen, nursery and other facilities for young people's groups, scout meeting, choir practice and Sunday school classes in the converted hospital ward.

RECORD ENROLLMENT AT CAMBRIDGE

★ Episcopal Theological School, Cambridge, opened Sept. 27 with the largest enrollment in history: 106 students from 34 dioceses and 26 states.

The faculty has one new member, the Rev. Henry M. Shires, formerly rector of Christ Church, Los Altos, Calif., who is assistant professor of New Testament.

Dean Charles Taylor again heads the school, having returned from a sabbatical leave which he spent in England.

NAVY SECRETARY APPOINTED

★ Charles S. Thomas, Secretary of Navy, has been appointed a member-at-large of the Committee on Layman's Work.

SOUTHWEST SEMINARY OPENS

★ The Episcopal Seminary of the Southwest opened Sept. 15 in the first two buildings on its new campus, constructed at a cost of \$250,000. There are 54 students, which compares with 36 last year, 12 the year before and 7 in 1951, the year the school was launched. There are 14 dioceses represented in the present student body.

The Rev. Thomas H. Morris, formerly chaplain at Austin State Hospital and on part-time as a member of the faculty, is now devoting full time as assistant professor of pastoral theology. He will be in charge of the field work program in addition to his teaching.

The Rev. Franklin W. Young, formerly of the Yale Divinity School, heads the New Testament department, so that for the first time the major departments are fully staffed.

ARKANSAS OPPOSES HONOLULU

★ The standing committee of Arkansas, with the later approval of Bishop Mitchell, unanimously expressed regrets that the Presiding Bishop had removed the next General Convention from Houston. They also expressed "concern" over the choice of Honolulu, due to expense in time and money.

The communication to Bishop Sherrill stated that action against Houston was "discriminatory against the 7th and 4th provinces" where the Church "has steadily been a leader in an enlightened and Christian attitude toward inter-racial matters."

The communicated expressed the hope that "some way can be found to return the Convention to Houston."

EDITORIALS

Honor Mary; Worship Christ

THIS year has been proclaimed by the Pope as the Marian Year. Many people have asked me to comment on this. I have hesitated to do so, for I dislike even the appearance of religious controversy. With the understanding, however, that I am writing for our own people, and that all of us will respect the deep beliefs of others and never injure another soul by fruitless argument, I will state the position of the Book of Common Prayer and the traditional faith as regards the blessed Virgin Mary.

In the Prayer Book it is clear that Mary is highly honored. On February 2nd (page 231) we celebrate in our churches the Purification of Saint Mary the Virgin, and on March 25 (page 235) the Annunciation of the blessed Virgin Mary. It is right that she should be highly honored by the Church, for we read in the first Chapter of St. Luke, "Hail, thou that are highly favoured, the Lord is with thee: blessed art thou among women." Following the authority of Scripture and the teachings of the ancient Church, we honor Mary, saying "Blessed art thou among women." Hymn 117 in our Hymnal is in her honor. We name churches in her honor. This differentiates our Church from some Church bodies which neglect to honor her.

Why is Mary to be honored? Because she is the mother of our Lord. "And, behold, Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest." Mary's greatness and stature, therefore, is derived from her relationship to her Son. Both of the days upon which we honor her reveal this. She is honored because she held our Lord in her arms, loved him, and stood at

the foot of his cross. This, I believe, is an important point: Mary's importance is derived from her relationship to her Son. In Scripture she does not stand alone, like some majestic goddess; she is the mother of our Lord.

Not only then, is the Prayer Book different from those bodies which pay no honor to Mary; in loyalty to Scripture and ancient authors it does not overemphasize the figure of Mary. There are no grounds in Scripture or in the ancient creeds for the dogmas of the Immaculate Conception or the Assumption of the blessed Virgin Mary. The former of these dogmas was promulgated in the 19th and the latter in the 20th centuries. To hold them would require a re-writing of the Apostles' and Nicene Creeds.

Some Roman theologians predict that Mary will be raised in due course to the position of co-redemptrix of the human race. Let those who do not believe that this is a changing of the faith, an unwarranted innovation, read their New Testaments with care and prayer.

Honor Mary, then, but worship our Lord. Christ-centered worship must remain at the highest moral and ethical level, because his life and teachings shine forth in such great fulness. The words of King James are, I think, valuable; when asked why he did not worship Mary or the saints, he replied, "The words of my Lord suffice, 'Come unto me all ye that travail and are heavy laden, and I will refresh you'."

I have written this in charity, and trust that all of us will, while holding firm the faith of our fathers as given in Scripture and Creed, likewise respect (while we disagree) with those who are our good neighbors.

—Richard S. Emrich

The Bishop of Michigan

GOD AND THE ATOM

By William Pollard

Director of Nuclear Studies, Oak Ridge

BEWARE lest you say in your heart, "My power and the might of mine hand hath gotten me this wealth. You shall remember the Lord your God, for it is He who gives you power to get wealth." (Deut. 8:17-8).

This solemn warning comes at the conclusion of one of the greatest passages in Deuteronomy and indeed one of the most inspired utterances to be found in the Bible. It is a warning which over and over had to be uttered to men, and yet always the situation against which it warns recurs. And never was there a people or a time for whom the warning was more urgent than for America at this period of the twentieth century.

The illusion of human self-sufficiency and mastery is a subtle thing. Each of us can perhaps tell himself that the warning does not apply to him. But quite apart from how much or how little we may in our personal lives take personal credit for our achievements and look upon our personal careers as our own doing, there are ways in which the society and nation of which we are a part inextricably involves us all in just such a rebellion against God. We are all Americans, and America as a whole has for some time now been passionately engaged in a quest which flies in the teeth of this warning. This quest is associated with our national passion for science and technology and it involves us all in the striving of our age for complete and absolute mastery over the sum total of things. We can call it the quest for omnipotence and if we can come to recognize it for what it really is we can see that it will be satisfied with no other goal than the throne of God itself.

Between Oak Ridge, where I work, and Washington, there are two mighty structures which, in their contrasts, symbolize this situation, in an especially effective way. They are each mighty structures in their own ways, and each is a monument to the best that twentieth century man can produce. Each is primary in the sense that people at large would tend to select it out of all other structures as the most fitting to exemplify the finest and most exalted in its own particular field. At Oak Ridge I

refer to the vast, sprawling, gaseous diffusion plant for the separation of uranium-235, and in Washington to this magnificent and lofty structure in which we are now gathered for the worship of Almighty God. Let us explore the nature of that for which each structure stands in the light of these two symbols.

Billion Dollar Plant

THE gaseous diffusion plant is a truly remarkable achievement of modern science and technology. To date there has been invested in the construction of the plant itself over a billion dollars. Through our income taxes all of us have joined in contributing to this tremendous investment. Yet before it was built the entire process on which it is based was largely theoretical, and certainly no other industrial application of it had been attempted before. It was really started from scratch, and yet built from the outset on a tremendous scale, with so many really baffling technical obstacles in the way that all involved could only look upon their staggering tasks as an exceedingly long-shot gamble. No single large industrial building anywhere better symbolizes the range and capacity of man's technical ingenuity and power to force a recalcitrant nature to do his bidding.

Contrast with this the magnificent structure in which we are now worshipping together. It, too, is a monument to the remarkable creative capacities of man, for into it has been put the very best in technical skill and artistic craftsmanship that modern man has to offer. When it is completed, it too will have been built at tremendous cost and many Americans will have shared in bearing that cost.

Yet what a very different symbol it is. In it is no hint of man's quest for mastery of the world or of his self-sufficiency in it. Rather do these graceful arches and lofty voids above us speak directly to us of the majesty and lordship of God over all creation, and of the immediate presence of the living God in every human situation. Into every portion of its design and construction love has been poured out—the love of the people of God for their Lord. Whatever of human ability, and competence, and power has gone into it has been transformed

A Sermon at Washington Cathedral

and sanctified by the purpose for which it was offered into an exemplification of the extent to which man has been created in the image of God. No other structure in America quite so perfectly symbolizes the other portion of our text, the realization of the people of God that it is he alone who has given them their power to get wealth.

Significant Symbols

BY KEEPING these two remarkable and superlative buildings before us as symbols of the two contrasting attitudes within which life can be lived, we may gain some further insight into the scope of the warning contained in the text. In Oak Ridge, the organization with which I am associated operates for the atomic energy commission a museum of atomic energy. In the museum, one of the most popular and useful films which we show is one entitled: "A is for Atom." It is an excellent film and explains atomic structure, fission, radioactivity, and other atomic energy matters particularly simply and clearly.

But it is interesting to note the appeals which the producers of the film have built into it. One symbol which is used several times shows the earth suspended in space and a giant rising up on it with the commentary that man has now realized an age-old dream as old as himself for a genie of unlimited power which could be called up at his command. We are warned to be sure that man must somehow find the wisdom to turn his giant to constructive rather than destructive purposes. But nowhere is there any hint that it is anything other than man's own giant, brought forth by his own ingenuity and cleverness.

Another symbol which is repeatedly used is an ultra-modernistic laboratory with a great egg-shaped glass dome and giant letters up one wall spelling Science. With every application of atomic energy in industry, agriculture, medicine and elsewhere, the film returns to this shot with easy, off-hand comments about what science says or does. How surely the makers of this film could rely on the spontaneous thrill and latent sympathy of an American audience with the sure dependability of science for the curing of all our ills. How subtly, but effectively, it persuades us that science can indeed give us mastery if we will only place our trust in its sure power and say in our hearts "This science which we have achieved by our own ingenuity can give us all the power

we want to fulfill all our desires and make us secure against every threat of the world and man."

Perhaps you will feel from this that I am violently anti-science. Yet this is not true at all. I am still a physicist, and I continue to love physics. The creative scientist is normally a meek and humble man, with a profound, self-effacing love for his work, who pursues his investigations in a deeply reverent communion with nature. But the knowledge which he acquires in his efforts becomes common knowledge, and knowledge is power, and it is the power which is corrupting. There is nothing humbling about power. Rather the more men acquire of it the more they are subtly persuaded to the sinful illusion of saying exultantly in their hearts: "My power and the might of my hand have gotten me all this wealth."

Corrupting Souls

BUT let us return again to the other symbol which we are employing—this Cathedral. St. Paul in his efforts to make clear to us the deep mysteries of the nature and meaning of the Church uses two images for it. The one which is best known and most widely employed in current theological discussions is that of the body—the Church as the body of Christ. We, the people of God, though many and with many diverse gifts and functions are yet made one in him through the Church, just as the many members and organs of our bodies are yet one body, through our unity as an organism. It is this image which we use to understand that aspect of the Eucharist in which Christ is sacramentally given us so that we are made one body with him, that he may dwell in us and we in him. But St. Paul's other image, though less frequently employed, is equally fruitful of insights into the nature of the Holy Church. This is the image of the bride, the Church as the bride of Christ, adorning herself for her Lord.

How rich this image is in the present context of our worship in this Cathedral. How illuminatingly it can interpret for us the profound satisfactions which well up within us as we labor to perfect and complete his beautiful structure! For it is our true glory as Christ's Holy Church to adorn ourselves both internally in the purity and righteousness of our lives, and externally in the loftiness and intricate beauty of such structures as this Cathedral as

our only way of expressing the over-abounding love of the Church for her Lord. Think of the spontaneous self-effacement, the unconscious abandonment of the bride as she strives to enrich her beauty and loveliness for her husband. What an extraordinarily helpful image this is, of the true relationship between the Church and Christ. And how beautifully it can lift us out of ourselves, our desires for mastery and control, our mad determination to use God's world to make our own positions in it secure.

My good Christian friends, God has given us a very good land indeed, a rich and lovely and abundant land. We are all Americans and we love our good land and heritage. And now in these dark days as we face the terrible crises of contemporary history, it is necessary and proper that we build vast and technically intricate monoliths like the gaseous diffusion plant. We all know this necessity, and we gladly turn over from our incomes the tax which is required for this effort. But do let us beware of the great and terrible dangers which come upon us if we let this become all that we do. We must beware because the dangers are so subtle. They creep upon us without our realizing what is happening, and slowly but surely we are left placing our confidence in our own power and ingenuity; cor-

rupting our souls by placing our little finite selves at the center of things and recklessly using God's world and this good land for our own schemes and plans and purposes.

But we are not just Americans; we as Christians are members of another community—Christ's Holy Church. In that community we find the antidote to the danger which besets us in our efforts to make our beloved nation serve in a dangerous world. For here we can abandon ourselves to the lovely task of the Church to adorn herself as a bride for her Lord. How different life becomes when we feel ourselves caught up in this effort. A greater power draws us out of ourselves and preserves us from the corrupting and destructive fascinations with our own powers and capacities. This, indeed, is the only antidote open to us.

Let us, therefore, keep these two great symbols of our present predicament and challenge—the great atomic energy plant and the majestic Cathedral—in our minds, in order that we may learn from their contrasts the secret we all so desperately need to know in these dark days—the way in which we can heed the warning of our text and extricate ourselves from the prison in which we will inevitably otherwise be confined.

TOWARDS MORE RAPID GROWTH

By Norvin C. Duncan

Clergyman of Asheville, North Carolina

SOMETIME ago I had an article in the *Witness* in which I tried to set forth the reasons for the slow growth of our Church. The letters which I have received agree fully with the statements made, but with one accord the writers ask: "What suggestions do you offer to remedy the situation?" In response to their request I am offering some suggestions, which I hope will be added to by others whose interest is as deep as my own.

First, this matter is of sufficient urgency and importance for the National Council to take a hand in it, and organize the interest and efforts of those who want to do something about it. The conference which I have in mind would be of the men who are working in rural and industrial fields—for both fields are composed of the same kind of people—brought together under the chairmanship of one of the

number, and the men themselves allowed to do the talking. There would be no speeches from experts, but frank discussions by the men who have had the experience in rural and industrial fields. Out of such a conference should come some helpful suggestions for the solution of the problem.

Second, for work in these areas we need men with special qualifications and training. They should not be trained in the seminaries. The seminary man often becomes too theological and academic to make himself understood. His sermons pass over the heads of his people. He becomes mentally segregated from his people, and a stranger to their habits and customs. That there are notable exceptions to this rule, does not justify us in continuing as we have in the past.

We should take men with native ability from

the communities in which they live, and under the direction of the bishop, the examining chaplains, or the priests under whom they might serve, take a practical training in the Bible, the Prayer Book, Church history, and the art of preaching.

These men, first licensed as lay readers, should also be licensed to preach, with preaching emphasized in their training. Such men could carry on their regular work, and thus require less salary than men who have to take college and seminary courses. If, in due time, the bishop and standing committee felt that they should be admitted deacons, or ordained to the priesthood, there should be no bar to their so doing.

But in this way there might be raised up a body of preachers who might truly fulfill the Scriptural requirements of "Men full of the Holy Ghost and faith," whose preaching might draw from the multitudes. As I look back over the years I see that some of the most useful men in the ministry were so selected and trained. This in no way means to suggest a lowering of the standard regular courses now in use.

Service Book

THIRD, there should be a provision made for a wider adaption in the use of the Prayer Book; or, else a special Service Book made for use in areas under discussion. The general principles could be embodied in much shorter form, and set forth for use in rural and industrial parishes or missions. Our present forms of worship are splendid for people who have the background of training and experience; but they are poor catchers of men in the fields from which our harvests of new members must come. The Church should be willing to trust its ministers even with extemporaneous services where situations warrant them.

Along with this is needed a hymnal, or permission to use other hymnals, which the mass of people can understand and use. Our Church music is made by experts, whose tastes run towards grand opera, or an affinity with plain song — neither of which strike the faintest chord in the make-up of a person who follows a plow or tends a loom. Rural people love religious music, but they want it in simple rhythmic pattern, which is easily learned and quickly understood. The mass of people get their theology from hymns and the music which the people love and understand, deter-

mine the beliefs of people more than do the theologians. You can sing doctrine into people when you preach it into them. The masses can sing "The Old Rugged Cross," "Are you washed in the Blood of the Lamb," "At the Cross," "Throw out the Life Line" with spirit and understanding, and be thrilled in the singing. And these simple hymns with their simple tunes are as orthodox as anything in the authorized hymnal.

I would suggest that permission be given to use the authorized books of other Communions.

It is no reflection whatsoever upon the people in rural and industrial communities to suggest forms and music suitable to their needs. Other Communions have been wise in doing so. In fact, these communities are building up some forms, music, culture of their own. They are building up some forms of music upon which the experts may later write the great operas of the future. Actually, Hillbilly has already gone to Broadway.

Why not give the Church to the people and let them develop their own forms. At least, can't our experts listen to them now and incorporate some of their life into our authorized hymnals? Our services at present appeal to but one class of people. It requires a background of experience to appreciate them. We lose too many people while waiting to make the background. Let us put what we have in forms of expression which the mass of people can use and develop. Only so can we make an intelligible approach to the people in the areas under consideration, especially in the South—the area with which I am familiar.

This means the common sense thing of making the Church large enough to make it a home for all sorts and conditions of men—not just a select few. We must be friendly, hospitable, Christian in manner and language which the people with whom we wish to walk can understand. We have been trying to reach people intellectually whose training has not been intellectual. We have been trying to reach not aesthetically-minded with aesthetic aspects of life; we have tried to substitute ecclesiastical authority for the witness of the spirit; we have dismissed appeals to the emotions, in spite of our knowledge of this deep endowment in human nature.

The Church should be able to profit by mistakes of the past. I have just read a complaint of an English Archbishop about the "Billy Graham Communities" that are being formed

in England. Are we still blind to the work of the spirit?

As I read it I thought of another age, and of other bishops and other clergy who were complaining of the Wesley Communities that were being formed. Had the Church of that day been spiritually alive it would have recognized the overflowings of the Spirit, rejoiced in it and incorporated the movement into the Church. It would have left some of its dead traditions to serve living men. But clinging to its past its eyes were closed to the future.

I thought too, of those struggling colonists along the Eastern shore of the new country. They were sheep without a shepherd. But the ecclesiastical and economic chains of the past, forged in Constitutions, Canons, Prelates and Kings held the Church back from creating a fellowship in the New World in which the rugged, struggling frontiersmen would feel at home.

As I look at the large areas in which our Church is not represented today, and realize how far short she has fallen in providing a fellowship for the people therein, I am wondering if we are still so blind, and bound by a dead past that we cannot go forward with the living. As I go up and down the streets of our city, and as I travel through the country, I see hundreds of little churches, new communities of those who cannot find fellowship in the larger Communion, I am deeply discouraged, and saddened. Of course, the major Protestants are sharing this sad fact with us, but that does not relieve us of our responsibility. This brings me to discuss a point which cannot be remedied quickly, but which should be seriously considered, and forces set in motion for the future.

Cooperation

I HAVE shown that the majority of the people in the areas under consideration are overwhelmingly Protestant. We have brought over much from our past which can be characterized as Catholic; but a part, and a very real part, of the Church's experience belongs on the Protestant side. It is a valuable part of our experience. Rome will not recognize our Catholicity. We must walk in America with our Protestant brethren more and more. That is the only area in which we can expand. And, if we walk with them we must recognize the fellowship which they have created.

We can express our Catholic heritage with-

out offence to our Protestant friends if we do the fair and honest thing—recognize their fellowship as the creation of the Holy Spirit. To me, it seems little short of blasphemy to deny it. It is much more becoming in us to repent of the failures in the past which made them necessary, than to make arrogant and offensive claims that: "apart from this ministry there is no Church, no Sacraments"—and by implication, no salvation.

For a time in this country we got on well with our Protestant neighbors. We left the book a little, used some unwritten laws, and found areas of fellowship. We thought more in terms of brotherhood, democracy, humanity; and a little less in terms of theology and polity. Recently, however, there have been revivals of the old claims. Some are even going so far as to seek the removal of the word Protestant from our official handbook. Such action will narrow our association with those with whom we have to live.

It will further segregate us from that large area of population from which any increase must come. It will be better in every way to boldly and officially recognize the Protestant fellowships for what they claim to be. They have no desire to be made priests, nor officiate as such. They ask only to be recognized for what they are. They are sure of the validity of their experience. Rural people are quick to sense the exclusiveness in the Church. That is why that often the Episcopal minister in the small town or rural community may be the best liked man in the community; yet when the people enter a Church they go elsewhere. They have friends, they have loved ones who are members of one or the other of these communions; and they resent any implication that their dear ones are lost because a priest did not give them the Sacrament.

The Lambeth Conference, speaking unofficially, yet generally speaking the mind of the Church, declared that all baptized persons are members of the Church. Our Prayer Book, in the office of instruction, declares the same thing. Now, if the Holy Spirit is present in baptism, he must be present in those ministries which do the baptizing. It means, then, that the Holy Spirit is working through those ministries.

We need some official action to give this fact proper standing in our relationships with our Protestant brethren, but clergy and laity can

build it up in attitudes out of which legislation may be born. The people are already ahead of the clergy here—in fact, quite a long way out in front. They recognize in their kinfolks and neighbors an unmistakable Christian spirit, and they acknowledge the fact.

The world is moving forward. The Holy Spirit is moving powerfully amongst men in large areas of life and thought-in movements which lie outside Constitutions, Canons, Rubrics, and past history. Better to let the Holy Spirit into these areas rather than attempt to keep him out.

The Catholic side has its important values, which should be preserved. It also has had failures, and is showing signs of failure today. It is in Roman Catholic countries, where Roman Catholicism predominates, that Communism has made its greatest gains. The seat of the Roman Church is surrounded by Communists. It is where we find democracy and Protestantism that we find the greatest strength against Communism.

Rome, having lost so much where she has been dominant, is trying hard to capture America, seeking to capture the strength built up by Protestants to stem the tides against her in Europe. The masses are not looking to Rome or Canterbury for their salvation, socially, politically, or spiritually. Why should we recognize those who are against us, and refuse to walk with those who are truly flesh of our flesh, and who would gladly walk with us if we recognized the Spirit in them.

One small addition and change in Canon 19 would embrace these facts and satisfy our Protestant brethren, without our having to surrender any essentials. Make the latter part to read as follows: "Provided that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers; or to prevent the bishop of any diocese or missionary district from giving permission to Christian men to make addresses in the church; or, from giving permission to ministers of other communions to preach in the church when it is desired to do so."

This would remove one of the serious obstacles to our friendly and mutually helpful associations.

Haven't we some leaders somewhere in the Church who can, and will, formulate these matters and present them to the next General Convention?

Lest some construe my plea as one for a

complete revamping of the Church, I wish to add this—I have no thought of such change—either in the requirements for ordination generally, or for changes in the Prayer Book which might make it unacceptable to the present constituency of the Church. For those who love a full ritualistic service, with music by trained choirs, let those provisions stand. For those who can express themselves and find pathways to God through the cultural and aesthetic aspect of worship keep the provisions for doing it.

What I am concerned about is that provisions be made for those other areas. Provide means and methods for expression of their spiritual hopes and aspiration, realizing that there are diversities of needs, as well as diversities of gifts.

Perhaps I can make myself better understood if I speak as the country man that I am—We want the Church, but please fix it up so that we can handle it for ourselves. Mebbe in time we'll git to where you are now, but we want to come under our own power. We are a sorta independent kind of folks.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

SOMEWHILE ago I wanted to learn something about a woman who had written about a job and I asked the rector if he could find out anything about her. He telephoned the rector in the town where she lived and the rector made inquiries and telephoned me. They were delighted to help me, as I knew they would be.

But I could not help wondering whether it was proper to turn to them for a service of this kind. Did not their very desire to help expose them too much to requests? They are not likely to make a charge for their services as a doctor or a lawyer might do and if too much was asked of them there would be little time for their proper work.

The parson must be protected from himself. He is glad to help and will go to ever so much trouble to aid people. None the less, his proper work is the administration of the sacraments and the preaching of the word.

Reading

By William P. Barnds

Rector of St. James, South Bend

LATELY during convalescence from an operation I have had much time to read. I have been reading the prophecy of Amos in Hebrew. The Fourth Book of the Aeneid in Latin has delighted me afresh. I am re-reading some of Acts in Greek coaching my son for his seminary Greek entrance examination. I have looked again in Gulliver's Travels and I have read a delightful new novel A Bargain With God by Thomas Savage. Other books have also yielded for me their knowledge or their fun.

A book is a powerful thing, but only if it is read and then only if some of its story or message or meaning is laid hold of by the reader. A really good book deserves reading a second time or even more. If you really want to enjoy reading, go back and re-read something with which you are reasonably familiar and which you like. It is like a visit with an old friend, both old and new ideas come to light when you read a book this way.

A new book may open a new world to you and thereby help to find fresh meaning in your every day life.

The book that most deserves re-reading and which never fails to disclose new treasures and inspire us is, of course, the Bible. It is God's book and in it he speaks always to our condition, whatever that condition may be. It is of all books to be heard, read, marked, learned and inwardly digested.

God's Rule Has Rules

By Philip H. Steinmetz

Rector of the Ashfield Parishes

WHEN we say that we know we are under the rule of God we are agreeing that there are rules which we should be following. There is something in us which rebels against rules, yet we know that they are necessary and we can see that they are desirable at least as far as they apply to other people!

There is no official formulation of God's rules spelled out in detail like the rules of baseball or basketball. But there is an official umpire built into each of us who points out the rule

which applies to each situation we face. He is the Holy Spirit.

After some experience of living under his directions, we can set down a few general rules which can be useful to those who are trying to make a good job of the life God has given to them.

One rule is that suffering beats sin. Accept suffering, realizing that it is one way you can share in the work of God, and you find that it is not as bad as you feared. Before long you find that one of the weapons of sin no longer holds any terror. You have found that you can take it and don't have to yield to sin because you fear what will happen to you if you don't.

Another rule is that joy comes in giving. That is why Jesus was so joyful that children and adults, both men and women, could hardly wait to get close to him and watch and listen to him. He was steadily giving of himself and had none of the tense fears which come from hoarding property and trying to have your own way.

Still another rule is that all life is bound-up together. You cannot take some and leave the rest. Neither can you separate your life from that of Jews, Negroes, Chinese or Americans. What happens to one affects all. We are members one of another.

Why not try your hand at stating some of the other rules of God?

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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

Catholicism: Humanist and Democratic, by Robert Woodfield. Seabury Press, \$2.

This is a very useful and valuable little book for anyone to read who wishes to understand the basic principles of Anglo-Catholicism. There have been and are so many eccentricities of thought and behavior among some of our American Anglo-Catholics, that it is a wholesome corrective to read this carefully documented account of the history of Catholic thought.

A considerable part of the book consists of extensive quotations from liberal Catholic writers, with especial attention to the thought of Frederick Denison Maurice and Conrad Noel. The original fountain, however of the theology set forth in this book is the Greek Christian living of the Post-Apostolic age, in the persons of Basil, the two Gregories and Clement of Alexandria. Reference is made to a long-neglected American book, "The Continuity Of Christian Thought," by Alexander V. G. Allen, sometime Professor in the Episcopal Theological School of Cambridge—a brilliant treatise on early Greek theology.

The chapters of the book deal very briefly with such subjects as "The Atonement," "Baptism and Confirmation," "The Mass," "Holy Orders," "The Sacrament of Absolution." The last chapter, which is much the longest, is a clear and convincing treatment from a theological point of view of the "Catholic Outlook On Human Society." Its trenchant comments of modern Capitalism and the religious aspect of civil rights will make our conservative brethren see red and—who knows?—cause our American witch-hunters to bewail the fact that the author is an Englishman and so not subject to Congressional inquisitions.

—Kenneth Forbes

Anglican Ways by Everett Titcomb, H. W. Gray Co., Inc. New York, 1954. 45 pages for \$2.00.

It is just too bad for us all that Mr. Titcomb has come out with such a tiny, sketchy effort to "inform choirmasters concerning matters which often confuse and trouble them when

going from one Episcopal Church position to another . . ." If this book is supposed to be an answer to confusion and trouble in our Church's music, then much confusion and trouble will remain. Mr. Titcomb has the respect of Church musicians for his many years of good work, so much so that this little book comes as a disappointment.

—W. B. Schmidgall

Men And Women by Gilbert Russell. Seabury, \$1.50

A doctor-parson puts sex in its place, indispensable and pervasive, but far from the whole of personality or even matrimony. After the first chapters, which give a most excellent encyclopedic perspective, Dr. Russell gets down to cases. Here, even allowing for the fact that this is an English book, readers will find him rather liberal on some points, rather conservative on others. (When as sensible a book as this cannot prescribe all the answers to all its readers, one is the more glad that the Anglican Communion has not accepted T. S. Eliot's challenge to legislate fully on the subject). Well worth reading.

—Hugh McCandless

Documents Of Humanity during the mass expulsions compiled by K. O. Kurth. Translated by Helen Taubert and Margaret Brooke. Foreword by Albert Schweitzer. Harpers, \$2.50

Simple but dangerously sacrificial acts of human kindness are related by the recipients, all of whom have drained life's dregs.

The Pandora's Box of international inhumanity released by legions boomeranged not only upon Germany but upon fifteen million men, women and children of German extraction who were helped forcefully back to their place of origin by cold, starvation, and rape.

Survivors in 1950 solemnly proclaimed a "Charter of the German Expelles," wisely endeavoring to break the vicious circle of revenge and reprisal. They found many willing collaborators.

This book is a collection of case histories of enemy mercy, always the

product of great courage, even in defiance of death.

Documents of Humanity is primary source material for historians and seekers after peace. It should be required reading for those who boast of our so-called civilization.

—Walter Chater

The Holy Land by James Riddell, The Seabury Press, \$6.50

A collection of over one hundred photographs of sites connected with the Bible, chiefly the life of Jesus, taken during the author's war-time service with the French and British governments in the Near East. Riddell has concentrated on nature unadorned, avoiding wherever possible the elaborate, and often recent, shrines built over many of the sacred sites by the several historical Christian bodies. Where this is obviously impossible, as at the grotto of the Nativity in Bethlehem, the Holy Sepulchre, and Calvary, the pictures include interesting contemporary rites. Every notable location in the Gospel history is shown, and some, e. g. The Temple Area, p. 34, Jerusalem, p. 20, and Tyre, p. 60, are beautiful photographs even when the sacred association is discounted. The dust jacket reads, "Palestine . . . has . . . changed remarkably little with the centuries;" the reviewer can testify that the sites on the Jordan side of the new boundary have changed not at all since the pictures in this collection were taken.

—William Schneirla

If You Marry Outside Your Faith, by James A. Pike, Harpers, \$2.50

Sophisticated youngsters and worried adults alike will join the clergy in reading and profiting by this new book, by Dean Pike. The Church will do well to promote wide distribution. A pocket book edition is called for.

The fiery dean of New York intersperse forty-five case histories all familiar in common life today, with such topics as "a guide to interfaith sharing," "the true solution," and "rules for advocates."

As is to be expected and commended, Dean Pike takes the position that good counseling is good apologetics. Also, that changes in decisions and attitudes are more healthy when cast in terms of the appeal to truth and not as personal concessions.

—Walter Chater

LEADERS GROUP CLASSES

★ The diocese of Western New York opened a Leaders Group program on Sept. 13 at St. James, Buffalo, when Bishop Scaife was the speaker. The classes meet the second Monday of each month through June. The October meeting will be at St. Mark's on the 11th, with Paul Calloway, organist of Washington Cathedral speaking on Church School music.

Courses given this year are on the Acts of the Apostles by Dean McNairy; Meaning of the Church Year by the Rev. T. R. Gibson of St. Andrew's; Christian Morality by the Rev. G. C. Ruoff of Derby, N. Y.; The Superintendents by Edna Ev-

ans, director of religious education; Workshop in teacher techniques and story telling by Muriel Gilbert of the Buffalo Public Library; Creative Workshop under the auspices of the art department of N. Y. College of Teachers.

BISHOP HARRIS IN OHIO

★ Bishop Harris of Liberia addressed over 1000 vestrymen in Ohio from Sept. 27 through October 8 at a series of regional vestry meetings

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RACIAL GOODWILL INSTITUTE

★ An institute for clergy engaged in Negro work was held October 5-7 at the Redeemer, Oklahoma City, attended by clergy of the 5th, 6th, 7th and 8th provinces. The theme was a Christian approach to racial understanding and goodwill.

Speakers were Bishop Powell of Oklahoma; the Rev. J. W. Nicholson, rector of All Saints, St. Louis; the Rev. Tollie Caution, head of Negro work for the National Council; the Rev. G. H. Caution, rector of St. Matthew's, Savannah; Theodore Gill of Lindenwood College, St. Charles, Mo.; the Rev. Warren H. Scott of St. Philip's, New York; the Rev. John C. Davis, rector of St. Andrew's, Cleveland; Shaun Kelly Jr., head of Casady School, Oklahoma City.

CANTERBURY HOUSE AT IDAHO STATE

★ The convocation of Idaho, largest in several years, accepted as a project the purchase of land on the campus of Idaho State, Pocatello, for the erection of a Canterbury House. The project was presented at the meeting held at Ascension, Twin Falls, by a delegation of faculty and students from the college.

Bishop Rhea reported that the 14 active priests was the largest in some time and that baptisms and confirmations had increased appreciably.

And, as far as we are aware, the district is the first to elect deputies to General Convention in 1955: the Rev. Andrew E. Asboe, rector of Trinity, Poca-

tello, the clerical deputy and Dr. Joseph Marshall of the Ascension, Twin Falls, the lay deputy.

New members of the Council are the Rev. N. E. Stockwell of the Ascension, Twin Falls; the Rev. W. B. Spofford Jr., director of the western extension center of the National Town-Country Church Institute and Dr. J. K. Burton of the cathedral, Boise.

MINNIS CONSECRATED AT ST. JOHN'S

★ Joseph S. Minnis of the Intercession, Trinity Parish, New York, was consecrated Coadjutor of Colorado on Sept. 28 at St. John's Cathedral, Denver. The colorful service was televised.

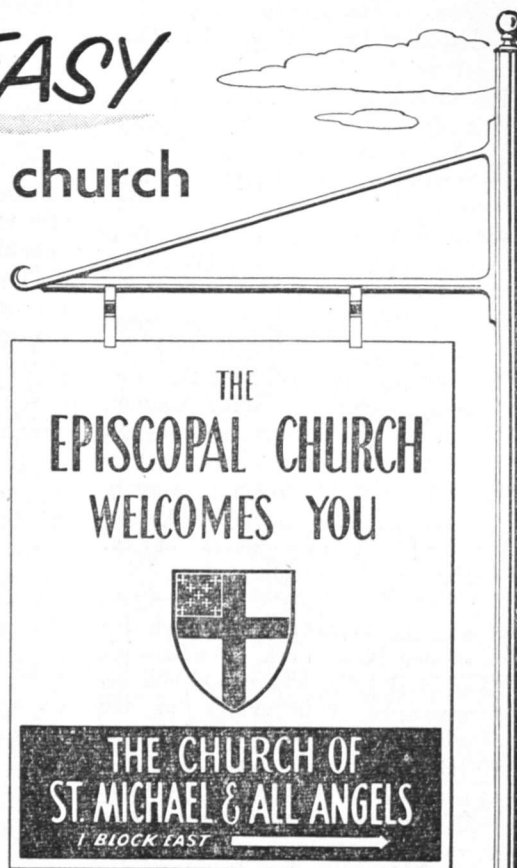
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PEOPLE

CLERGY CHANGES:

GEORGE C. STIERWALD is the ass't at St. James, New York, not "Steward" as we erroneously reported. Sorry.

ALBERT E. CAMPION, formerly rector of the Mediator, New York, is now chaplain of St. Barnabas Hospital, New York. He remains chaplain of Fordham Hospital and the House of the Holy Comforter.

ROBERT E. H. PEEPLES, formerly vicar of St. Paul's Jesup, Ga., is now vicar of Trinity, Statesboro and Epiphany, Sylvania, Ga.

ROBERT FLOTTEMESCH is vicar of St. Thomas, Baltimore, Md.

T. MILBURN is deacon in charge of Epiphany, Odenton, Md.

THOMAS E. BOSSIER, formerly rector of Grace Church, Toledo, O., is now rector of St. Albans, Cleveland Heights, O.

KENNETH H. GASS, formerly rector of St. Timothy's, Massillon, O., is now rector of St. Paul's, Minneapolis.

JOHN H. EVANS, formerly a chaplain at Seamen's Church Institute, New York, is now ass't at St. Paul's, Englewood, N. J., where he is in charge of the school and young people's work.

ROBERT T. BECKER, formerly rector of St. Paul's, Mt. Vernon, O., who has been doing graduate work in Scotland, is now rector of Grace Church, Cleveland.

HAROLD F. HOHLY has resigned as rector of Christ Church, Bronxville, N. Y.

W. R. F. THOMAS, formerly of Honolulu, is now rector of St. John's, Larchmont, N. Y.

EVERETT F. ELLIS, formerly vicar of the Redeemer, Salmon, Id., is now rector of St. Johns, Idaho Falls, Id.

C. A. McKAY, formerly rector of Grace Church, Nampa, Id., is now vicar of Trinity, Ruppert, and St. James, Burley, Id.

DAVID A. STAMBAUGH, formerly in charge of Trinity, Fostoria, O., is now curate of Trinity Cathedral, Cleveland.

EDWIN G. MOLAR, formerly ass't at the Ascension, Lakewood, O., is now ass't at Calvary, Utica, N. Y.

HOWARD M. LOWELL, formerly rector of Grace Church, New Bedford, Mass., is now rector of St. Johns, Lattingtown, Locust Valley, N. Y.

CHARLES P. PRICE, formerly rector of St. Michaels, Ligonier, Pa., is doing graduate work at Union seminary and serving as part time ass't at St. James, New York.

ARTHUR J. EHLENBERGER, rector of Christ Church, Midland Park, N. J., has been appointed to serve on the borough council to fill an unexpired term.

LAYWORKERS:

RONALD ARNATT, formerly organist at the Ascension and St.

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Agnes, Washington, D. C., is now organist and choirmaster at Christ Church Cathedral, St. Louis.

OLIVE M. MULICA has been elected ass't director of Windham House, New York.

GLADYS QUIST, formerly of the children's division of the education dept. of National Council, is now director of field work at Windham House and will also teach at Union Seminary.

VERA NOYES, formerly director of religious education at the Cathedral, Garden City, N. Y., is now consultant in religious education in Conn., and secretary of the dept.

HERVEY E. STETSON, former business executive, is now ass't executive secretary of the diocese of Conn.

MARGUERITE HYER, formerly on the staff of Christ Church Cathedral, St. Louis, is now director of education at St. Stephen's, Ferguson, Mo.

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SPIRITUAL HEALING BEING STUDIED

★ Physicians throughout Great Britain are being asked by the British medical association to cooperate with it in preparing evidence of spiritual healing for the Church of England's commission on divine healing.

The commission, set up last October by the Archbishops of Canterbury and York, is collecting data in an effort to determine whether unexplained recoveries from prolonged illnesses are the result of "suggestion, spontaneous remission or divine intervention." It also is concerned with the cooperation existing, or that could exist, between doctors and the clergy.

Doctors who have had experiences involving unexplained cures are being asked by the medical association to report whether the patient's recovery was attended by spiritual ministrations; if so, whether these ministrations were healing services, the laying on of hands, or unction; and whether such influences as public or private prayer or "pilgrimages to places such as Lourdes" were involved.

The questionnaire also asks

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the physicians whether they consider any of these practices—or even such non-medical agencies as magic and faith cures—are "of value or are attended by possibly harmful effects such as the risk of delay in the patient seeking medical advice."

It specifically asks doctors to report any cases in which, in their belief, recovery was aided by the patient's "attitude to some form of religion, Christian or otherwise."

At the time the Church commission was appointed, it was announced that its purpose was to provide "within two or three years a report designed to guide the Church to clearer understanding of the subject and, particularly, to help the clergy in the exercise of the ministry of healing and encourage increasing understanding and cooperation between them and the medical profession."

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PAPAL DOMINANCE A POSSIBILITY

★ Continuation of the present indifference in the Church of England will lead, within fifty years, to Britain "again being under the orders of the Papacy," according to the Rev. David Railton.

Preaching at Liverpool Cathedral, he gave three possible alternatives for the future of religion in Britain: "a spread of scepticism and materialism; a revival in the Church of England, in unity with other reformed Churches; or an increase in the domination of the Roman Church."

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