

# The **WITNESS**

OCTOBER 21, 1954

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**JOSEPH F. FLETCHER**

*Writes a Book That's New*

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**THREE THINGS TO REMEMBER**

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## SERVICES In Leading Churches

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Sun HC 6, 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4; Ser 11, 4; Wkds, 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.  
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## SERVICES In Leading Churches

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Weekdays: Wednesday, 8 and 11 a.m.  
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Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
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*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.*

## STORY OF THE WEEK

### White Student Impressions Of Negro Convention

#### NOTRE DAME LAD AMONG THIRTY WHITE PEOPLE WELCOMED AT NAACP NATIONAL MEETING

★ When the National Association for the Advancement of Colored People held its convention in Dallas, Texas, it was attended by about thirty white people, including Ruth Haefner, Episcopalian of Portland, Oregon. Also present was Dan Sullivan, a student at Notre Dame, whose impressions were recorded in *The Black Dispatch*, newspaper of Oklahoma City. His article follows:

By Dan Sullivan

I was a little nervous about it at first, I must admit. Would I be welcome? What would they think of me, a southern White, attending their convention?

Those questions were on my mind as I walked into the Negro Baptist church in Dallas where the 45th annual convention of the National Association for the Advancement of Colored People (NAACP) was held. When I arrived, I didn't know a single person there. When it was all over, I had dozens of new friends. It was one of the greatest weeks of my life.

The nuns in grade school had taught me that discrimination and segregation were wrong. But it is one thing to be told

about the evil. It is another to feel from your heart how tremendous and how nonsensical racial prejudice is.

One Negro told me, "The only time I feel free is when I go hunting up in Dakota. Everybody treats you natural." That idea — the striving for freedom—sums up the whole convention in a nutshell. It was the idea that I heard everywhere, in speeches, in panel discussions, in the debate over resolutions, even at a picnic.

This hunger for freedom is so great that, were it not for the Negro's love of democracy and sense of humor, we would certainly have been involved in the bitterest of civil, racial wars long ago. These Negroes—the 700 who attended the convention—have a feeling of hope, a feeling of joy over a cause that is being won.

Even a delegate from Mississippi said: "We don't have to fight for the right of our cause any more, but just look for ways to push it." Much of the convention's business dealt with the next big goal in the campaign for interracial justice—the end of segregation in housing.

The neighborhood where the

convention was held was overflowing with signs of welcome. Within the convention itself there was a welcome more genuine than the flags outside—it was the spirit of a right and holy cause binding good people together, binding the least delegate with top flight leaders like Ralph Bunche and Thurgood Marshall.

Usually I see Negroes dressed in a white apron or holding a spade. But here were Negro Ph. D's, lawyers, mail clerks, and Alabama sharecroppers, all with a perfect command of English and none of the quivering "Uncle Tom" characteristics that some whites demand of Negroes.

A man in his 30's, George Holland of the Veterans Administration in Washington, is a perfect example of this modern, up-and-coming Negro. He came in late on the first day, panting, marched up to the rostrum and gave one of the most dynamic talks I've ever heard. Later, he and I struck up a friendship. We talked about a lot of things—farm price supports, the role of the Catholic layman, Oppenheimer, the present position of England, but most of all about the Negro and prejudice.

He insisted, very wisely it seemed to me, that each Negro must fight the problem of prejudice first in his own mind. "The Negro has to be intellectually convinced he is equal, and then he has to forget that he ever had to argue to find such a self-evident truth."

And Mr. Holland was the picture of his own theory. He was nonchalant about being black — "This black skin just doesn't rub off" — and he talked so well and so persuasively that you forgot his color in 15 seconds.

I invited him to our home for an evening, and it was while driving him through our neighborhood that the nightmarish qualities of prejudice came home to me. I knew what would happen if we made a habit of having Negroes out for dinner and entertaining them as we did anyone else.

In fact, some people did voice considerable disapproval when they heard about the evening. But that didn't bother anyone in our family or the friends who were over for dinner that night. George Holland made quite an impression as we talked about the Senate and Joe McCarthy, the New York Giants and Willie Mays, and the work of the NAACP.

The most refreshing part of that week was the good humor of George Holland and the rest of the delegates. Thurgood Marshall, the legal mastermind who handles the Supreme Court cases, got a big laugh when he made a joke about "there aren't any scared niggers down South, because all the scared ones have gone North."

One bad feature about the meeting was that telegrams of greeting came from all over the world, from churches, from unions, from fraternal organizations—but not a single one from a Catholic group. This error should be corrected in future years.

It was a bit discouraging that I was the only white person there from Dallas to attend, but since then I learned of a number who would have gone if they'd known they would be welcome. Personally,

I never felt more at home anywhere. They were the friendliest people in the world. And now that the convention is

over and they are gone, it seems like returning to an unreal nightmare to see life in Texas the way it is.

## Professor Vida D. Scudder Dies At Wellesley Home

★ Vida Dutton Scudder, whose influence with hundreds extended to all parts of the world, died at her home at Wellesley, Mass., October 9 at the age of ninety-two.

She was a member of the Wellesley College faculty, where she taught English literature, for forty-one years. She retired in 1928 but con-

ference dealing with social question, she was one of the faculty.

She wrote many books on literary and religious subjects and was universally recognized as an authority on St. Francis of Assisi and the Franciscans. One of her books was "Franciscan Adventure," a study of the first 100 years of the Order.

Her autobiography appeared in 1937, titled, "On Journey," with "My Quest for Reality," published last year, being an epilogue to the autobiography.

Not to be overlooked was the tremendous influence she exerted through correspondence, particularly in the closing years of her life when bodily infirmities made it difficult for her to attend the meetings and conferences where she had always been such an influence. She was a stylist, with a social passion and a humble wit, so that those fortunate enough to have been adopted as a "niece" or a "nephew" experienced a spiritual adventure when one of her letters arrived, signed, "Afft'y, Aunt Vida."

The funeral was held in St. Andrew's, Wellesley, where she was a faithful communicant for so many years. It was conducted by one of her adopted "nephews", Bishop Norman B. Nash of Massachusetts, assisted by the Rev. Charles W. F. Smith, former rector who is now on the faculty of the Episcopal Theological School, and the present rector, the Rev. Samuel S. Johnson.



VIDA SCUDDER

tinued to have a leading place on the college campus, with her home a mecca for returning alumnae.

Her influence in the Episcopal Church was as great as it was in academic circles. She was the guiding spirit of the Companions of the Holy Cross and up to recent years always attended the retreats and conferences at their center, Adelynrood, at South Byfield, Mass.

Vida Scudder was also one of the founders of the Church League for Industrial Democracy, serving the organization for many years as vice-president. She was a frequent lecturer at League meetings and during the years that the organization was in charge of a division of the Wellesley Con-



# Washington-Baltimore Clergy Act On Segregation

★ Protestant ministers played an active role in efforts to prevent racial violence from breaking out in the wake of student "strikes" staged at several high schools in Washington to protest admission of Negro students.

At least 20 clergymen from various denominations took up positions in the path of a large student demonstration that sought to move up Pennsylvania Avenue in the direction of the Supreme Court.

Gathering students about them in small clusters, the clergymen argued doggedly that the youngsters should return to their classes and try to make the adjustment to integrated education.

Quite a number of the students yielded to the appeals. Others refrained from violence upon which they had seemingly been bent before squadrons of police, buttressed by the fast talking clergymen, descended upon the procession.

Despite a tense situation, not a single incident of violence was reported and the demonstration eventually dispersed.

The Washington Federation of Churches, through its president, Carl Heath Kopf, pastor of the First Congregational Church, and its executive secretary, Frederick E. Reissig, issued a strongly-worded statement calling upon all churches to help uphold the Supreme Court decision.

Protestant, Roman Catholic and Jewish leaders vigorously denounced the pro-segregation riots at some local schools in Baltimore.

Among 19 religious, civic

and labor organizations that issued a statement supporting the school board's anti-segregation stand were the Council of Churches and Christian Education of Maryland and Delaware, the Society of Friends, Baltimore Jewish Council, Catholic Interracial Council, Methodist clergy of Baltimore, Jewish War Veterans and the United Churchwomen of Baltimore.

In addition Bishop Noble C. Powell of Maryland, issued a statement which said, in part, "Now is the time when every citizen of Baltimore should be sure that he has no part in



BISHOP POWELL

tarnishing the good name of our community or depriving our children of their rightful heritage of true democracy."

In a sermon broadcast from his pulpit, Dr. John L. Deaton of Christ Lutheran Church "stood up to be counted" and declared that "color tests the church."

Observers generally agreed that the disturbances were an aftermath of similar agitation in Delaware, which was widely reported in the press.

John H. Schwatka, principal of Southern High School, scene of one of the demonstrations, charged that organized agitators

using a "vicious and cruel telephone technique spread inflammatory rumors and frightened both parents and students" during the outbreak of his school.

The rumor-mongers advised parents their children were in danger and that they should come and take them home.

## MRS. EDWIN STEBBINS DIES

★ Mrs. Edwin Allen Stebbins of Rochester, N. Y., a leader in the ecumenical movement and a delegate of the Episcopal Church at the Evanston Assembly, died October 1.

She was a member of the world continuation committee of the World Conference on Faith and Order in 1927, and attended the Edinburgh conference in 1937 and the Lund conference in 1952 as an alternate.

Mrs. Stebbins also served on several committees of the National Council of Churches. She was a member of the board of the Woman's Auxiliary of the Episcopal Church for a number of years and was the presiding officer of the triennial meetings at General Convention in 1937, 1940 and 1943.

## LUTHERANS WANT CHANGE AT WEST POINT

★ A change in the religious ministry at West Point to bring it under the chaplains corps is urged by the American Lutheran Church. The convention asked Congress to repeal legislation passed in 1896 which stipulates that services are to be provided by the Episcopal Church.

Similar action has previously been taken by the Evangelical Lutheran Church, the American Baptist Convention and the Presbyterian Church.

# Plan New French Catholic Mission to Workers

★ A new kind of mission to the working classes will be started experimentally in one sector of Paris, according to Maurice Cardinal Feltin, Archbishop of Paris.

The mission will combine the efforts of worker-priests, laymen of the Workers Catholic Action and parish priests.

Cardinal Feltin announced the experiment to his priests at their annual retreat at the Issy Seminary. The cardinal's speech was reported in the current archdiocesan bulletin.

According to the bulletin, the cardinal said he was putting Abbe Froissard in charge of the new mission. The abbe, he said, has been given the task of establishing and maintaining the unity of life and action between these three elements: parish priests, militants of the Workers Catholic Action and worker-priests.

France's famed worker-priest movement was sharply curtailed by an edict of the hierarchy last January.

The French prelates, acting after the Vatican had expressed disapproval of leftist activities among some of the worker-priests, ordered the clergymen to limit secular work to three hours daily, resign from labor unions and live henceforth in groups or attached to religious communities.

Stressing the important roles of both priest and laymen in evangelizing the working classes, Cardinal Feltin said the Church had been obliged to intervene in the mission of the worker-priests because of "known deviations."

"It is therefore necessary,"

he declared, "that those worker-priests who accepted the decision of the Church should take up again their work as priests among the workers through the intermediary of a general missionary effort combining the parish clergy and the lay members of the Workers Catholic Action."

Commenting on Cardinal Feltin's new formula for workers missions, Archbishop Emile Guerry of Cambrai said the Church was putting great confidence in Christian laymen in the task of evangelization.

Speaking to the annual assembly of chaplains of Catholic Action at Versailles, Archbishop Guerry said there would be priests in the factories, but they would be few in number.

Laymen, however, are everywhere, said the prelate. "They are in the circles we wish to reach and it is essential that we should believe profoundly in the mission that the Church has confided to them," he added.

## SOUTHERN OHIO ON HONOLULU

★ The standing committee of Southern Ohio adopted a resolution stating that the Presiding Bishop "acted with his usual courage and wisdom" in moving the next General Convention to Honolulu.

They point out that it will "greatly stimulate missionary interest and enthusiasm" and estimate that arrangements for costs of attending will be "approximately the same as was spent by delegates who went to San Francisco for the 1949 Convention." (Witness, Oct. 14).

## WEDEL TO LECTURE IN SWITZERLAND

★ Canon Theodore Wedel of the College of Preachers is to lecture this winter at the Ecumenical Institute, Bossey, Switzerland. His subject is "Communicating the Gospel."

Mrs. Wedel, a member of the



CANON WEDEL

commission on the role of men and women in the Church of the World Council of Churches, is to speak to women's groups in several countries on the role of women in the Churches in the U. S.

## A CORRECTION FROM MICHIGAN

★ John C. Chapin, director of promotion for the diocese of Michigan, points out that a recent news item in these pages gave a wrong impression. He writes that the story which, first appeared in the diocesan paper, "pointed out correctly that we still are not doing all that we should, in that our giving to the General Church has been some \$30,000 below the quota. It is significant to note, however, that this gap has been and is steadily being closed, and if the pledges for 1955 are as consecrated as they have been in recent years, we will narrow the gap considerably more — perhaps almost to the vanishing point."

The letter points out that pledges of parishes to the dioceses have taken the following turn since the war: 1946—\$115,500; 1950 — \$171,800; 1954—\$288,500.



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## EDITORIALS

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### A Book That's News

IN 1949, Dr. Fletcher, professor of pastoral theology and Christian ethics at the Episcopal Theological School, delivered the Lowell Lectures at Harvard and chose as his subject those areas of moral concern in medicine which, historically, have been largely ignored by non-Roman moral theologians. Specifically, he was concerned with the individual's (and, consequently, society's) moral right to limit, control and govern life and death.

This fascinating, well-documented and cogently reasoned book is an expansion and, we assume, re-working of these lectures. In it, Dr. Fletcher is concerned with five fundamental human rights in the area of medical practice: 1—Medical Diagnosis—our right to know the truth; 2—Contraception—our right to control parenthood; 3—Artificial Insemination — our right to overcome childlessness; 4—Sterilization—our right to foreclose parenthood; and 6—Euthanasia—our right to die. In light of society's tacit decision that most of these are "non-discussable" and some of them "non-practice-able," it is obvious that the author has fulfilled an important function in just opening up the subject. But, beyond this, he opens it up with charity, simply, with thorough documentation and with a persuasiveness which will compel other specialists to deal with the subjects further.

It is pointed out by Dr. Fletcher that the only Church body which has developed a consistent approach to these problems is the Roman Catholic Church, with the other Christian bodies largely ignoring them as moral problems in any official way. By and large, the author comes down on the side opposed to the official position of the Roman Church but not without dealing fairly and analytically with the views of that body.

He states the bias of his ethical standpoint

to be that of personalism—i.e. "the correlation of personality and value; the doctrine, that is, that personality is a unique quality in every human being, and that it is both the highest good and the chief medium of our knowledge of the good." In this, he is concerned with the "I-Thou" perspective of Martin Buber in human moral problems as opposed to the "I-It" approach in which human beings are viewed as means to higher purposes and ends. Thus, he says, "man's moral stature, his quality as a moral being, depends first upon his possession of freedom of choice and, second, upon his knowledge of the courses of action open to his choice. In a very real sense it is possible to regard freedom and knowledge as different sides of one prerequisite to ethical living, namely control of self and of circumstances." (p. 100) Thus, it seems, as science gives man choices of a new possibility in these areas of life and death, new areas of freedom are opened up and the right of the individual to make a moral choice in these areas is expanded.

At the heart of the issue, is his conviction that God created man with the capacity to make responsible decisions in the light of scientific fact and no body, whether it be the medical profession, the state or institutional religion, has the right to deny him the opportunity to make such choices by withholding the truth or by arbitrarily ruling out, as possible solutions, the new data which modern medicine and science are continually revealing. In slang terms, he is saying that man has the guts to know the truth, take the truth and act in accord with the truth and that the fundamental immorality is to treat man as a puppet rather than as a responsible individual.

Two eminent doctors, Dr. Karl Menninger, who writes the forward to the book, and Dana W. Atchley, who reviewed the book for the

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*Morals And Medicine* by Joseph Fletcher. Princeton University Press, \$4.50.

Saturday Review, Oct. 2, 1954, state that the author's medical facts are correct and that he uses them scientifically and honestly. Throughout, also, Dr. Fletcher deals with the major problems historically insofar as the Christian Churches have been concerned with them.

This is an important book and one which, surely, every responsible medical person and

clergyman should read, ponder and debate. We have no doubt that the author has produced a work which will have expanding ramifications in the years ahead and which should force other qualified persons to tackle the subjects under discussion.

W. B. Spofford, Jr.

## THREE THINGS TO REMEMBER

By Theodore P. Ferris

*Rector of Trinity Church, Boston*

AT THE END of his letter to the Romans, St. Paul sent his personal greetings to several of his friends, among them his old and close friends, Priscilla and Aquila, and then he went on to say this, "Give my love to the little church that meets in their house." That is a line that catches your attention, and it suggests to me three things to remember about the church, and I am going to set those three things before you.

The first is that the church began in a very simple way. It was a group of people meeting in somebody's house, and meeting for the sole purpose of remembering their friend and master, Jesus, who had died and risen and disappeared into the heavens. There was no minister, that is, no one set apart to lead the congregation; there was a leader, probably the owner of the house in which the service was held, or possibly the oldest man present, or perhaps someone who had a close connection with Jesus, who knew him personally or knew someone who knew him, or someone with a particular gift of leadership; he presided over the meeting.

There was, of course, no formal service whatever; the service went as the spirit led it. There were prayers, probably the Jewish prayers of Thanksgiving which they had all been taught as children, and the very simple act of breaking bread and sharing in a cup of wine because in that meal they felt particularly close to their Lord. There was no profession of any creed because there wasn't any creed; they hadn't had time to develop any formal statement of belief. When a person was baptized into the group, he was asked to confess his faith that "Jesus is Lord." That was all

the creed there was. There was no reading of the Bible in the sense that we read it now, a passage from the Gospel and another passage from the Epistle because there weren't any Gospels or Epistles; they may have read a passage from the Old Testament, but it's not likely. What they read was probably part of a letter that had come to them from another Christian group; perhaps it was written to them originally, or it may have been written to some other group, meeting in somebody else's house, or even in another city, and then passed on to them.

There was no sermon in the sense that we understand the sermon, and some people might be relieved if we followed them in that particular phase of their worship. There were informal reminiscences of Jesus. And above all, there wasn't any organization—no vestry, no woman's auxiliary, no guilds, no finance committees, none of the machinery that we think of as characteristic of the Church.

Of course, as the Church grew it became more and more complex, as you would expect. After a while its ministry had to be ordered ministry; that is, the Church could not run the risk of letting anyone who wanted to assume the leadership of the Church to do so. It had to be an ordered ministry in the sense that it was trained and set apart and commissioned by the Christian community. It had to have a continuity so that one generation of leaders looked back to the other and took their clue and belief and practice from those who went before them. In other words, there was succession in the ministry that kept the latest generation closely tied up with the original Apostles.



### More Formal

ALSO its services became more formal. They couldn't run the risk of letting anybody get up and lead the meeting in prayer; the prayers began to assume a shape and pattern; certain things they felt should always be included in a service, for they wanted a well-balanced diet of worship, and so inevitably it became more fixed and more formal. The preaching had to reach the unconverted, and not only proclaim the Gospel, but also interpret it to the skeptics, the agnostics, the intellectuals, and the people who were the lost followers of the myths of Greece and Rome, the people who were disillusioned with the old religion. The preaching had to fulfill that function in the worship of the Church and its preachers had to be prepared. The teaching had to be put in some sort of transmissible form. Interested outsiders who wanted to know what Christianity was all about needed something brief, concise, and generally agreed upon. The creeds were the natural response to that need. There were a good many people who wrote letters to Christian groups, but they were not always wise letters, and they did not always represent the real life and teaching of the group, and those had to be weeded out with the result that there was by the year two hundred what we call the canon of Scripture, that is, the literature of the early Church which the group accepted as authentic. This literature, they said, represents our real spirit and our teaching, and we are willing to put the stamp of our approval upon it; and that body of literature is our New Testament.

The organization of the Church became more complicated; as it grew in size it had to be managed. Two people can live together without much organization, but two thousand cannot. They have to have rules and regulations and they must make ways and means so that they don't run into one another all the time. So the Church, as it got larger, expanded its machinery and its organization.

The Church cannot go back, I am perfectly sure, to its original simplicity any more than a man with all his multitudinous duties and responsibilities and the infinite complications they bring up in his life can go back to the simplicities of his childhood. You wouldn't want him to, and you wouldn't want the Church to try to go back to the simplicities that were possible when the Church was just beginning.

Yet, on the other hand, if the Church loses that simplicity entirely, it loses something vital. I am convinced of this; some people do not feel so strongly as I do, but I am convinced that the simpler we can keep the Church, the more vital it is likely to be. Its services must have an element of formality, but the simpler we can keep the worship, the more real it is likely to be. The simpler the machinery can be, the less people are likely to be crushed in the meshes of its wheels; the simpler its doctrine, the more surely it is likely to penetrate the mind of the plain person, and I, for one, am fearful when I see the Church through the years, at least some parts of the Church, adding superstructure to superstructure, and becoming more and more complicated in its ritual and ceremony and ministry, its teaching and doctrine and organization. We need to remember that the Church began in a very simple way, and the simpler we can keep it, the more vital it is likely to be. That is the first thing.

### Not Buildings

THE second is that the Church is not identical with a building or an institution. Paul sent his love to "the church that meets in their house," and it is quite obvious that the Church and the house were not the same thing at all. The house was where Priscilla and Aquila lived and presumably brought up their family, and the Church was something quite different. The Church was a group of people, bound together by common loyalty to Christ, knit together, we say, by the spirit of Christ, welded together in a way that groups are not likely to be welded together because any group is bound to have people who differ from one another in their ways of thinking and living. The Church was a strange manifestation of unanimity in a group of people who believed that Christ was the way, the truth, and the life.

The Church was not the house. The Church was a movement like the wind that was sweeping through that dry, parched land to give it life. It was more like a climate that was pushing in upon an area of low pressure to give it brightness and freshness. It met in various places; it met anywhere it could, in somebody's house, someone who was fortunate enough to have a big enough house, that is, where the Church met; if it couldn't find a house, it would meet on the corner, or beside the lake.

Before long, of course, the Church had great

buildings of its own, and I for one, would not want to say anything to minimize the importance of them. You and I both rejoice in them. Think of some of them. Westminster Abbey in London where the kings and queens of England have been crowned and where are buried the people who mean most to us in our English tradition. St. Peter's in Rome, where we see the work of Brunelleschi and Michaelangelo, and where the Popes preside amid the pageantry of the great Roman Catholic Church. Notre Dame in Paris, Chartres, Salisbury in England, Trinity Church at the foot of Wall Street, Trinity Church in Copley Square, Boston. We love those buildings and we rejoice in them, but the danger is that we often identify the Church with the building.

I live in the rectory, a block away from the Church, and I often say, I'm going over to the Church, meaning that I am going over to the building. It would be much more accurate if I said, I'm going over to the place where the Church meets, and if I wanted to be still more accurate I would say, I'm going over to the place where the Church meets in Copley Square, because this Church meets in a great many places. It meets often at the bedside of a dying person; it meets sometimes in the drawing room of a parishioner's house; it meets sometimes downtown in an office of a bank where the business is done; it meets in poor people's homes and in rich palaces; it meets in various places, and the place is not identical with the Church itself.

Again, we say that the Church will never be entirely independent of its buildings, and we do not wish that it should be. Yet, if it completely loses its independence of its buildings, it loses its life. When you think of Jesus and his ministry, you never think of a building, do you? You think of him preaching by the lake of Galilee, you think of him teaching crowds of people on the hillside, you think of him taking long walks over the dusty roads of Galilee with his close friends, you think of him out in the open, out of doors wherever people gather around him. And when you do think of him in a building, it is an upper room in somebody's house. This, then, is another thing to remember about the Church. If all the churches were destroyed tomorrow, the Church itself would still be alive and I am not at all sure that it wouldn't be more alive than it is now, for the Church is not the buildings in

which it meets and which are often mistaken for the Church itself.

### Related to Life

THE third thing, and probably the most important of these three things, is that the Church is closely related to life. "The church that meets in their house." The danger now is that the Church and the home are completely separated. There are a great many people who do not feel at all embarrassed to say their prayers in Church but would be very much embarrassed if anyone suggested that they say their prayers together in a group in their own home. People are usually good when they come to Church, they put on their best manners, but they are not always good and they are not always even polite to the people in their own homes and their own offices. People profess their beliefs in Church and profess them, I am sure, in all sincerity, and yet those beliefs sometimes seem to have little, if any, relationship to what they do in their homes and schools and places of business. Most people are reverent when they come to Church and they are quiet; men take off their hats, women wear hats, they move about as though they were in a sacred place, and yet sometimes they don't hesitate at all to trample on life outside the Church even if that life is human life and they have to crush it to get what they want to get out of it. A great many people find God in Church; they feel when they are here in the presence of all of us the power, the invigorating spirit that they need to send them out to do their job, and yet so many times, in the tangles of their own domestic life they do not feel that power, and sometimes they don't look for it because they have no idea that they would ever find it in their own home.

It was not so in the New Testament days, the secular and the sacred were all bound up in the same bundle of life. The Church met in their homes and the home is the cradle of life. Religion had to do with their lives and what they did every day. Nothing (and it's dangerous always to make these big generalizations because, of course, they are not all inclusive) would do more to make Christianity vivid to some of you than to have a simple service in your own home on Sunday evening. A few of you do it, I know, but not many, and I think you would be amazed, as you sat down with your own family and some of your friends per-



haps, and read Evening Prayer together, without any minister and without any of the surrounding associations that you have in Church, to see how the reality of worship is quickened.

It came as a new opening even to me last summer. I was in Italy with a friend of mine who is also a minister of the Church. When it was possible we went to an Episcopal Church; there is one in Florence, and we went to that one Sunday. When it wasn't possible we went to Mass in one of the Roman Catholic churches, but that wasn't altogether satisfactory. We ended up by reading Morning Prayer together, just the two of us; we had never done it before and we had known each other for years, and I frankly confess to you that the first time we did it, we were both a little embarrassed. But as the Sundays went on I think I have never felt the meaning and power of our morning worship more than I felt it in a hotel room or in a cabin on the ship reading it with one of my closest friends, with none of the things around me that normally help me. If you can make the Church alive and active in your home in that way, it is likely, at least, that you will come to the point where you will think of Christianity not so much in terms of what you do in a church building but in terms of what you do in your own home and the place where you really live.

I put before you and hope that there will linger in your minds these three simple things to remember about the Church. The Church began in a very simple way. It is never identical with any building no matter how grand or magnificent, and it is related to life or it has no life of its own whatsoever. "Give my love to the little Church that meets in their house."

## The New Liturgy

By James M. Malloch

*Dean, St. James' Cathedral, Fresno*

**S**URPRISING as it may seem at first thought, the new Eucharistic Liturgy proposed by the liturgical commission of General Convention can be put to immediate use. The most important thing about it for us at present is the fundamental principles it recognizes, and which we can follow in using the present Liturgy when circumstances require.

Altering the services of the Church by interpolation and otherwise has been so com-

mon for so long that it must have by now the force of customary law. It certainly is unquestionably and apparently necessarily tolerated. Rubrics are directives, not fundamental law. They have to be interpreted in terms of theology, legislation, custom, and necessity. The constitution of the Church says simply that the Prayer Book "shall be in use" in the Church. The important and sensible thing is to make alterations in accordance with sound principles, rather than according to eccentric notions, mere taste, or local prejudices. In this connection it is assuring to remember that the new Liturgy is the product of very sound and reliable scholarship. I list the most usable of its rubrical principles:

The Kyrie may be said in Greek. This permission will be useful primarily when the Greek is in the music sung by the choir.

The Gloria in Excelsis may follow the Kyrie immediately, but should be omitted during Sundays in Advent and Lent, and at weekday Celebrations not holydays.

The term "Lesson" is used for a liturgical Epistle taken from a Biblical book other than a letter.

The Creed may be and should be omitted on ordinary weekdays.

The Prayer for the Whole State of Christ's Church may be shortened upon ordinary weekdays by using only the first and last sentences. In other words, the General Intercession may be shortened. Note also that a Litany or The Bidding Prayer may be substituted for it.

The Invitation may be omitted, except on the three Sundays specified, namely, the first Sundays in Advent and Lent and Trinity Sunday.

The General Confession may be recited by a liturgical deacon. He may be a lay acolyte, according to both Roman and English tradition.

A rubric on page 12 of the Pension Fund edition of the Liturgy indicates the value of silence in Divine worship. There is too much sound in our services. I have never approved of a choir prayer audible to the congregation before the processional or at the end of the recessional, because it breaks the people of the good habit of saying their own prayers in silence.

The Comfortable Words may be omitted, save at the principal Celebration each Sunday. They should be omitted on weekdays and at early Celebrations, in my opinion.

The Pax may be said before the Prayer of Humble Access and the Agnus Dei.

The Benedictus qui venit has been added after the Pax.

Note the form for the Administration of Holy Communion by Intinction on Page 19.

A few critical notes may be ventured: The change of title of the Communion service to "The Liturgy" is questionable. "Liturgy" is even more indefinite than the word "Mass," because the term has come to have a general meaning and would not carry the specific connotation of the Lord's Supper. It would require constant explanation.

Fortunately, the Invocation on Page 15 does not seem to imply any theological necessity of an Epiclesis. Implying a theological necessity of an Epiclesis would invalidate the Holy Communion of England, Canada, Rome, and other rites. Possibly it should be omitted altogether, in spite of the Greeks and the Scotch.

Having the words of Administration recited in full prior to the act of Administration seems to be a bit of unnecessary verbosity.

Placing the Benedictus qui venit after the Lord's Prayer for all Celebrations will simply make trouble for future revisers. It should come immediately after the Sanctus at low Celebrations.

Possibly rubrical provision should be made for the celebrating of Holy Communion by the priest standing back of the altar facing the congregation, a practice which is being followed in some churches of both the Anglican and Roman communions.

If General Convention does a good job adopting the new Liturgy, probably with a better name, the parish clergy may be less tempted to tamper with the service in the future than they are at the present.

I would like very much to conclude this brief and highly condensed article with the proposal of a great ideal. The ideal would be one uniform Order for Holy Communion for the entire Anglican Communion. If the Lambeth Conference should prepare such an order, the national Churches composing the Anglican fellowship might be induced to adopt it. Incidentally, it would be delightful too, if the Anglican Communion had uniform codes on marriage and on ministerial education. Such things would make the Holy Catholic Church still more universal.

## Antidote for Poison

By L. D. R. Hallett

*Canon of St. Paul's Cathedral, Buffalo*

EVERYONE is interested in the question of health these days. Hardly a day passes without some significant discovery being made toward the overcoming of disease and prolonging of life.

Modern medical science is tracing an increasing number of serious diseases, both physical and mental, to one subtle poison. Hardly any tissue or organ of the body can escape its effects. Dr. Ligon, a noted psychologist, points out that this poison is one of the two major causes of mental disorder. You've probably guessed it; the poison is chronic anger!

Chronic anger, and its by-products of resentment, hostility and bitterness (justified though they may be by earthly standards) can cause sickness and even lead to death. This is the discovery of medical science. As yet no cure has been found that is more effective than an ancient prescription found in an ancient book. This book is so available that it can be found in almost every household in this country.

You've guessed the cause and the book. Let's see if you know and follow the cure. A group of married couples were trying to work out some of their problems with the help of a skilled marriage counsellor. One of the wives, a woman with a college education, spoke with distress about the immaturity of her husband. "How do you treat him?" the counsellor asked. "Why, I treat him like a man," she replied. "But you just said he was immature," said the counsellor with a twinkle in her eye, "treat him like a boy." "Goodness," replied the wife, "Do I have to treat him like a boy all my life?" "Of course not," said the counsellor very seriously, "if you accept him as he is and love him, he will grow. Just as every bulb has life in it and will grow with care, so will he. All human being, if they're accepted and loved will grow."

This counsellor wisely suggested the only antidote for the poison of anger and irritability, love. In the pages of the New Testament, this prescription appears time and again. No more positive direction is indicated than in the fifteenth chapter of St. John's Gospel. "This is my commandment, that you love one another as I have loved you." Jesus repeats that com-



mand no less than five times in this one chapter.

To love is not easy, but the way is open to all who meditate on Christ's words, "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit . . ." It is only as we realize how closely we are related to Christ, and through him to others, that we begin to see the way of love. And it is only as we seek his strength for Christian love that we can know the effects of this powerful antidote to anger's poison.

## Religion and Sleep

By James A. Pike

*Dean of New York Cathedral*

SLEEP is the gift of God; so is sleeplessness. If we are restless because of unresolved problems of conscience, that restlessness is a good thing, just as pain is a good thing if it is a symptom of a deeper ill to be remedied. If sleeplessness arises from unconscious anxieties, it is a good thing too because it points to the need of a real remedy for them.

So let us thank God for sleeplessness that leads to a better knowledge of ourselves.

Sleeplessness in itself becomes a new cause of anxiety and also makes us less effective in meeting our problems. A vicious circle thus results: the more unresolved problems, the less sleep; the less sleep, the more problems. Therefore sleeplessness is a vivid challenge to set our whole lives right.

Underneath all the difficulties that cause this symptom is a lack of trust: as to our sins, a lack of real belief in God's forgiveness; as to remorse for the past, a lack of real confidence in God's ability with us to make all things new; as to matters touching the future, a lack of real trust in God's sustaining support. Connected with this is a curious form of pride: the assumption that we must be self-sufficient to meet all our problems on our own. A proper humility in our relationship to God will lead us to recognize that we are finite while he is infinite, we are weak while he is powerful, and cause us to take our rest knowing that he never sleeps and that we can leave things to him as we fruitfully engage in that precious activity which is both the expression of our finiteness and the renewal of our strength.

In our committing ourselves to him in trust each night we engage in a microcosm of a

happy death. Sleep is thus a little death, as waking can be a daily resurrection. If we cannot approach bed-time in quiet trust and in expectation of renewed vigor, we well may ask ourselves, How will we die?

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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MOST parsons work with good people and do not see much of bad men and most give much time to matters that have no eternal import. Yet they are uneasily aware of the world outside. Ought they to be winning it for Christ and, if so, how?

Going from house to house? Preaching on street corners? It does not seem to belong to our pastoral ministry. What would we say, we parsons? What would our separated brethren say?

"Young clergymen get these ideas," mused a senior warden. "Why cannot they be content to fill the empty pews?"

"But must we not first go to the unchurched."

"Very right and proper. But first things first. Now about the renovations . . ."

## Work and Strength

By William P. Barnds

*Rector of St. James, South Bend*

FREQUENTLY a person is appalled by the many things staring him in the face which he has to do. He wonders how he can possibly get them done and hardly knows where to begin. Most of us have had this feeling at times. It is helpful to remember that if we just begin at the task nearest at hand, we can be lead on to take the others in order. It is important to take them in order. They cannot all be done at once.

Remember, too, that as we come to the new duty, we will find that it will call forth from within us new powers with which to meet it. God places responsibilities upon us, and He also gives us spiritual resources with which to meet them.

# THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

*Black Popes, Authority: Its Use And Abuse* by Archbishop Roberts, S. J. Sheed and Ward, \$2.50.

A Jesuit Archbishop describes and deplores the "alarming gap between the apostolic frankness of the New Testament practice and our post-Reformation practice so much conditioned by the necessity to stand together against a common enemy," (p. 83) in this frank appraisal of the Roman Catholic temptation to "assert" authority without "commending" it. Numerous references to Paul Blanshard's studies of Rome as a spiritual dictatorship, all of them respective, should commend the book to a wide audience in America. "Bullying" priests, the stifling of criticism from the laity, lay trustees for ecclesiastical property (Rome has them in India, according to the author, a former Archbishop of Bombay), are freely discussed in this readable work, and the Vatican Council, which froze Papal absolutism in 1870, is described as lacking in freedom! Authority which is absolute may almost lead to absolute corruption, in Acton's famous phrase, the author implies, and suggests that the "intelligent obedience" demanded of his spiritual sons by St. Ignatius Loyola provides for the necessary distinction between the divine source of ecclesiastical, even Papal, power and its all too human holders.

—William Schneirla

*Religion Without Magic* by Phillips Endecott Osgood. Beacon Press, \$3.00

*Religion Without Magic* has a twofold purpose: (1) it is "a modest but resolute documentation of the magic which has perverted the traditional Churches;" (2) "a plea for the religion which the elimination of magic would free for its rightful power."

Although Dr. Osgood claims documentation he has so conditioned the situation he surveys that he can (and does) make assumptions. He has assumed that the recognized religious faiths are undermined by magic.

Consider these statements: He says, "Official churchdom is hypnotized into the acceptance of the magic as the validation of its dogma and ritual." Another: "No matter how uncomfortable it may be for traditionalists to face it, the fact undeniably is that the assumption of magic has so honeycombed all the recognized orthodox faiths that the danger of losing essential religion is catastrophic."

Dr. Osgood has fallen into a medieval error. The Schoolmen would make a premise. From this premise (if you accepted it) they could prove anything logically. Dr. Osgood makes a premise—"Magic has honeycombed all recognized orthodox faiths." If you accept this then he has a logical case. But the premise being false, the author's whole case falls. His house of cards, picturesquely constructed, collapses.

In addition to these unfortunate errors the book has two weaknesses. *Religion Without Magic* is derivative and superficial. It's derivative because all that the author says has been said before. All the criticisms he levels against the Churches is old, old stuff. The only new aspect is, perhaps, the charity with which Dr. Osgood presents the "case."

The book is superficial because it simply skims the surface. Dr. Osgood criticizes certain practices of the Church—the "canned liturgy" of the Prayer Book, the recitation of the creeds, the sacramental system, etc. However, he fails to see that the "canned liturgy," the creeds and the sacraments have sustained Christians for almost 20 centuries and still do.

As would be expected *Religion Without Magic* is an excellent piece of writing. Without doubt it is the work of a literary stylist, a master craftsman. As a matter of fact the book is so well written that an uncritical reader, being carried away by the style, might believe the assumptions to be facts. Dr. Osgood, formerly an Episcopal clergyman, is now minister of the First Unitarian Church of Essex County, Orange.

—George H. MacMurray

*The Liturgical Movement, Its Origin and Growth* by J. H. Srawley. Morehouse-Gorham. \$1.20

An excellent survey of the liturgical movement in the Roman Church, initiated by Pope Pius X (Sarto), and its significance for Anglicans in the light of similar recoveries of earlier patterns of worship in their own tradition. The fundamental contributions of the Papal Benedictines, Beauduin, Herwegen, and Laporta are admirably summarized, the attempts to give them practical expression in the Latin Church are reviewed; theory and practice are then compared with the anticipation of most of the proposed reforms by the Anglican liturgical changes which began in 1549.

The tract should temper the enthusiasm of any Anglican inclined to supplement the Book of Common Prayer with matter of post-Tridentine origin.

—W. S. Schneirla

*Planning And Building The Modern Church*, by W. W. Watkin. F. W. Dodge.

A good book to put into the hands of a building committee, for its author is one architect who does not regard building committees as his natural enemies, and does not seem to fear that a little knowledge on the part of such committees is a dangerous thing. Fairly conservative and very impressive.

—Hugh McCandless

## MEANING OF THE REAL PRESENCE

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## BECOMES WORKER-PRIEST IN WASHINGTON

★ The Rev. Davis B. Carter has given up his mission in Texas to begin a unique worker-priest ministry in the field of politics. Last week he became an assistant to Congressman Jack Brooks of Beaumont, Texas, and will work in his Washington office.

The 30-year old parson, in his letter of resignation to the missions at Brady, San Saba and Llano, wrote: "So often our witness before the world speaks of the separation of Church and life. Outsiders are led to believe that the Church is only a first-aid station to come to after we find ourselves in difficulty, and seldom a positive force to infect the world with the Gospel of Jesus Christ. So often outsiders are led to believe we want to keep

the Church unspotted from the world, not remembering that God himself dared to become a man and become smeared from head to foot with the mud of everyday living. These outsiders conclude, as do some insiders, that God really has no business monkeying with the unholy things that go on in his world. And sometimes Christian leaders are led to cry out: 'Are Christians to make history or suffer it?'

"And so with this goal in mind—to help make the Christian life relevant to workaday living, and in order to pursue this kind of ministry—I offer my resignation."

## CONNECTICUT HAS NEW CHURCH

★ A new church is being formed at Simsbury, Conn., as a result of a petition presented

to Bishop Gray by people of the area. It will be named St. Alban's and is in charge of the Rev. N. S. Howell, rector at Tariffville.

Services are being held in a school until a church can be built.

## LOCAL CHURCHES GET CUT

★ Harry Roe runs a restaurant in Kansas City, but because Sunday is his busiest day he seldom can attend church. He therefore sends 10% of each Sunday dinner check to the church of the diner's choice. Churches of 15 denominations have received checks.

Mr. Roe is a member of the Country Club Christian Church—an interesting name for a church.

Speaking of life insurance:

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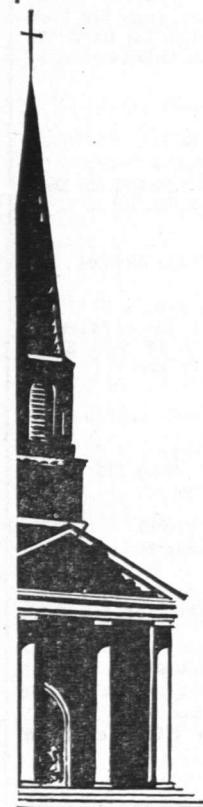
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## UNIQUE ORGANIZATION IN LOS ANGELES

★ With sights trained on directing members' talents to promoting the faith of the Church, more than 50 men in Southern California, professionally engaged in all phases of communication, formulated the Episcopal Communications Council of the diocese of Los Angeles at an organization meeting at St. Paul's Cathedral, Los Angeles.

The business meeting followed a special service of Holy Communion celebrated in the chapel by the Rev. C. Howard Perry, rector of St. Stephen's church, Hollywood, and chaplain of the new group. The

meeting took place at a fellowship breakfast.

Keynote speaker of the affair was Lee Shippey, noted columnist of the Los Angeles Times and dean of the city's newspapermen.

Organization plans were sparked by two Los Angeles professional men who were instrumental in starting the group, Howard Hoover of Blanchard-Nichols, publishers' representatives, and David Fenwick, copy chief of Calkins and Holden Advertising.

Tentative plans call for forwarding the Church's program through the communications fields in which the members are engaged, and outlining

special radio and television programs for the Church throughout So. California.

## CONVOCATION AT BERKELEY

★ The centennial convocation of Berkeley Divinity School will be held October 26, with the dinner that evening at Trinity Parish House, New Haven. The following day the Mary Fitch Page lecture will be given by Bishop Hodges of Limerick on "The Biblical Doctrine of Man."



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Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays  
HC daily 7 & 10, MP 9, EP 5:30, Sat 5,  
Int 12; C Sat 4-5 & by appt

**ST. LUKE'S CHAPEL**  
487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8,  
C Sat 5-6, 8-9 & by appt

**ST. AUGUSTINE'S CHAPEL**  
292 Henry St. (at Scammel)  
Rev. C. Kilmer Myers, v  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,  
Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,  
9:30, EP 5

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48 Henry St.  
Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri &  
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## EDUCATIONAL PROJECT IN MISSOURI

★ Real initiative was demonstrated by the department of education, Woman's Auxiliary of Missouri, when it worked out an project to illustrate one of the mission study themes of the national Woman's Auxiliary.

Each year the national executive board of the Auxiliary promotes special mission study projects by all Episcopal churchwomen. This year the subjects are India, Pakistan, Ceylon, and The City. Feeling that "The City" offered a wonderful opportunity to show what the Church is actually doing in St. Louis, the largest city in the diocese, Mrs. Walter Zemitzsch, chairman of the department of education, went to work.

"The Inner City," a 35mm colored slide project, complete with sound-script, is the result. Showing the work being done by the City Mission Society in the juvenile court and city correctional institutions, and at St. Stephen's Church and Grace Hill House, two settlement houses operated by the diocese, "The Inner City" brings home to Missourians

actual work being done by the diocese.

The Rev. J. Albert Dalton, chaplain of the St. Louis juvenile court, and the Rev. Charles Washburn, in charge of the work at St. Stephen's Church and Grace Hill House, assisted in the preparation, as well as several laymen and clergymen who did the photography. Mr. William Matheus, a member of St. Stephen's Church, wrote the script for the program.

The reception of "The Inner City," which deals primarily with child welfare, has been so enthusiastic that plans are now being made for future sets of slides covering other phases of the Church's work in the City.

"What is the aim?" asks Mrs. Zemitzsch. "That we Episcopalians may be better informed about the program and needs of the mission work of our Church. That the departments of Christian education, Christian social relations, supply, and personnel may be coordinated for more effective action. And that your prayers and help will be offered!"

## CHURCH MEMBERSHIP INCREASES

★ More Americans are church members than ever before, according to a report of the National Council of Churches. With an increase of about two and a half million, the number reached nearly 95 million last year.

Giving also reached a new

peak of a billion, 401 million dollars for Protestant and Orthodox Churches. Figures are not available for Roman Catholic and some other Churches, so that it is estimated that the total reached over two billion.

There are 294,359 places of worship in the U. S. There are 338,250 ordained clergymen, the figure being incomplete since only 200 religious bodies reported.

## REFORMATION SUNDAY OBSERVED

★ From 300 to 350 cities in the U. S. are planning interdenominational observances of Reformation Sunday on October 31. Some will stage festivals involving up to 15,000 persons. In addition thousands of individual churches will mark the day with special services.

## FELLOWSHIP SERVICES IN DAYTON

A series of fellowship services to promote interracial fellowship began in Dayton, Ohio, October 17, with a service at the United Brethren Church, with the Rev. C. T. R. Nelson, Methodist and a Negro, the preacher. Music was provided by the combined choirs of St. Margaret's Church and Christ Church, both Episcopal churches. The congregation of St. Margaret's, composed of Negroes, have been holding services at Christ Church since their own church burned about a year ago.

Similar services are to be held once a month through April.

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# BACKFIRE

HELEN E. WEBB

*Laywoman of Gastonbury, Conn.*

In a recent issue of your fine paper a letter from the Rev. W. H. de Voil takes issue with Mr. Guy Francis over his statements in a recent article about fasting before communion. Dr. de Voil uses as support for his own viewpoint references and comparisons in the following categories: silence of the Prayer Book, historical rubrics, and adult fasting before baptism, with free use of the words intent and intend. May I make a few comments?

First, about silence of the Prayer Book. Dr. de Voil says, "The silence of the Prayer Book cannot be taken to abrogate the customary fast . . . and it was a custom . . . so general that it was not in dispute." Silence on a former act does not necessarily mean approval or requirement of that act, nor does custom necessarily make an act right, or fitting or a requirement, nor does lack of dispute.

Second about historical rubrics. A rubric is not necessarily right or fitting because it is a historical rubric. One of the main reasons for a rubric on fasting before communion in the early days of Christianity was that people gorged themselves, hence would frequently vomit in the poorly ventilated old churches. (Fasting in the early days of Christianity meant eating moderately and still carries that meaning.)

Third, about adult fasting before holy baptism. Dr. de Voil digresses a bit to state that the Prayer Book calls for fasting by adults in preparation for holy baptism. The Prayer Book rubric reads this way, in part: ". . . timely notice shall be given to the minister . . . and that they may be exhorted to prepare themselves with Prayer and Fasting for the receiving of this holy sacrament." The only requirement there is the giving of the notice. Exhort

means to advise. Hence this Prayer Book directive does not call for fasting before adult Baptism but makes it possible for the minister to advise it. This leaves room for choice.

Fourth, about the words intent and intend. Dr. de Voil stated in regard to fasting communion, that "had it been intended to alter this general custom the Prayer Book would have stated so explicitly." By the same token would it not be equally true that had it been intended to require fasting before communion the Prayer Book would have stated so explicitly? He compares the silence of the Prayer Book on fasting communion to the silence of the Prayer Book on returning a baby to its parents after baptism with the suggestion of the intent of the latter rubric;—the returning of the baby. Perhaps the intent is to have the minister keep the baby for training in the work of the Church! Intent and intend are wonderful words to use to indicate whatever a person himself wants to believe to be true.

MRS. JOHN C. SPAULDING  
*Laywoman of St. Clair, Michigan*

Recently there was a news report in the Witness about a day of festivities in New York honoring Bishop Stephen Tomusange of the diocese

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of the Upper Nile. Included was an outdoor "Mass." Why, oh why, should Episcopalians call this beautiful sacrament a "Mass," which means nothing whatever. Not even the Roman Catholics are sure of its derivation. We should call it the Holy Communion, The Lord's Supper or The Eucharist.

MARTIN HOUGHTON

*Congregational Minister of  
New Haven*

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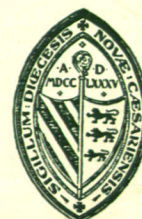
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# The Anglican Church In New Jersey



By Nelson R. Burr

*Author of "Education in New Jersey, 1630-1871,"  
in the Princeton "History of New Jersey"  
Series and Other Works*



## A Review

By WALTER H. STOWE

*Historiographer of The Episcopal Church*

AS DR. BURR states in the Preface, this book sets out to rectify the neglect of New Jersey's religious history, in so far as the part of The Episcopal Church in it is concerned:

This volume appears as the fulfillment of an obligation to explore a long neglected area in the historiography of the American Church. General histories usually do not suggest that New Jersey played an influential and sometimes vital part in the founding, growth, and organization of The Episcopal Church in these United States . . .

THE result is eminently worth while. What Dr. Burr set out to do, he has done. This volume is not only a major contribution to ecclesiastical history; it is an important contribution to the history of the "making of New Jersey," and thus to the "making of America." It is a needed corrective of that secularization of history which has been too long with us, as evidenced by secondary school and college text books, wherein the part played by religion and the churches in the making of New Jersey and America is almost entirely ignored.

VENTURE to prophesy that this book will stand for a hundred years as the definitive treatment of the subject. It is a thoroughly honest work, as was to be expected from Dr. Burr. There is no glossing over the faults or failures of either men or measures. It is proof, if proof be needed, that ecclesiastical history can be written as fairly and as objectively as secular history.

THIS work is "social history" in the best sense of that term, and it should therefore be of genuine interest to the layman. "This is no history merely of an ecclesiastical machine, but rather of the Church as 'the blessed company of all faithful people,' as a social organism conditioned both by its traditions and by its surroundings."

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