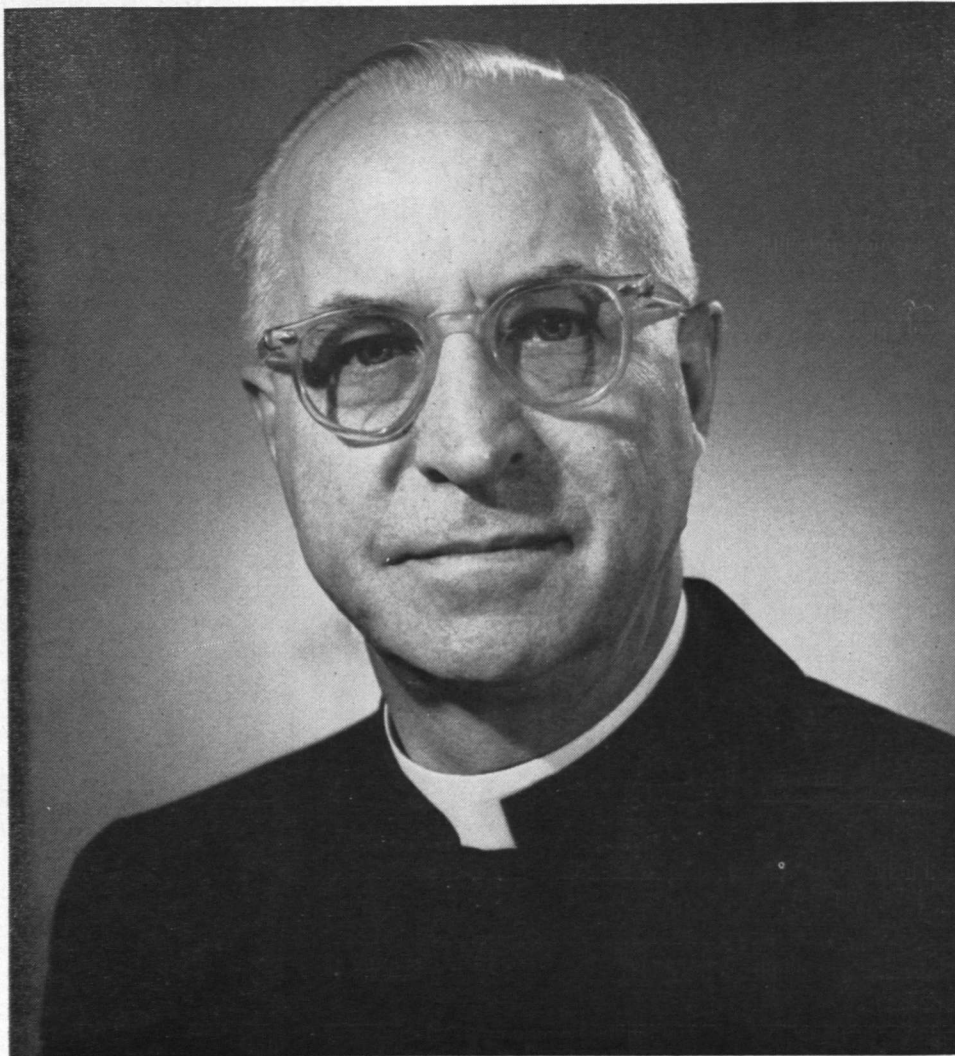


The **WITNESS**

OCTOBER 28, 1954

10¢



WALTER H. STOWE

President of the Church Historical Society

THE ANGLICAN CHURCH IN NEW JERSEY

SERVICES In Leading Churches

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The WITNESS

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a.m., Healing Service 12:05.

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STORY OF THE WEEK

Sherrill Hits Hard at Critics Of Convention Change

TELLS COUNCIL THAT STANDING COMMITTEES OFFERED NO CONSTRUCTIVE SUGGESTIONS

★ Following a statement by the Presiding Bishop on the shift of General Convention from Houston to Honolulu, the National Council, meeting at Seabury House, October 12-14, unanimously approved the action and stated that it "should be supported by the whole Church."

Bishop Sherrill hit hard at critics of his decision, declaring that some of the communications he had received disapproving his decision were "sincere letters of splendid spirit; others can best be described as throwing pop bottles at the umpire when the game is over."

He said: "Now for the first time, I believe, in the history of the Church, the various standing committees of dioceses seem to be engaged in a referendum in regard to a decision of a Presiding Bishop. The resolutions of standing committees opposing the change have not made one constructive suggestion. . . . In addition I have been surprised by the form of some of them. Although apparently directed to me, in the majority of cases, without any previous communication with me, these statements have come as mimeographed copies not even ad-

dressed to me. In a number of instances the statement is made that the bishop or bishops of the diocese concur. These communications have been circulated throughout the Church and in the press. This is a strange and new way for cor-



BISHOP SHERRILL

respondence between friends. Some of these resolutions refer to the 'seemingly unrepresentative way in which it was reached'. I do not know what this really means. For a long time, I must confess that I

did not realize that I had any responsibility in the matter. But the article of the constitution is crystal clear. The responsibility is solely that of the Presiding Bishop—the article in the constitution having been adopted by General Convention. I could in no way evade this responsibility, difficult as it has been. As long as I am Presiding Bishop I must use the best judgement I have."

He then outlined the steps taken which resulted in the decision; stated that the convention in Honolulu "will be a great experience for our people who suffer too much from understandable provincialism to view the world and our Church from a different standpoint"; expressed his conviction "that this Convention may well mark a turning point in our missionary education and effort" and concluded by saying that he had "no alternative but to state that it must stand."

The matter of expense was also dealt with briefly in the Presiding Bishop's statement, with the cost of travel at least partly offset by arrangements made by Bishop Kennedy and committees of Honolulu for inexpensive housing and meals.

It was reported to the Council that \$3,301,449 had been pledged to date in the Builders for Christ campaign, with the treasurer authorized to make partial payments for authorized projects, subject to the

approval of the Presiding Bishop.

Increase in salaries of women in the home field was approved and eight new executives and consultants were appointed in the education, promotion and social relations departments. Six were added to the department of education; the Rev. A. Donald Davies, rector of Trinity, El Dorado, Kansas; the Rev. Kendig Cully, instructor at Seabury - Western; Lynette Giesecke, director of education at St. John the Divine, Houston; Archdeacon A. O. Phinney, secretary of youth work in Mass.; the Rev. John D. McCarthy, vicar of Trinity, Three Rivers, Mich.; the Rev. Homer N. Tinker, rector of Holy Cross, North Plainfield, N. J.

The Rev. Kenneth E. Nelson, head of social relations in Calif., is the executive of the new division of health and welfare services in the department of social relations, and the Rev. Dana Kennedy heads the new radio and television division in the promotion department.

Bishop Louttit of South Florida, having just returned from a tour of air force bases in Japan and Korea, told of the deplorable moral conditions he found among US personnel and said the only hope is for more chaplains. He stated that 35 more Episcopal chaplains are needed to fill vacancies in the army, navy and air forces.

He described a village, a former Japanese base, which has 1,200 prostitutes out of a population of 5,000. He also said the narcotic problem presented a shocking picture.

GREAT CHURCHWOMAN IS SMEARED

★ Politicians in New Jersey, Washington and elsewhere have expressed great indignation over the smearing of

the sister of Clifford P. Case, candidate for U. S. Senator in New Jersey, as being disloyal. Bella V. Dodd, former Communist who turned informer, started the rumpus with a newspaper interview in which she confused the candidate's sister, Adelaide, with the late Prof. Adelaide Case of the Episcopal Theological School.

The politicians, including Mr. Case and his opponent Charles R. Howell, Senator Alexander Smith of New Jersey and Vice-President Richard Nixon have expressed no concern whatever over the smearing of the name of the deceased Prof. Case who for decades was one of the outstanding leaders of the Episcopal Church.

Church people who honor the memory of Prof. Adelaide Case would be in order if they filed their protests with these political gentlemen. Candidate Clifford Case can be addressed at the Robert Treat Hotel, Newark; Senator Smith at Princeton, N. J.; Nixon at the Senate Office Building, Washington.

CHURCHMEN ISSUE STATEMENT

★ The Episcopal Theological School issued a statement to the press on October 19 in regard to Prof. Adelaide Case. It was signed by the present dean, Charles L. Taylor, and by Bishop Angus Dun of Washington, who was the dean of the school at the time Miss Case joined the faculty in 1941, and by Bishop Emrich of Michigan who was on the Cambridge faculty until 1946. Miss Case died in 1948.

The statement declared that Prof. Case was "a distinguished teacher of Christian education" and states that "she was not a Communist."

"She was always a fearless champion of any whom she

thought unjustly treated and acted consistently upon Christian motives, especially on charity towards others whether they shared her faith or not."

The June 2, 1949 number of the Witness was devoted to the work of the Episcopal Pacifist Fellowship, and was



THE LATE ADELAIDE CASE

dedicated to the memory of Prof. Adelaide Case, with her picture, reduced on this page, on the cover. The number also announced a fund for Christian education in her memory, to be administered by the Episcopal Theological School, with the fund used to help graduate students at Cambridge, Union Seminary and Windham House.

OTHERS OPPOSE HONOLULU

★ The dioceses of Bethlehem and Long Island have been added to the list of standing committees that object to having the General Convention in Honolulu—the usual reasons: time and expense.

Bishop Warneke does not agree with his standing committee as will be seen in Backfire this week.

Dutch Reformed Church Attacked at UN

★ The Dutch Reformed Church of South Africa was accused, in United Nations debate, of being largely responsible for racial segregation in South Africa and its mandate territory, South-West Africa.

The charge was made by Awni Khalidy, Iraq's permanent representative at the U.N., in debate on South-West Africa before the General Assembly's Trusteeship Committee.

Attacks on Churches have been rare in the U.N. But Mr. Khalidy pulled no punches in blaming the South African denomination for its espousal of apartheid.

He said the fact that the Dutch Reformed Church was the only national religion in South Africa was an important factor in that country's policy of segregation.

It is, the Iraqi said, "a source of pain that a Church which worships God and his law on earth should perpetrate a doctrine of racial inequality."

"How far removed is the Dutch Reformed Church and its doctrine of racial supremacy from the Sermon on the Mount," he said. "How far removed is this unfortunate philosophy from the teachings of Christ."

Mr. Khalidy said the outside world had been shocked by the stand taken by the Dutch Reformed Church and by the South African regime's attitude toward the people of South-West Africa.

Every kind of discrimination is practiced against Negroes in the mandated territory, he said.

He also charged that South

Africa's action in beginning the integration of South-West Africa was equivalent to the use of force and contrary to the U.N. Charter.

Under the mandate, South Africa was committed to lead the population toward freedom, the Iraqi representative observed, not to take it over.

He said that South-West Africa was the only territory placed under mandate after World War I that had not yet either become independent or been placed under U.N. trusteeship.

When the Malan government first advocated apartheid, the Dutch Reformed Church of South Africa endorsed the segregation policy.

Since then, however, some individual Dutch Reformed leaders have criticized it. At the World Council of Churches' Second Assembly in Evanston, Ill., in August, Ben J. Marais of the South African denomination rejected the segregation principle and called on his Church to admit its guilt.

Other Protestant denominations and the Roman Catholic Church in South Africa generally have opposed the apartheid policy. Some of these groups have taken the lead in fostering interracial gatherings and church services in the face of official disapproval.

CHURCH LEADER ON SEGREGATION

★ Charges that the Dutch Reformed Church in South Africa is to blame for racial segregation there and in the mandated areas of South-West Africa were denied by an offi-

cial spokesman of the Church. The charges had been made before the United Nations General Assembly's trusteeship committee in New York by Awni Khalidy, Iraqi, delegate to the U.N.

The denial was issued by the Rev. C. B. Brink, moderator of the Federal Council of the Dutch Reformed Churches in South Africa.

"The doctrine of apartheid is the result of the political and social evolution through which the South African community has passed ever since black and white first came in contact with each other," he said.

"For more than 100 years, successive generations with their governments have made their own contribution to the idea, which is no more the responsibility of the Dutch Reformed Churches than that of any other Church which came to be established in this country and conformed to the practice of segregation between the races, as a majority are still doing."

Mr. Brink asserted that the statement by the Iraqi delegate is not supported by the facts of history nor by the policy and practice of the Dutch Reformed Churches "who eagerly seek to root out racialism and to condemn any feeling of racial superiority of one section over another, but find this task as difficult and arduous as their neighbors in the Near East."

"However, it is true," he said, "that the Dutch Reformed Churches stand for a policy of separate development for each ethnic group as the only policy by which the complexities of our multiracial society can be overcome and justice be done to everyone."

"At the same time, these Churches try to find positive content to the doctrine of apartheid, as is evidenced by

their endeavors on behalf of all sections of the non-European community, whether civilized or not. They believe that, in doing so, they are acting in obedience to the whole of the Scripture, including the Sermon on the Mount."

CANCELLATION OF LEASES IS THREATENED

★ An attempt to silence criticism of religious groups of the government's racial segregation policy was seen in the announcement by the secretary for native affairs that leases of church sites in native urban locations would be canceled if the churches "encourage deterioration in the relations" between Africans and the government.

Cancellation of the leases, which are granted on a yearly basis, would hinder the churches from carrying out their religious and missionary functions. A further government roadblock to church activity lies in the new requirement that no non-African clergymen may reside on the site without prior ministry approval.

Taking strong issue with the pronouncement, the Rev. Trevor Huddleston, prominent Anglican priest, declared: "This is clearly directed at those who criticize the government. It is an attempt to silence the voice of the Church by holding over it the threat of closing down its work in locations."

QUEEN ELIZABETH AT CATHEDRAL

★ Queen Elizabeth, the queen mother of England, will attend Morning Prayer at the Cathedral, New York, this Sunday, and assist in the unveiling and dedication of the new motherhood window—high in the clerestory of the south wall of the nave.

CONFERENCE ON ALCOHOLISM

★ To meet the ever growing problems of alcoholism the diocese of New York, under the sponsorship of the department of social relations, conducted a conference on The Church's ministry to alcoholics at the Seamen's Church Institute on October 19. While the conference was primarily open to clergy and church social workers, all other people definitely interested in the problem were welcome.

The morning session began with an address on The nature of the problem by Raymond G. McCarthy, the director of alcoholism program, state mental health commission, followed by a discussion.

There was a panel on the Techniques of rehabilitation of which the Rev. E. Walter Charter was the moderator. The members of the panel were Dr. Daniel J. Feldman, member of the N.Y.C. medical society on alcoholism; Dr. Harold W. Lovell, associate professor of neurology, New York Medical College, President, National Committee on Alcoholism, who spoke on Psychiatry and Counseling; Paul R. Brown, warden, Westchester County Penitentiary, who spoke on Custodial Institutions; and Mr. A. S., New York, who told of Alcoholics Anonymous.

The afternoon session included an address by the Rev. Otis R. Rice, chaplain, St. Luke's Hospital, on alcoholism and the resources of the Church, followed by a discussion.

Again, in the afternoon there was a panel on what the Church is doing today of which the Rev. Leland B. Henry, executive director of the department of social relations, was the moderator. The members of the panel spoke on their respective work. The Rev. M.

Moran Weston, executive secretary, division of citizenship, spoke on The National Council program; the Rev. Thos. W. B. Magnan, chaplain, Custodial Institutions, on The Protestant Episcopal City Mission Society; the Rev. Benjamin R. Priest, Trinity Church, New York, on a parish program; and Mr. William J. Fowler, bureau of alcoholics assistance, on Seamen's Church Institute.

The last item in the conference was an address by Mr. Yvelin Gardner, national committee on alcoholism, on Teamwork—how can we use our resources.

DIRECTOR FOR RADIO-TV

★ The Rev. Dana Kennedy, rector of St. James, Woonsocket, R. I., has been named first full-time executive secretary of radio and television for the National Council. His appointment was approved by the Council at its quarterly meeting last week at Seabury House.

Mr. Kennedy, 37, has been a member of the Rhode Island governor's advisory commission on educational television, a member of the Rhode Island Council of Churches' TV panel and its committee on radio and TV, chairman of the radio-TV bureau of the Rhode Island diocese, and managing editor of the diocesan monthly publication.

SPORTSMANSHIP IN SPORTS

★ How much sportsmanship is there in sports was the question debated on television in St. Louis by a panel of experts including J. Roy Stockton, sports editor, St. Louis Post-Dispatch; Eddie Hickey, athletic director and basketball coach, St. Louis University; the Rev. W. Murray Kenney, rector of St. Mark's, and Eddie Stanky, manager of the St. Louis Cardinals.

EDITORIALS

Mr. Salisbury On Russia

THE New York Times has performed a considerable public service by publishing a series of reports on Russia by its former Moscow correspondent, Mr. Harrison E. Salisbury. He has made it clear that he does not expect to return, by printing his guess that members of the current ruling junta arranged or expedited Stalin's death, to forestall another all-round purge by the pathologically suspicious dictator. Neither paper nor reporter certainly has anything further to gain by voluntary censorship. Some readers were enraged at the ascribing of such a plot to Mr. Malenkov and his colleagues, and others at the prophecy that they would be able to get along together in the foreseeable future. If then we cannot bring ourselves to trust the Times and Mr. Salisbury, we may resign ourselves to total ignorance about what is going on behind the Iron Curtain.

Like all truth, Mr. Salisbury's reports have a disconcerting way of confounding our preconceptions on both sides. In Siberia, for example, he indeed found forced labor camps everywhere: but they were unlike Hitler's in that local authorities, out of sheer familiarity, took no steps to hide from the rare visitor the gangs of women laying bricks under the supervision of a submachine. And in fact, he says, the "free" residents paid little attention either; because they were only very slightly better off themselves. Again Mr. Salisbury has further revelations, both of the social graciousness and apparent reasonableness of Russia's new rulers; and of the incredibly callous means (like the dumping of Beria) that they have used to maintain themselves in power and perform their functions. Even more disquieting is the fact that these men have not reached the stage of moral development where they

show any hypocrisy, any recognition of inconsistency between their two characters.

In our week-by-week foreign policy America can learn a lot from these reports if she wishes. Mr. Salisbury was particularly struck by the effect on world opinion of the contrast between the public reasonableness of the Kremlin's new line, and the unwillingness of the United States even to give Russia credit for good faith in making her proposals. Likewise he saw many signs of tension between the Chinese and Soviet governments; but observed that nothing would come of these so long as America made it impossible for China to find support anywhere but in Moscow.

But the final impression these reports leave is the sheer impossibility of America's basically softening the threat of war by any policy she might take up. We hope in a month or so to chronicle Mr. McCarthy's final downfall: but we are already heirs of his legacy, by which it would be suicide for any American politician to try honestly even to ask the Russians what they are about. And even apart from the Senator and all the underworld of political sentiment he stands for, Mr. Salisbury's reports underline how far the gulf of misunderstanding and ignorance transcends our interest in bridging it. The Russians are just too different from us! And if the United States with all her advantages is in such a fix, what can it be with Russia's citizens, burdened by their centuries of subjection, the censorship, the economic and social controls, the secret police; and even more with her rulers, slaves of their own ideology and of the potential blackmail of their colleagues?

No politician (or even journalist perhaps) can reach such a conclusion, and stay in business: for it is what is called a counsel of despair, at least of despair of foreign politics. But history reaches dead ends from time to time, as we were reminded recently in browsing

in Gibbon's History. And the great asset of Christianity for political realism is that it permits men to accept the fact that a political activity has become useless by providing them with a deeper valid hope and activity. Reinhold Niebuhr in our days has insisted on the great lesson of the Roman Empire, that a nation's effective choice of goals decreases as its apparent power increases.

We are inclined to feel that the power of the United States has become so great that its

direction is almost wholly in the hands of Providence, and of a judging Providence at that. In such a situation what men of hope and vision can do is to maintain the highest standards in the realms that are really within their control; to try very hard not to deceive themselves about what is within their control; to make long-range and flexible plans for a distant better future; and to pray for the least painful transition to that future allowable, to pray "that their flight be not in the winter."

THE REV. SAMUEL ENTWHISTLE

The Acceptance of Isabel

By Thomas V. Barrett

"WELL, my dear," boomed the Rev. Samuel Entwhistle as his wife Isabel came up the front steps one Sunday evening, "How was the week-end?"

"Samuel, darling, I'm so glad to be back. But it was the most wonderful experience I've ever had. For the first time in my life I really feel accepted."

"Who accepted you?" asked Samuel, somewhat puzzled by the look in Isabel's blue eyes.

"Everybody. Myself too."

"I don't quite understand dear. Didn't they accept you when you got there?"

"Not really. I felt completely rejected. And by Saturday morning I was more rejected than I was Friday night. Utterly. It was frightful."

Mrs. Entwhistle took off her hat and walked in a dazed fashion toward the living room.

"But Isabel," said Mr. Entwhistle following her with some concern, "do you mean they weren't hospitable? Didn't you have any place to sleep? What was the matter?"

"Oh, Samuel, I'm afraid you don't understand," said Isabel loftily. "You have to feel rejected before you can really feel accepted. I mean, you have to go through a hell-heaven experience. I mean death and transfiguration. No, that's not quite right. Now what was the term?"

"I'm sure I wouldn't know," Samuel said in a hurt manner. "Death and Transfiguration, among other things, is a tone-poem by Strauss.

Not the waltz king, the other one. Did you play Victrola records?"

"Heavens no. Death and Resurrection. That's it."

"I'm sorry," Samuel Entwhistle said with a coolness in his voice, as of a person excluded from a secret, "But I don't quite follow you, my dear. Whose death-resurrection are you talking about?"

"Mine of course. This is the first time in my life I really understand the meaning of conversion. I mean I really understand the meaning of dedication."

Isabel seated herself goddess-like on an occasional chair and looked spiritually out of the window.

"What on earth happened?" asked Samuel shifting uneasily on the sofa.

"Samuel, don't be old-fashioned. Surely you know something about the new Group-Technique. You were the one that suggested I go."

"I know," Samuel said patiently, "and now I'm trying to find out what happened. Was it a good meeting?"

"Oh, Samuel," Isabel protested. "It wasn't a meeting. I mean not what you mean by meeting. It was an experience."

"Evidently," Mr. Entwhistle remarked drily. "If you can come out of the clouds for a few minutes, could you explain the meaning of the experience. I mean why do they call it an Extensive Week-end, in the first place."

"Now Samuel, don't be stubborn. You know

that isn't the name of it. You're just being hostile because you feel rejected." Isabel's eyes gleamed with new understanding, as she looked at Samuel for ten seconds in silent scrutiny. "Darling, you know I really don't believe you've ever had a death-resurrection experience, have you?"

Samuel moved uneasily across the sofa. "Not yet. But I expect to have someday, speaking eschatologically."

"Dear, that's your trouble. You're so theological. But if we don't really experience the death-resurrection experience within the redemptive fellowship what difference does theology make?"

The Rev. Mr. Entwistle showed signs of bristling.

"It prevents confusion," he said, somewhat stuffily.

"But we ought to be confused," Isabel went on, intensely. "We have to look deep inside ourselves and see all the chaos and selfishness, and understand just how completely unconverted we really are, and then we have to die to self."

She paused and started to get up from the chair. "And rise again," she added heroically.

"If you're going to rise, rise," admonished her husband gloomily. "Don't start to get up and then sit back in a heap."

"Samuel, you're perfectly horrid. You won't confess it but I know you feel perfectly rejected. You may be a priest but you have absolutely no sense of the fellowship . . . and belonging."

"My dear," Samuel said in his best teaching manner, "I belong to the Holy Catholic Church, or a branch thereof. I have never felt rejected in my life so far as I know. Except by Jane Draper."

"Who is Jane Draper?" asked Isabel shocked back to normalcy.

"The second girl I fell in love with," said Samuel, his eyes full of memory. "Back in 1928. I told you about her once. The first girl was Helen. I rejected her. But she was later accepted I understand by a haberdasher from Bangor. They have five children."

"I'm not interested in ancient loves," Mrs. Entwistle said trying not to show her interest. "I am trying to express how vital an experience we all had at Penquin Point. We got an entirely new sense of the meaning of the Christian fellowship. We came away truly converted.

It's the first time in my life I've been aware of the latent power of Christian laymen."

"But my dear," said Samuel with almost a supplicatory tone in his voice, "I never thought of you as unconverted. It seems to me you've been accepted for years. By everybody. You never looked rejected in your life. Except the time you missed that train to New York, and that was just one of those things."

"But that's just the point," Mrs. Entwistle said, pointing an accusing finger at her husband. "I just didn't know what rejection meant. Now I do. I never realized how alone I really felt. I never really could accept myself, until this week-end."

"You seem quite acceptable to me," Samuel persisted somewhat stupidly. "You have a pretty face, a nice smile, and a very jolly manner. You're very well preserved for your age, too."

"You haven't told me that for years," Isabel said looking rather accepted.

"You haven't looked rejected for years." Samuel retorted. "But we don't seem to be getting very far. Did you hear any good speeches?"

"My goodness, Samuel," Isabel said, returning to her spiritual manner. "How can you be so unaware of things. Speeches don't do any good. It's the mind of the group, and the sense of belonging and expressing your deepest thoughts that brings you to the death-resurrection experience."

"What on earth have you been to," Mr. Entwistle asked. "A spiritualist seance, or a meeting of psychiatrists?"

"We don't listen to speeches. The leader simply questions us, intensively," Isabel went on, "until a feeling of hostility toward him rises within the group. You see that's so our feelings of hostility toward one another can be transferred to him."

"Poor fellow," Samuel said shaking his head sympathetically.

"He makes us feel our unworthiness, and shows us how un-Christian we really are in our parish life, and toward one another, and then when we absolutely hate him for showing us our true selves, then you see, we begin to draw together as a group, and realize how much we need conversion."

"Then what happens?" Samuel asked sitting with a dazed look on the edge of a sofa.

"That's when we begin to understand the

power of the redemptive fellowship. I mean that's sort of the beginning of the death-resurrection experience. My, When I stop to think of what I've been through. Why Samuel, by Saturday night I was actually hating everybody there, myself most of all."

"How horrible." Samuel gnarled his eyebrows at the thought of the experience. "Didn't the poor leader feel completely rejected?"

"Well," Isabel floundered momentarily, "I suppose perhaps he did. But of course I suppose he's converted and, well"

"How did you feel this morning? I mean did you still hate everybody?"

"When I got up this morning I was completely convinced of the necessity and the reality of dying to self. Then somehow by noon we were all caught up in the redemptive experience."

"I hope you left with love in your heart for that poor leader," Samuel said.

"I don't think you're trying to understand really. You simply have to go to one yourself, and be an observer."

"What's that?" asked Samuel suspiciously.

"Well an observer (there were three of them at our week-end) is not allowed to talk. He just observes; I mean in order to catch on to the technique."

"I can imagine no better way to make a person feel rejected." Samuel said tightly. "I think I prefer to stay away."

"But you can't," Isabel exclaimed. "You've just got to know about the method, and how to go about it. So we can have a parish experience, sometime in the fall."

"My dear," said her husband, "we have a parish experience every fall; of one kind or another."

"But you see, darling, if we can get one of these group leaders, who really knows the technique, to come into our parish and help the people to know this experience, it would revive our whole parish life and program."

The Rev. Mr. Entwhistle got up and strode to the window.

"My dear," he said gently, "I think sometimes the parish life is too lively as it is. We have now twenty-one and a half organizations."

"What's the half," Isabel asked, diverted from the redemptive fellowship by natural curiosity.

"The Tuesday-Night Choristers. Mrs. Furz

has dropped out because of laryngitis. That leaves three members."

"Samuel," Isabel continued, her curiosity satisfied, "that's the trouble. Our organizations just exist for themselves without any idea as to their real function in the life of the redemptive fellowship. Most of our people do not even know why they go to church."

"My dear Isabel," Samuel remonstrated softly. "You are quite right. Most of them never will know, exactly. If they did they wouldn't need to go."

"Don't be so obscure, Samuel. Don't you realize what this experience could mean to a parish. In terms of a real conversion experience?"

"To be perfectly frank," answered her stolid husband, "I can think of all sorts of perfectly incredible things."

"As things are now," Mrs. Entwhistle said, getting up and beginning to pace the floor with evangelistic fervor. "They just go to church, and give a half hour a week or so to religion, and all the time they have no real sense of being converted, and a part of the redemptive society. If they had this experience there's no limit to what the laymen could do; they could prepare candidates for confirmation, and give marriage instruction, and turn all their organizations into real, vital, converted groups in the life of the parish."

"But my dear," Samuel argued, feeling a little bit worried at the prospect in view, "most laypeople have to earn their living. They aren't supposed to live in church."

"Do you mean you don't want the life of this parish to be intensified, and to have all these poor rejected people accepted, and understand the death-resurrection experience?" Isabel asked in tones of sheer unbelief.

"Sit down my dear," Samuel said, biting a finger nail as he sometimes did when worried. "Of course I want them to feel accepted and to have intense faith. I simply refuse to believe the Holy Spirit understands all this jargon. When you went away to this week-end affair you were a relatively sane and wholesome person. And you come home," Samuel's voice rose involuntarily as he groped for a word, "you come home utterly fantastic. A spiritual zombie."

"Why Samuel, you've lost your temper. That shows you feel rejected and have a deep guilt feeling you haven't faced."

"I probably have," hollered Samuel, striding

about the room. "I feel guilty that I let you go."

"Well," Isabel said sweetly, "I'm sorry you feel this way because I invited the Leader to come into our parish for a week-end in October. We really need this conversion experience."

"Over my dead body," roared the Rev. Samuel Entwistle.

Isabel began to giggle. Mr. Entwistle suddenly noticed that her spirituality had vanished as a morning mist. He thought she looked quite like her old self.

"Oh Samuel," she trilled, "I'm afraid you'll never be accepted. Let's go get some coffee."

"You look quite like your pre-conversion self again," said her husband grinning. "I must say, I prefer you when you're more . . . well . . . er . . . pagan."

"It was really quite interesting," confided Isabel as they made their way to the kitchen, "and I learned a lot. But when they were talking about how unacceptable they were I couldn't help remembering what Thoreau said when a minister asked him if he didn't want to make his peace with God before he died."

"My dear," said Samuel in high good humor. "I haven't read Thoreau since High School. What did he say?"

Mrs. Entwistle opened the coffee cannister with a chuckle.

"He said he wasn't aware that he and God had ever quarreled."

Seek Ye First His Kingdom

By Anson Phelps Stokes, Jr.

Rector of St. Bartholomew's, New York

IF IT is true that man is incurably religious, our problem is not so much to find a religion as to find the right religion. This is not to contrast Christianity with other living religions today. In Africa that is a real issue, where many must decide between Christianity and Islam. Nor is it concerned with some of the other pseudo-religions which fill the vacuum in the hearts of many who have never known real religion. Communism does just this, winning with its blandishments many who have no religion and giving them a false hope, to which they dedicate themselves with a complete devotion which has a religious quality about it. Rather I will consider some of the very good and idealistic things to which we give the de-

votion which should, first of all, be given to God. Too often the good can be the enemy of the best.

There is in our land a recognition of the need of strengthening family life. Newspapers, aghast at the prevalence of juvenile delinquency, sociologists, psychiatrists, and social workers who see the tremendous havoc caused by the lack of stability in our homes, all recognize the need of more stable life. There are many people who give themselves with the utmost dedication to their families. There are tragedies in broken homes, but there is also heroism on the family scene. Even the family, however, cannot be an end in itself. We cannot invoke God only to save the American home. Recently Mr. Buchanan mentioned a man who had devoted his whole life to his wife. She had died, and he had nothing to cling to. We cannot make family life the chief goal. Men and women are not held together by adoring each other but by their common adoration of God. In one of Toplady's poems, a soldier, leaving his wife for military action, concludes by saying,

"I could not love thee, dear, so much,
Loved I not honor more."

God is not to be brought in to save family life. Family life will only be saved as it serves God.

There is a rising concern for our nation today. It is well that we recognize the value of our heritage, the freedoms which are ours and the sacrifices which have been made that we might secure them. This patriotism, stemming partly from anxiety, is beginning to recognize the place of religion. This is an encouraging fact in many ways, yet it gives us cause for concern. Patriotism cannot be made a substitute for real religion. We can only serve our country, as first of all, we serve God and see the place of our nation in his plan. The real patriot loves God before he loves his country, and thereby helps his country to find its true role.

Many people in America have devoted themselves to business with an almost religious zeal. Some Yankee merchants of a generation ago prided themselves on never taking holidays, and we must recognize the virtues of hard work that have made our country great. Nowadays many are concerned that our way of life should be saved and are speaking about the importance of religion in making that possible. This, however, is dangerous. God does not

exist to save business or the free enterprise system. The values of our way of life are only secured when they are made to serve God. Business cannot be an end in itself but must be a divine vocation through which every man makes a contribution to God's Kingdom in accordance with God's law.

We are rightly thankful at the great growth of church membership in our country and the fairly large amount of time and effort devoted to religious activities. Yet do you know people who love the Church more than they love God himself, and who find in the busyness of "church activities" an escape from really facing him and seeking his forgiveness and his guidance for their lives? The Church can only find herself if God is placed before her own welfare.

The Bible is very much concerned with idolatry. What is idolatry? Is it not merely the worship of anything other than God himself? We must live as parents, as citizens, as participants in economic enterprises, and as members of the Church, but we can only serve in these ways if we seek first his Kingdom.

A Protestant's Answer

By Roy M. Houghton

Congregational Minister of New Haven

WE REAFFIRM our faith in God and in man as a child of God; in Jesus Christ as the revelation of what God is and what man may become. That faith carries with it standards of morality summarized in the Ten Commandments and the Sermon on the Mount. Moral law issues from the character of God. Right is right when it conforms to the will of God. The dignity and worth of man, of each individual, consists in his kinship to God. He is endowed by his Creator with certain unalienable rights. We cling to the basic law of the Christian religion inherent in the idea of the Fatherhood of God and the Brotherhood of Man.

We are unalterably opposed to Communism because it denies and repudiates this faith, this morality and these common rights. It is founded on a materialistic atheism, which denies the reality of God, and of man as a child of God. It denies any absolute standards of morality. Lies, deceit, cruelty, oppression, fear, torture, low estimate of the dignity and

worth of man, are basic policies of the Communist state. It is fittingly called a slave state, where the fundamental freedoms of the individual are ruthlessly suppressed.

Our individual freedoms and our free institutions are products of free churches in this new world. Free ministers preaching from free pulpits produced a quality of moral and spiritual life which made this nation free and great. They created free schools, free colleges, a free press, freedom of religion and the Bill of Rights. They were in the vanguard of the western migration, planting seeds of freedom and democracy in the new settlements. The seeds of a free church, free schools, free speech, free government and free enterprise, took deep root in the new soil, bringing forth an abundant harvest of self-respecting, God-fearing, liberty loving, truth-seeking individuals who made this nation the refuge of the oppressed and the hope of the aspiring of all nations.

We should not lose sight of this significant fact: Communism has not conquered, and is not a serious threat, in countries where free Protestant Christians are in the majority. The United States, Great Britain, the Scandinavian countries and the like, have resisted. Countries where Protestant Christians are in the minority—such as Russia, Italy, Poland, France, and others, are the countries where Communism makes conquests. Lovers of liberty should ponder these things. The founding fathers of this nation repudiated all forms of totalitarianism in Church and state. Fascism and Communism are equally destructive of individual freedom and human rights.

We heartily approve the common American custom and tradition of taking an oath of loyalty to our country. We view with deep concern however, any attempt at coercion of one group of citizens by another group. You cannot smoke out Communists by compelling good loyal citizens to swear that they are not disloyal. Neither can you do it by such un-American police methods as having one group in a community spying on their neighbors and reporting those who disagree with them. Such methods lead to terrorism, timidity and the suppression of free speech. No traitors are ever discovered in that way.

These are well-known and tested steps on the road to a totalitarian state. Our freedoms, and the American way, have been tested many times by such un-American groups as

K.K.K., A.P.A., and one hundred Per-Centers, who, not always were the most intelligent or at the least bigoted in the community.

Our best hope for a free world of free men is in unequivocal repudiation of totalitarianism in any form, and eternal vigilance in maintaining the fundamental freedoms of the individual, the school, the Church and the state.

Man or Mouse

By **Corwin C. Roach**

Dean of Bexley Hall

STUART CHASE in his recent book, *Power of Words*, has a chapter on Machines that Think. One of these computing mechanisms is an electronic mouse used by the Bell Laboratory. This mouse-machine seems super-human in the way it can master the intricacies of an ever-changing maze. According to its inventor it can quickly solve "more than a million million mazes, learning each one rapidly, then instantly forgetting it in order to learn the next one." The Bell engineers are not merely playing with a toy mouse. They are experimenting with an instrument which will make it possible to dial directly to every other telephone in the entire country.

The modern computing machine is a miracle of science. It can answer all sorts of questions and perform involved calculations at almost astronomical speed. Stuart Chase estimates that the newest models, such as No. 701 in the I.B.M. building in New York City can work at 100,000 times our human tempo. Yet there is one thing which no machine can do. It can answer questions but it can never ask one. It takes a man to ask a question. Herein lies the difference between man and even the most marvelous mechanical mouse.

What makes the smallest child so interesting, even if at times baffling and perplexing, is this gift of asking questions, hundreds of them. Perhaps Jesus had this characteristic of the child in mind when He told His disciples that they could not enter the Kingdom unless they became as little children. It is with the art of inquiry that all science and art take their rise, all literature and philosophy, supremely religion itself.

This is the clue to the worth and value of the faith we profess and the effectiveness of

the way in which we profess it. Examine the Bible and the Christian religion in the light of the questions it asks and the questions it makes us ask. The Book of Job is one sustained query from start to finish. So are many of the Psalms and the oracles of the prophets. Jesus began His ministry as a boy of twelve asking questions. He died on the Cross with a question on His lips. Again and again he answered men by raising questions. The Bible throughout is written in the interrogative mood and quite rightly.

The man who knows all the answers and has stopped asking questions is no longer a man. He has lost his birthright. He is not even a good machine because one of these modern computers can run rings around him, 100,000 rings at a time according to Chase. The man who has lost the ability to ask questions is not even a mouse by modern electronic standards.

Pointers for Parsons

By **Robert Miller**

Episcopal Clergyman of Campton, N. H.

IT HAS been said that, whatever the parson, in a growing community the church will grow. The converse holds too. In a declining community the church will decline. So it often happens that the mission church in a new town or suburb is full of energy and people are active and interested while in the old town the church is large, beautiful and finished. It was built for larger congregations than can now be gathered and so there are many empty seats. So useful at Easter, they are depressing on ordinary Sundays.

Societies, too, grow old. The Girls of the Girls Friendly are girls no longer. There has to be a new Guild started for the young women. The vestry has age, position and even wealth but not youth. And without youth no church can live.

We need a constant reappraisal of churches and church populations but it is not easy to get it for vested interests are strong. So much affection and sanctity cling to a venerable church that few can see that often it is but a monument.

Monuments remind the living of the dead.

THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

The Anglican Church in New Jersey by Nelson R. Burr, Church Historical Society. \$10.

A person henceforth cannot know the history of the Episcopal Church in the United States without reading this book of 654 pages, plus over 100 pages of documentation.

It originated with Canon Walter H. Stowe, historiographer of the Church, who years ago began collecting materials concerning the history of the Church in his own diocese. But Dr. Stowe is an exceedingly busy man, being the rector of a large parish, Christ Church, New Brunswick, and the president of the Church Historical Society which he, almost singlehanded, has developed into one of the outstanding agencies of the Church.

He therefore persuaded Dr. Nelson R. Burr, Churchman and historian who is on the staff of the Library of Congress, to take over with this tome the happy result; with tome defined as a ponderous volume; and ponderous defined as important, momentous, weighty, thoughtful, deliberative.

The book, concerned primarily with the Church in New Jersey in Colonial times, inevitably reaches beyond state boundaries to England and the founding of the S.P.G. and the establishment of the Church along the eastern seaboard. Readers will be surprised to learn that more than half a century after the landing of the Pilgrims there was no parish in New England, and that the only minister in New York was the British chaplain at the fort, with no minister from there to Maryland. Even as late as 1700, the only congregations with ministers, north of Maryland, were King's Chapel in Boston, Trinity in New York, St. Peter's in Perth Amboy and Christ Church in Philadelphia.

Some take to history from choice; others have it thrust upon them. Having been the rector of one of the historic parishes in New Jersey, Christ Church, Middletown, I am in the latter category. Annually we made ourselves feel important by

having a service at which we boasted that we were founded in 1702, with sufficient evidence to satisfy us that for some years before services had been held regularly in the home of a local resident. Dr. Burr refers to this as "an old tradition." He also gleans fact from legend by stating that Captain Kidd's connection with the parish is "a ridiculous and s'anderous legend"; which is rather too bad since it generally brought newsmen and cameramen to our observances and resulted in nationwide publicity. The legend is that William Leeds, in whose honor the present parish house is named, was a pirate crony of Captain Kidd and supported the parish and willed a large property to the churches in Middletown and Shewsbury through a repentant desire to "get right with God."

Otherwise the noted pirate is not mentioned in the book, so someone will have to straighten me out on my belief that he was not as bad as painted and that he was a pewholder in Trinity Church, New York, which he shared with the sheriff of Manhattan.

Dr. Barr does partly substantiate another story which Middletown ministers used to pep up their sermons at anniversaries—that Governor Morris was shocked over the drinking, carousing, fighting and horse racing that went on of a Sunday. But he says nothing about the Governor having written the Bishop of London about it, with the founding of the S.P.G. the result and the dispatching of a minister, posthaste, to deal with the wickedness. In any case I always used the occasion to point out that things had not greatly changed—that the type of piracy practiced by most members of the congregation differed little morally from that practiced by Captain Kidd, and that more often than not they were in church on a Sunday morning because they had been invited to a cocktail party that was to follow.

How the S.P.G. actually was founded is one of the exciting chapters in this book. The struggle with

Methodism; the role of the Quakers; the battle for the Episcopate; the trials and tribulations during the Revolution—these and many other important historic facts are accurately and interestingly recorded in this book which, as Dr. Stowe says, will stand for a hundred years as the definitive treatment of the subject.

Not the least important part of the book is the 24 historical sketches of colonial parishes, twenty of which still exist, and the 48 biographical sketches of colonial clergymen.

Most of the expenses of research and all of the cost of publication was paid by the diocese of New Jersey, with some aid for the research from Bishop Washburn of Newark. Tribute is paid to Allen B. McGowan, treasurer of the diocese of New Jersey, for his "warm and never-wavering cooperation through the long years of preparation" and the book is fittingly dedicated to Bishop Wallace John Gardner "whose sustained interest and encouragement have made possible the historiography here presented."

May other dioceses follow the good example of New Jersey.

—W. B. Spofford Sr.

Revelation and Religion by Herbert H. Farmer. Harper, \$3.50

The first half of the Gifford lectures for 1950, by the professor of Divinity in Cambridge. Faced with the fact of living non-Christian religions as compelling witnesses to truth, however distorted, Farmer suggests a formula for their acceptance which would not blur the distinctive message of Christianity. He extracts seven elements characteristic of Christianity in its fullness, pp. 78-79, and brings them to bear on the general religious experience of the race.

The jacket says that Dr. Farmer believes that "the essence of Christianity can best be perceived" in Christian worship; his readers may decide for themselves, as his views on worship, which is that "observed in our Reformed Churches," are outlined rather fully, pp. 178 ff. A second volume will complete the series of lectures.

The names in the index which are followed by the greatest number of references are, Kant, Jung, Otto, Schleiermacher and John Oman. A fascinating study which the reader may enjoy without accepting.

—W. S. Schneirla

Hurricane Hazel Performs Queer Stunts

By W. B. Spofford Sr.

★ Cartoonist Ripley, with his Believe It or Not, should have investigated hurricanes.

Hazel hit Tunkhannock, Pa., where The Witness is printed, about six o'clock on the 15th. Nothing to worry about was my attitude but figured I better take a look at Homer, a Hereford calf, that we have grazing in a pasture some distance from home. She had broken loose but I finally rounded her up in a torrent of rain and induced her into a barn where she had never been before.

I then whipped home in a Jeep and took a look at the ten sheep. They were peacefully grazing in the apple orchard, or lying down taking a snooze as though nothing was going on.

A look at the low, fast flying clouds and then I went in to eat my dinner. The power was off so no radio, and no lights for reading, so I figured it was a good time for a long nights sleep. The house trembled with the gusts — from 85 to 100 miles an hour I learned the next day—so my wife said we ought to go into the cellar. That wasn't my idea—if the house was coming down I'd rather be on top of it than under it. So I went to sleep.

I was wakened by a crash. It was a large barn, not mine, across route 6, about 120 feet away. A part of the roof landed in the highway stopping the traffic both ways as people were scrambling to get home. A dozen men, who looked as though they themselves would be blown away in the operation, finally managed to heave the roof up on my lawn.

I went back to bed and to sleep. At six in the morning I went out in the absolute stillness, with a blue sky overhead, to take a look around. The barn across the way was smashed to bits, a total loss. Yet—and here's one for Ripley—there were three fairly large windows without even cracks in the glass. Across my lawn were two pines, about two feet across at the base, beautiful, healthy trees until Hazel decided to do something about them. They are now being cut up for fire wood, with the trunks being made into knotty pine lumber. There are two large weeping willows in the yard, not more than 30 feet apart; one was completely unharmed; the other was stripped off just one side as though it had been done deliberately by a man with a sharp axe. In the orchard of 25 trees, only one was hurt, with the branches of that scattered over a wide area.

I walked down the road a piece to see how a neighbor made out. One end of his barn was completely smashed. I got inside and he was quietly milking his 20 or more cows by hand since there was no power for his milker. "Quite a blow want it?" was his only comment.

I went home for breakfast. "Some trees must have come down in the grove," said my wife, and when I asked why she thought so it was because there was more sunlight in the house.

So I went out again to take a look around. No trees down, but a quarter of a mile away, the other side of the grove, I found my two story barn where I keep the sheep in the winter,

as completely wrecked as the one across the road.

But the sheep were safe in their orchard, and Homer, the Hereford, was sitting quietly in the corner of another barn where I had put her.

And even my wife's two skirts were safe. She had hung them on a clothes line the afternoon of the storm, each fastened with two ordinary clothes pins, and forgot them in the excitement. Two barns within a stones-throw were completely wrecked and another badly damaged. Two giant pines were down, fifty feet from the clothes line. But after the big blow these two skirts were hanging on the line as though nothing had happened. Figure it out.

The print shop? Three big maples, 30 to 50 feet from the plant, were down. But we walked in and started the press—the power was not even off.



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SEMINARIANS WORK IN HOSPITAL

★ Three Episcopalian seminarians joined forces with one Methodist seminarian under the direction of Chaplain Gerald G. Walcutt (Methodist) at the San Antonio state hospital for a summer of clinical pastoral training that was both hot and intensive. The Methodist student was Irving King, Jr. of San Antonio, a senior in the Perkins School of Theology at Southern Methodist University. The three Episcopal students were: Clifford McInnis of St. George's Church, Clarksdale, Miss.; James Carter, of St. Joseph's Church, Durham, N. C.; and Nelson Longnecker, of Christ Church, Houston, Texas. Carter and McInnis studied last year at the Vir-

ginia Seminary; Longnecker at the Seminary of the South-west.

Wearing the "uniform" of white sport shirt, with the insignia: "Chaplain Intern" on the left shoulder, the seminarians sought to withstand the "unusual" Texas heat as they interviewed patients, manned the chaplain's office, worked with the leaders of therapy, recreation, and culture groups, conducted Sunday services, were interviewed by San Antonio newspaper reporters, and were twice entertained by Bishop Everett H. Jones of West Texas.

San Antonio state hospital, like most of the mental institutions where clinical pastoral training is sponsored by the

council for clinical training in cooperation with seminaries throughout the country, is over-crowded, and operates with insufficient funds, staff, facilities. Said Chaplain Walcutt, as he was interviewed by local newspaper reporters concerning the program, "These men have enabled us to give more personal attention to our patients; they have been able to assist our over-worked regular staff; and while doing so, they have made clear to the patients that the Church is present with them in their needs."

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Sat 7:45

PRESIDENT EISENHOWER VISITS TRINITY

★ Two symbols of high academic authority, rare in America, were used in the procession opening the Fall Convocation honoring President Eisenhower at Trinity College, Hartford, October 20.

The President and Albert C. Jacobs, Trinity President, were guarded by the Owen Morgan Mace, a golden ceremonial instrument whose academic use dates of the 17th Century at Oxford and Cambridge. Only six other American colleges maintain the tradition.

Designed to symbolize the educational authority of the college, the mace tells in its inscription the symbolic story of Trinity history.

Dr. Jacobs himself wore the other symbol of historic pageantry linking higher education with the European univer-

sities of the Middle Ages. It is the Keith Funston Collar, symbol of office given by the former Trinity president now heading the New York Stock Exchange. The golden seal of the Trinity president hangs from the collar, which is fashioned of seven silver seals and 20 replicas of the Trinity elms in sterling silver washed in gold.

The colorful procession was headed by the faculty marshal, John Dando, and assistant marshal George E. Nichols III. They carried crooked wands symbolic of their authority to marshal the faculty for academic convocation, and wore gold shoulder braid signifying their authority.

Another key academic officer in the ceremony was Prof. James A. Notopoulos, senior proctor. His duty is that of public orator. In this capacity he read the Latin citation of

President Eisenhower's honorary degree at its presentation midway in the program. Trinity is one of the few colleges which still use Latin in academic ceremonies.

Marching behind the marshals in the procession was the Hartford City Council, the Mayor and city officials, the Governor and state officials, and Connecticut Congressmen. Next in line were robed representatives of the major religious faiths and members of the student senate, alumni officers, faculty, fellows and trustees of the college, all wearing gowns with their individually symbolic academic hoods.

At the end of the procession was the Presidential party, including Dr. Jacobs, wearing the hood of Columbia University, and President Eisenhower, who wore a simple black gown without hood, in readiness to receive the Trinity degree.

A STRONG AND WELL-TRAINED MINISTRY----

is the need affirmed by the Delegates to the
Anglican Congress of 1954.

"Through all the dioceses of our Communion more men are needed for the ministry of the Church . . . It is urgent that in every land there should be a strong and well-trained ministry."

—from the Findings and Affirmations
the Anglican Congress 1954

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CHURCH OF ENGLAND FINANCES

★ Geoffrey Francis Fisher, Archbishop of Canterbury, replied to recent criticism of the Church of England's handling of its financial affairs.

The criticism centered principally on "why the Church so frequently asks for money and why the clergy in general is still badly underpaid although the Church commissioners are known to possess large holdings."

Much of this criticism followed the announcement that the gross income of the Church commissioners (central financial agency of the Anglican Church) last year was 8,500,000 pounds (\$23,600,000), an increase of 500,000 pounds over the previous year and 1,500,000 over 1948-49.

The Archbishop said the increase was due in large part to "the wise rearrangement" of the Church's investments by the commissioners. He stressed that neither the commissioners nor the Church receives any income from the state and that the commissioners' income can be used only for certain specified purposes connected with

"the essential ministry" of the Church.

This stipulation, he said, leaves large sums to be raised by the Church for purposes to which the commissioners "cannot and ought not" to contribute. He estimated that the various parishes each year have to raise a combined sum roughly equal to the amount of the commissioners' income.

More than 7,000,000 pounds was paid out in clerical stipends last year by the commissioners, he said, and in the future this will be augmented by about 850,000 pounds as a result of the recent increase in clergy pensions.

The Archbishop said the income of the commissioners is "fully spent each year, partly in direct annual payments to the clergy and others and partly by moneys appropriated out of the annual income for specific objects."

"But for the increase in income over the last few years, the Church would now be in a parlous state indeed," he added.

EVANGELICALS BACK EPISCOPACY

★ A statement lauding the Church of South India for "giving us a new demonstration of the pastoral value of the episcopacy" was issued by the Fellowship of Evangelical

Churchmen (Anglican) at its annual meeting.

"We strongly urge that the Church of England give full recognition to all bishops, presbyters and deacons of the Church of South India," the statement said. It added that "with the example of South India before us, we call upon our fellow Anglicans to take every opportunity of uniting with members of other Churches in worship including Holy Communion, evangelism and service to the community."

The statement also said that, "by reason of its present disunity, the Church of the Body of Christ cannot effectively demonstrate to the world the gospel of reconciliation" but that the Fellowship believes "the Holy Spirit is leading the Churches into new unity which will be realized in faithfulness to the apostolic witness of the New Testament."

"In a reunited Church," it said, "episcopacy would not only represent the dependence of each local congregation on the universal Church, it would also be one of the links binding the Church of today with the Church of the ages. But the unbroken continuity of the episcopate by descent from the Apostles is historically unproven."

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BACKFIRE

W. B. SPOFFORD SR.
Managing Editor, The Witness

On October 18 I sent the following letter to Clifford Case, candidate for the Senate in New Jersey, addressing him at his headquarters, Robert Treat Hotel, Newark:

My Dear Sir:

I understand, and share, your indignation over the smearing of the name of your sister.

The negative way that you and others have treated the name of Prof. Adelaide Case is equally shocking. For decades before her death she was one of the most highly respected leaders of the Episcopal Church.

You can easily verify this fact by getting in touch with the rector of any Episcopal Church in your state; by communicating with the Presiding Bishop of the Episcopal Church, the Rt. Rev. Henry Knox Sherrill, 281 Fourth Avenue, New York 10, N. Y.; by communicating with the Dean of the Episcopal Theological School, the Very Rev. Charles Taylor, 99 Brattle Street, Cambridge 38, Mass., where she was a professor at the time of her death—the first woman, incidentally, to hold such a position in an Episcopal theological school.

FREDERICK J. WARNECKE
The Bishop of Bethlehem

Few of the many resolutions being offered the Church these days consider the graciousness of the Missionary District of Honolulu in inviting General Convention to meet in Hawaii. Large and strong dioceses normally give long thought and take years to prepare for General Convention. When the Presiding Bishop decided to take a positive stand on racial discrimination and segregation, the Missionary District of Honolulu responded with this invitation that

ought to be accepted by the Church with appreciation and gratitude.

The only criticisms of Hawaii as a meeting place seem to be those of time and expense. Except for those whose physical condition will not permit air travel, time is not in reality a factor. Hawaii is overnight by air from San Francisco. The extra expense of this travel will be balanced by the arrangements already made by Bishop Kennedy whereby delegates will be enabled to stay in the dormitories of the University of Hawaii and Iolani School. This incidentally may encourage much greater fellowship within the Convention. It is also my understanding that since we will be using auditoriums that belong to the Church, the cost to the national Church may well be less than for previous conventions. It might be pertinent to ask those who are so concerned about expense why they did not protest the much larger expense involved in the Anglican Congress. The Anglican Congress probably cost half a million dollars all told. I believe we spent the money wisely. In any case, I heard no protests about it.

But even granting these criticisms, does not the Church have the imagination to realize that the Presiding Bishop has boldly utilized an unusual situation to make possible a kind of convention that we probably never would have had in the ordinary course of events. Ordinarily we would continue to go the round of the cities of America, triennium after triennium. Here we have opportunity to meet in an overseas district. We not only see at first hand a vital

missionary field, but we withdraw a bit from our own continental homeland and have a chance to see the Church at home in new perspective. Further, we go to the crossroads of the Pacific, to the edge of one of the crucial regions of the world today. We face towards Japan and Okinawa, China and Russia. Some have spoken of the lost opportunity to make an impact upon the racial situation in Houston. In Hawaii, we have a chance to make an impact upon the world.

I trust therefore that we will respond to the fine invitation of Bishop Kennedy and of his people with gratitude. I dare to hope that in this convention the Episcopal Church will receive a world vision greater than any it has ever had in the past. I for one intend to go to Honolulu praying for that blessing.

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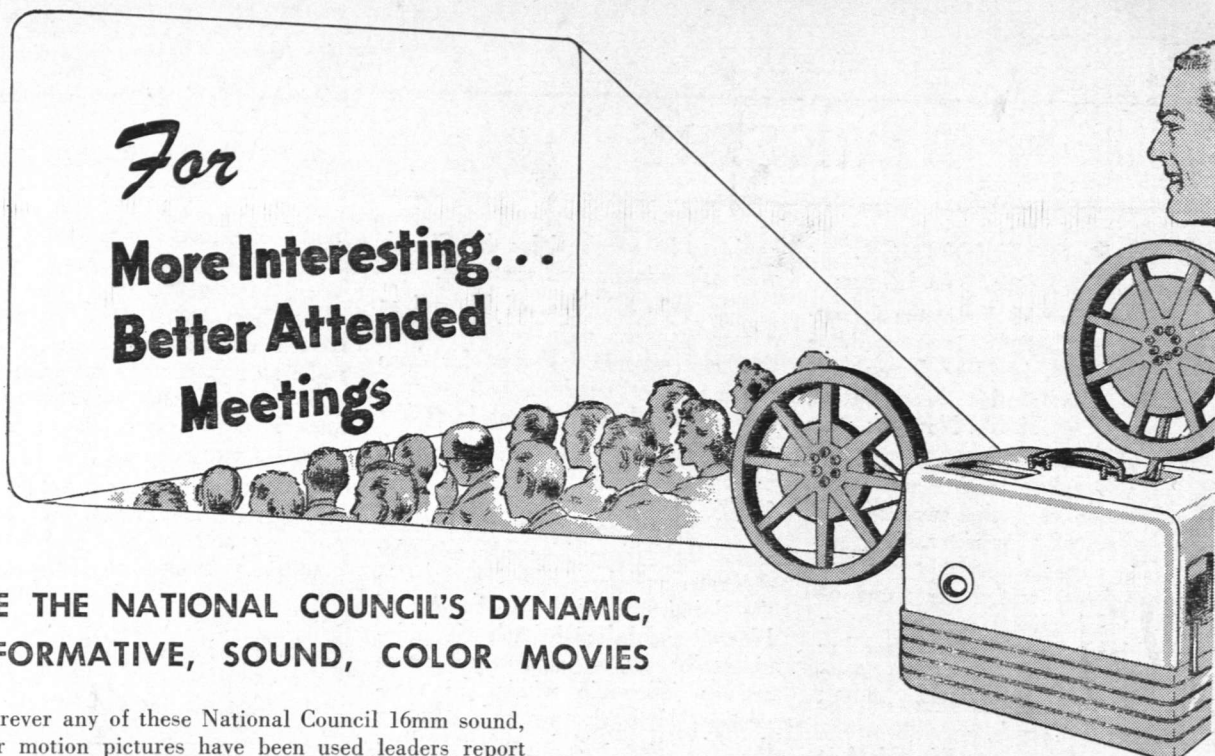
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