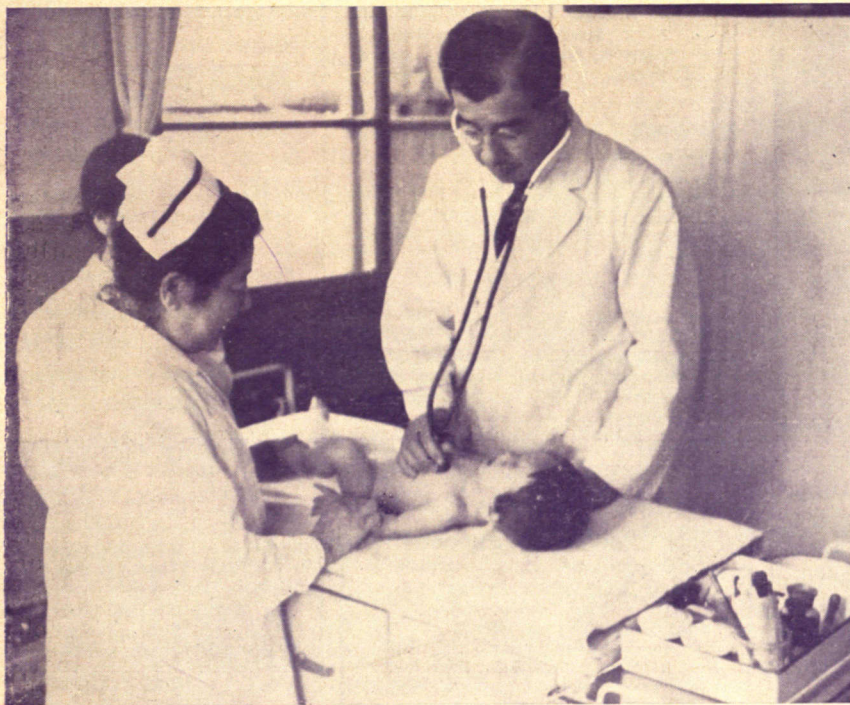


The **WITNESS**

NOVEMBER 4, 1954

10¢



Doctor and nurse are shown above ministering to a child at the Baby Clinic, St. Luke's International Medical Center, Tokyo. This is just one example of the way in which the Church extends the blessing of health through its hospitals and dispensaries overseas.

ARTICLE BY JOHN C. LEFFLER

SERVICES In Leading Churches

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

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

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

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

ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

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

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The Rev. James A. Paul, Rector
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Holy Days: 11 Fri. 7.

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Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail
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The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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Weekday: Thurs. 10. Other services as announced.

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Main & Church Sts., Hartford, Conn.
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Thursdays, 7:30 a.m.

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Holy Days: Holy Communion, 10:30.

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Canon Leslie D. Hallett
Canon Mitchell Haddad
Sun., 8, 9:30, 11: Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 11 a.m., Healing Service 12:05.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

STORY OF THE WEEK

The Church in Delaware Acts To Support Supreme Court

CLERGY REAFFIRM THE CHRISTIAN TEACHING
OF THE BROTHERHOOD OF MAN

By James F. Brackney

★ Delaware in recent weeks has had the eyes of the nation upon it due to racial tension created originally by integration in one of the schools in Milford. Although most certainly the incidents in Milford received wide coverage in the press nationally, and even perhaps internationally, it would be well to review briefly the events leading up to this unfortunate episode. The sensational items always attract attention neglecting to mention those things which are good and because they are good, by comparison they should merit equal attention.

The unrest, tension, etc., received extensive coverage, but, unfortunately, little, if any mention was made to the effect that for the first time this year many of the schools of Delaware actually were operating under an integrated system and to date there have been no apparent disturbances. Integration in the schools, in its present scope, is new to all Delawareans but the fact it is working in many of the schools has been neglected. It will continue to operate smoothly and effectively as long as both

sides, whites and Negroes, continue to practice tolerance, understanding and sympathy. Intolerance on either or both sides would destroy much of the advances already made.

Milford is located in the southernmost county of the state which is Sussex. The two other counties, north to south, are New Castle and Kent. Although most certainly not condoning defiance of law and order or violations of the rights of any persons, regardless of race or creed, in order to have a more sympathetic understanding of the greater difficulties facing the people of Sussex County, it should be pointed out that they have adhered more rigidly to customs and social practices of the past than have the northern parts of the state. They have not experienced the more gradual and orderly lifting of racial barriers of the northern section of Delaware. Even there, the changes have not been unduly prolonged in some fields, as rapid advances, even though on a gradual basis, have been made. There still is much to be done, but the future looks bright. It is more

difficult, therefore, for the people of Sussex to accept a radical and instantaneous change in their social patterns and behavior.

Following the historic decision by the Supreme Court in regard to segregation in schools, Delaware, which was one of the border states involved in the case, reacted promptly without waiting for additional rulings from the high court. State authorities accept the decision without delay and said that integration would begin with the opening of the new semester in September. Recognizing many factors involved in such a step, the state officials also ruled that any school wishing immediate integration should submit their proposals to the state for final approval. Where this has been done, the plan has gone into effect smoothly. Unfortunately, the Milford school board neglected to inform either the state board of education or the community of its plans. The decision was an accomplished fact when the schools opened for the new term. Unrest began to develop among some students and parents and a boycott developed. Finally the school on Lakeview Avenue was closed and after considerable discussion which apparently settled nothing, first one member of the board resigned followed by the other members.

Under the direction of state officials, the school was ordered

reopened and Negro students were escorted to school under police guard. Into this picture of unrest and tension entered a man by the name of Bryant Bowles, of Washington, D. C., who is president of the NAAWP (National Association for the Advancement of White People). Taking advantage of a situation involving human emotions, he agitated the situation and called upon the people of Milford to boycott the schools and force a return to segregation. He urged sympathy "strikes" in other Sussex schools and eventually several schools joined the boycott and attendance dropped sharply. Many of the schools joining the "strike" were not even involved in the dispute as no integration existed in those schools.

Since then, Delaware's attorney general, H. Albert Young, ordered that the charter of this group, incorporated in Delaware, be revoked, and at the direction of the governor, J. Caleb Boggs, Bowles was arrested twice on October 10 upon appearing in Delaware and was released on bail pending later hearings on charges of inciting to riot and stirring up racial hatred. Prior to these latter two steps, a new board for the Milford school removed the names of the Negroes from the rolls and the school reopened with about normal attendance. Meantime, the Negroes involved were ordered to return to all-Negro schools which necessitated their traveling approximately twenty miles to school.

Bishops Speak

Prior to the moves directed against Bowles by the attorney general and the governor, the voice of the Episcopal Church in Delaware rose clearly and unhesitatingly above the hysterical cries of those favoring segregation. Preaching in Dags-

boro, in the heart of the area of dispute, Bishop J. Brooke Mosley, Coadjutor, declared that he believes "Men of sound mind and sound hearts" will lead southern Delaware out of its racial difficulties and "back to being a good example for other states." Bishop Mosley preached in Prince George's Chapel in a town where a school was closed in the secondary boycott. He took his theme from Jesus weeping over Jerusalem. Bishop Mosley said, "I think God shares the perplexities of the good people of Delaware these days and that he weeps for us all in this moment of our history. But Jesus, after weeping over the sins of Jerusalem, 'got up and went into the city, and faced his enemies—and there he took his stand before them—weeping no more now, but bringing before them the challenge of his righteousness. He did not yield to any pressures. He did not hate nor hurt them. But he did continually press his claims upon them until they could be rid of him only by killing him. Similarly, we must be certain to take our stand on these issues of righteousness and justice. It is to this that we are called.'"

God also weeps, Bishop Mosley stated, "for those who have come to our good state to take advantage of our plight. Poor misguided souls! Preaching hate—in the name of God of love. Teaching lawlessness in the name of the United States of America! Surely these people are so far removed from a reasonable understanding of either God's laws or America's traditions as to awaken in us a deep sympathy for them in their sickness. In their blind and unreasoning way they are, I believe, sincere in the things they profess to believe. But this makes

them an even greater threat to our American liberties."

Immediately following the Supreme Court ruling, Bishop Mosley preached in St. Anne's Church, Middletown, praising the decision.

Clergy Act

The bishop of Delaware, Arthur R. McKinstry, has also long been an opponent of racial discrimination and has spoken his views emphatically.

During the recent Milford events, through the media of the press and the pulpit, clergy of the Episcopal Church in Delaware raised their voices in protest and indignation. Unanimously, the clergy of Sussex County, meeting in Prince George's Chapel, Dagsboro, endorsed and released a statement declaring, "If God is not the God of the Negro, neither is he the God of the white. If he is not the God of all, he is not the God of any."

The clergy of the diocese, assembled at the duPont Memorial House in Rehobeth Beach, in a session of their annual fall conference, speaking in the name of the bishops, priests and deacons of the diocese, unanimously approved a pastoral letter which was read on October 10 in all churches of the diocese reaffirming the beliefs and position of the Church in the matter which was in the center of the unfortunate dispute. They supported the early integration of all schools in keeping with the directive of the Supreme Court; upholding those communities and individuals having the courage to begin early the process of integration; and urged sympathetic understanding for those communities where the problems of readjustment are more complicated. They reaffirmed the brotherhood of all men under God and adherence, as directed in Holy Scripture, to submit-

sion and loyalty to the civil law and constituted authority. They held that violators of law must be brought under the discipline of the state, and that all members of this Church stand under the judgement of God and the discipline of the Church.

The letter concluded by calling all people of the Church to fervent prayer for themselves and for all residents of

the state. They counseled against hysterical fear, believing that the total history of our country shows that successful solutions have been and can be found. They called for revised attitudes which will conform to the recent interpretation of the law of our highest civil court, and for loyalty to the Christian principle of the brotherhood of all men under God.

Churches in the U.S.S.R. and other lands" and that the latter be invited to "consider ways in which they might communicate the statement to the governments of their countries."

Nolde said Bishop Dibelius and Visser 't Hooft reported that Archbishop Boris expressed his gratitude for the visit and promised to transmit the documents to Patriarch Alexei.

Russian Prelate Receives World Council Appeal

★ An appeal by the World Council of Churches to government and Church leaders of all nations to help relieve present world tensions has been given to Russian Orthodox Archbishop Boris in Berlin for transmission to Patriarch Alexei of Moscow, head of the Russian Church.

This was reported by O. Frederick Nolde of the commission of the Churches on international affairs. He said the appeal was handed to the Russian prelate by Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany and W. A. Visser 't Hooft, general secretary of the World Council.

The appeal was made in a resolution adopted by the World Council at its Assembly in Evanston, in August following the report of its section on international affairs.

It called upon statesmen and leaders of public opinion and the press to refrain from words and actions designed to inflame enmity and hatred.

"We appeal to the representatives of the Churches in those countries between which

tension exists," it also said, "to visit one another so they may gain a better understanding of one another and of the countries in which they live and thus strengthen the bonds of fellowship and promote the reconciliation of the nations.

"We appeal to the Churches to bid their members recognize their political responsibilities and also to ask Christian technicians and administrators to find a vocation in the service of U.N. agencies engaged in meeting the needs of economically and technically underdeveloped countries.

"We appeal to all members of all Churches to unite in a common ministry of reconciliation in proclaiming Christ as the hope of the world in intercession for one another and in mutual service. And, finally, we call upon all Christians everywhere to join in prayer to Almighty God that he will guide the governments and the peoples in the ways of justice and peace."

In a separate resolution the Assembly had directed that this appeal be forwarded to Churches not related to the World Council "including the

URGES CHURCH ACT ON DELINQUENCY

★ Mobilization of American Churches of all faiths to fight juvenile delinquency, crime and divorce was urged by Circuit Judge Julius H. Miner at a meeting of Chicago ministers.

The Church is "the greatest insurance against juvenile delinquency that we have," he said.

"A spiritual resurgence is our greatest hope, I plead with you to summon a council of Churches of all faiths in this perilous hour when our concepts of freedom and of God are being savagely challenged."

Judge Miner said millions of criminals are "victims of spiritual starvation," pointing out that 85 per cent of the defendants who appear before him are not churchgoers.

"Irreligion has obviously become the major contributing factor to our national juvenile crisis," he said. "We are permitting mass youth destruction. We place too much emphasis on material and too little on spiritual values."

"Broken homes are the cesspool of juvenile crime," the jurist continued. "More than 360,000 youngsters are orphaned annually by our obsolete and brutal divorce laws, which have not been changed materially in the last hundred years."

Judge Miner told the clergymen he spent many months documenting facts for the address.

Of 80,722 crimes in Illinois, "young toughs" committed 36 per cent of the murders, 67 per cent of the robberies, and 69.5 per cent of the burglaries, he reported, adding that the youthful criminals come from "morally demolished" homes.

"Many nations have recovered from economic depressions, but none has survived moral disintegration," he said.

He called for "dynamic action" on the part of churches, declaring that "it will require more than engraved invitations to bring the absent parents and children to the churches."

Judge Miner said church attendance is the "last glimmering hope of America to be reconverted into a God-fearing, law-abiding homeland," predicting that more than a million children 10 to 17 years old will get into trouble with the police in 1954.

The judge also urged churches to develop and to expand community center programs, and to make music, crafts and educational opportunities available.

He also suggested more clubs, camps, athletics and cultural activities; classes for married couples on how to rear children; teaching of morality in the schools; and setting of better examples for youngsters in home, social and business life.

"An ounce of religious direction is worth a pound of penal correction," he said. "Religion promotes that sense of moral obligation, the lack of which causes our high rate of delinquency."

BISHOP OGILBY GIVES TALKS

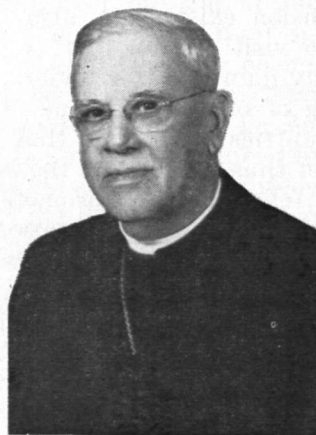
★ Bishop Lyman Ogilby, suffragan of the Philippines, has

been speaking at missionary rallies and services in Connecticut and Massachusetts.

He opened the week of October 24 at Christ Church, Cambridge, and the following evening spoke at the Episcopal Club dinner. His visit in Massachusetts closed with addresses at St. Paul's Cathedral last Sunday morning and at St. John's, Roxbury, in the evening. He filled a large number of engagements at other centers during the week.

BISHOP GARDNER DIES SUDDENLY

★ Bishop Wallace John Gardner of New Jersey, died in Trenton, on October 22. He



BISHOP GARDNER

had undergone surgery treatment two weeks ago after two years illness.

Bishop Gardner, 71, was elected Coadjutor of New Jersey in 1936 and became diocesan in 1937 after the retirement of the late Bishop Paul Matthews. A native of Buffalo, N. Y., he had been educated at St. Stephen's (Bard) College, Annandale, N. Y., and at General Seminary.

His first charge was the chaplaincy of the Hospital of St. Giles the Cripple and of the Cathedral Schools of St. Paul and St. Mary, both in Garden City, L. I. He later became rector of St. Paul's,

Brooklyn, largest parish in the diocese, and vicar of the Chapel of the Intercession, New York.

WOMEN TO PLEDGE FOR PEACE

★ Some 10,000,000 women in cities and towns over the country are expected to pledge themselves to the cause of world peace at special observances Nov. 5 marking the 11th annual World Community Day. The day is sponsored by United Church Women, lay women's organization of the National Council of Churches.

In a special message calling upon churchwomen to participate in the observance on a wider scale than ever before, Mrs. H. H. Kodani of Pacific Palisades, Calif., chairman of the 1954 program, said the theme this year will be "Let the Children Come to Me." With this in mind, she added, efforts will be concentrated upon collecting clothing for children one to six years of age in distressed areas all over the world.

The churchwomen also will contribute gifts of household supplies, blankets, clothing and cash to be sent as "Parcels for Peace" to the homeless and destitute in Palestine, Germany, Greece, Hong Kong, Korea, Italy and France.

The financial offerings will be used to underwrite the cost of the organization's Peace Program and other projects, such as Church World Service, to which it contributes. Last year the appeal netted nearly \$100,000.

MRS. A. A. JAYNES MADE SECRETARY

★ Mrs. Almon A. Jaynes of New Hartford, N. Y., has been appointed consultant in education for the diocese of Central New York. For the past five years she has directed education at Zion Church, Rome, N. Y.

EDITORIALS

The Family Skeleton

THE British papers this summer were full of a dispute between the Coventry civic authorities and the government over civil defense plans: the city decided that the government's arrangements were so inadequate as to be useless, and to make her point clear declined to cooperate at all with them.

Many Englishmen apparently have short memories: although fireweed still blooms blood-red in the gutted shells of London's city churches and in the vacant lots that have opened up around St. Paul's; while the Cathedral staff have not forgotten how Wren's incredible barrage-balloon dome was only saved by their own nightly shifts climbing around it.

Like us, the British would prefer to believe that by taking reasonable sensible precautions everything can be held together: as they have been living on the same site since the time Imperial legions built their Mithraeum where today the Lord Mayor lives, so they will continue forever or something very like forever. It is healthy for them to be reminded by the Coventry City Council that the fires of today's warfare cannot all be put out in a sandbucket.

It is much easier for Americans to forget these things than the British, as it is both much more important for us to be reminded and also much more difficult. Probably Damocles managed to push out of his conscious mind the peculiar place-setting he enjoyed and ate rather better meals than usual, although his digestion began to suffer towards the end. But the worst way to treat our justified fears is to try and forget them. Any parish priest can tell you that it is the upright upper-class Puritans who never allude to the existence of their family skeleton that are in the end most surely destroyed by it: whereas if the skeleton is brought out, dusted, and set on the supper-

table every three weeks in a colossal family row, although nothing seems to be settled, it is just possible to live with it.

The United States of America, in spite of the nineteenth-century immigration, is still a Puritan family; and her skeleton is the nuclear and thermonuclear bomb. And we are all little Spartan boys going about our business with a glassy smile, and all the time the fox is gnawing at our vitals. You can feel that gnawing in all the plushy New Yorkers who have just decided that they wanted all along to be gentlemen farmers in Vermont: in the "to-hell-with-it-all" attitude of the poor who are stuck in the metropolitan area, how they let their apartments and their children run just a little wilder than before; and (if you pay attention) under your own shirt.

And there is a reward for trying to ignore the wrong you are most responsible for and ought to be most concerned with: which comes by what the Jews called "the Wrath of God," the Greeks "Nemesis," and Dr. Freud "the impulse of self-destruction." There is a dreadful irony solidly rooted in the sin of Adam: we can only persuade ourselves that our sin does not exist by putting ourselves in the place where its consequences would be, and daring them to come out and catch us; and in the end they always do.

Diplomatic small-talk aside, how could we really make it any more difficult for Russia to relax and trust us? What could be a greater threat fundamentally to the Soviet system than our pouring of capital, scientists, goodwill, coke machines, and democracy into the nations that feel the rustlings of the Curtain? And we really pour those things almost without strings attached: that is how Nemesis makes it impossible for us to see our self-interest sturdily working in the service of our self-destruction.

Only the most colossal repentance, a national shame and turning of our energies in a now

wholly unthought-of-direction, would really alter the situation. Anyone with any influence over the public is most solemnly bound to preach that repentance: he is also bound in his private life to take account of the probability that the repentance will not happen, to

disassociate himself as far as possible from the sins of his country, and to "cultivate his own garden"—to create around himself in this wilderness of frantic evasion of ourselves, as large an area of sanity as he may. For which he will need to pray, as best he can.

THE BUSINESS OF LIVING

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

A HIGH-SPIRITED young English woman, with a certain sense of the dramatic, was reported to have exclaimed to Thomas Carlisle: "I accept the universe." To which Carlisle remarked: "Egad, she'd better."

In that pungent little anecdote is contained a world of truth about this business of making the best of circumstance. Call it fate, or luck, or the will of God, or whatever else one wants to call it—the fact of circumstance is one of the most universal facts of human experience. In other words, there is in life an uncertain, unpredictable, and uncontrollable element which sometimes thrills and more often baffles all of us. Under this category come accidents, illnesses, upheavals of nature, which the insurance companies call acts of God—and under it also come all those lesser things and combinations of lesser things which so thoroughly dominate these little lives of ours.

Looked at in one way, no one of us is free. Whether we be the victims or the darlings of circumstance makes little difference. There isn't anyone who, looking back on the past, cannot see the strange and devious twistings by which he has come to the present hour. A right turn here, or a left turn there, changing and redirecting our lives, are more often determined by factors outside ourselves than by the free choice of our own. What we are is the result of heredity and environment; the effect upon us of parents and teachers; riches or poverty; disease or good health; the friendships formed and the enemies we make. These are the things that shape our lives and determine our fortune both good and bad. Yes, there is an uncomfortable amount of evidence to disprove man's much vaunted freedom and to

make him out to be a pawn of fate, a victim of "the bludgeonings of chance."

Rebirth of Fatalism

THE outstanding characteristic of recent trends in man's thought is the rebirth of such a fatalism; partly as the result of the popularization of psychology, and partly as the result of chaotic world-forces which seem so relentless, and uncontrollable. This fatalism manifests itself in many ways. It has increased that fine, courageous acceptance of ill-fortune which the ancient stoics so admirably exemplified. But it has also caused the modern to attempt to force the hand of destiny. There is something quite significant in the current rush to seers and fortune-tellers on the part of sophisticated and intelligent people who have no use for the credulities of religious faith, but who cannot buy a bond or close a business deal, or fall in love without consulting some crystal gazer or having their destiny read in the palm of their hands or in the stars.

Nor is that all fatalism is doing for us. Fatalism always results in one of two things, a fine courage or a reckless abandon. It's always a choice of "grin and bear it" or "eat, drink, and be merry for tomorrow we die" for one who believes he is in the grip of forces beyond his control. That is the reason why men are drinking and gambling and debauching their bodies and souls in these uncertain and insecure times. They haven't either the courage or the will to face up to life, and so, saying: "what's the use," plunge into the quickest and easiest way out.

The necessity of dealing with circumstance is not new—it is as old as life. Nor are the results of fatalism which I have outlined new either. The age into which Jesus came was

very much like our own. It was confused, uncertain and chaotic. Titanic forces seemed to be pushing men and nations relentlessly onward, and men were making the choice between "grin and bear it" and "eat and be merry."

Into such a world, Jesus and his followers injected a new note; giving men a third choice and guaranteeing victory to those who chose it. Let us see what that is.

In the first place Jesus took an attitude toward circumstance which was decidedly original. He frankly recognized the over-looked fact that nature in many of her aspects is definitely neutral. Instinctively we like to believe that the cards are stacked in our favor, particularly if we are trying to be decent. According to our standards of justice it seems as though the good ought to prosper, and the bad fail, and when that doesn't happen we are tempted like Job to shake our fist at high heaven and deny both the goodness and justice of God.

Jesus had more reason than anyone who ever lived to take such an attitude. Enough of rejection, failure, and frustration happened to him to turn him utterly away from God. But they didn't. Instead, he saw in this very seeming neutrality of nature—in the impartiality of sun and rain, as well as fire and flood—the fundamental assurance of the love and the wisdom of God. There are no spoiled and favored children in God's great family, and undergirding the world and making life possible upon it is law, with a stern face and a heart of love.

This then was the basis of all Jesus' thought about what man calls fate. There are things beyond our control, inhibiting our freedom, and determining the destiny of our lives. No doubt about that. But that is not all.

The Innocent Suffer

FOR Jesus takes us the next step and that is to point out the equally overlooked fact that not all of what we call circumstance is circumstance. A whole lot of the so-called bad luck we have is not luck at all, but the inevitable consequence of man's stupidity and sin. It may not always be our own stupidity or sin either. Thousands of the victims of the mounting number of motor accidents are maimed and killed not as a result of their own blunders, but the blunders of others, not by an act of God but by an act of man. Written large over the record of history is the awful fact that the

innocent suffer as well as the guilty. We can't be stupid alone, or sin alone, or suffer the consequences alone. That is why there always lies across the world the dark shadow of the Cross, upon which hangs the very dying form of perfect man sent there by imperfect men. The Cross is there—it's here and everywhere, because it's a part of life.

Now, why is it that that awful fact doesn't make a man shake his fist at heaven the way Job did, and defy God to do his worst? It's because Jesus made the awful fact of the Cross, of the inevitability of suffering and tragedy in man's destiny, the very gateway to the only free and joyous life the world has ever known. He did more than make the best of circumstance, he made circumstance—hard and bitter circumstance—make the best for him and all mankind. He discovered in a marked degree what many another has discovered, that defeat may be the prelude to victory, that sorrow sometimes leads to a joy that is above all pain, that death itself may be the gateway to richer, fuller life.

Oh, there's no magic in it all. It makes bitter cynics and whining, cringing cowards out of some people. But circumstance can never do that to one who has caught Jesus' faith that behind and beyond the stern face of nature is the love of the Father. Involved in the consequences of man's stupidity and sin is the Father God. Don't ask me why or how. I don't know the ultimate answer, nor does anyone else. I only know that all things work together for good to those that love God. All things. Sickness and pain, accident and calamity, deprivation and misfortune, yes, even death itself. All things work together for good—because behind and above all things, all fate, all evil, all calamity and tragedy stands God. He is the one supreme fact.

Implications of Faith

THE implications of such a faith are of vital importance to our age and to you and me. What a different light it throws upon the world's confusion. We are not puppets waiting for some arbitrary diety behind the scenes to pull this string or that. We are not slaves tied to the circumstance of heredity and environment and ever more doomed to answer their beck and call. We are sons of God—and as such we are free to do something about these so-called uncontrollable factors of life.

Frankly, I'm sick and tired of our aimless

alibis and amateur psychologizing. Of what earthly use is it to discover that one's father has made some bad mistakes as a parent; if the net result is to make you loathe him and excuse yourself. What ultimately matters is not how much money a man loses, or how long he's sick, or whether an earthquake or fire or flood destroys his property. What ultimately matters is what that man does in spite of all these things, and what he learns because of these things. And the thing that matters most is whether or not he goes through these experiences with Jesus' God at his side.

One of the most popular professors in the psychology department of the University of Chicago some years ago was a beautiful young woman in her early thirties. She was much in demand among students and faculty for the parties which are such an important part of life on a college campus. In fact, wherever you saw a group of men at a dance, you would find her in the center of that group.

There was only one unusual thing about her and that was the fact that her feet had never touched a dance floor. They had never walked a step, for in infancy she was hopelessly paralyzed by a rare malady called Pott's disease. She went from her home to the campus in a motorized wheel chair, threading her way through Chicago's notoriously heavy traffic. She did not know that on stormy winter evenings her mother's chauffeur followed her at a discreet distance. She only knew that her mother would be standing in the window to wave to her as she entered in the drive.

Yet, that mother was the key to her amazing victory over circumstance. During those years when her eldest child lay strapped to a board, she met and conquered that natural maternal desire to surround this helpless one with overwhelming solicitude. She made up her mind then and there to develop within her child the resourcefulness and independence which alone could compensate for her infirmity. Her friends thought she was hard hearted and unnatural, and there were many times when her resolve nearly broke down. But she kept it. She found useful things for her daughter to do. When she reached school age she wheeled her to public school, and it was not long before she could manage her own comings and goings. She would not allow other children or grownups to treat her differently and she frowned upon anyone who ever said: "Why, you poor little girl, it is just too, too bad."

Don't suppose for one moment that this was easy for that mother. Heaven only knows how many times her arms ached to do just one little extra thing to help, or how often she wet her pillow with a mother's tears.

It isn't unreasonable, is it, to suppose that God feels that way sometimes, as he watches us struggling with circumstance? How often he too must be tempted to run to our rescue, to spoil and pamper and protect us. Perhaps he too sends some guardian angel to follow us as we thread our way homeward through the dark and the storm, even though we're sure we're all alone. But more than that he will not do, lest we fail to triumph over all adversity.

Angels Must Be Gossips

By Corwin C. Roach

Dean of Bexley Hall

I REALIZE that the Authorized Version in Philippians 3:20 is misleadingly archaic when it renders "our conversation is in heaven." The more recent versions give us "citizenship" or "commonwealth." Moffatt has "colony." Yet there is point in the old rendering after all. Our conversation is the barometer of our human relations; it is the witness to our character and conduct. No wonder that the word which first meant living together finally got the meaning of mere talk.

But this is the challenge. We were meant to be living on a supernatural, heavenly plane, but exactly what is the level of our conversation? If the kind of talk which is current even among so-called Christians is really "in heaven," then surely the angels in the celestial realms must be gossips. For our conversation rarely rises above the level of tittle-tattle. Indeed the very word gossip is a corruption of the term of God-parent, the God-sib. The foolish speaking of Christians so often belied their heavenly citizenship that the God-sib soon became gossip. Most of our conversations have been made anywhere else but in heaven.

Yet if we will, we can turn our title around. Gossips can become angels. God's sponsors can live up to their responsibility and witness to the Christian evangel; they can become messengers of good news instead of retailing bad. The first step in becoming a colony of heaven is to make our conversation a little more celestial.

AN INVITATION TO BAPTISTS

By Robert S. Trenbath

Rector of St. Alban's Church, Washington

THERE has been such an emphasis of late on Protestant Churches cooperating together that it has caused many for the first time to examine their own convictions about their religion. In the light of this present movement it is well for us to realize the agreements and differences that Baptists and Episcopalians have.

Agreements

1. We both emphasize the importance of Holy Scriptures. "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation," says our Articles of Religion.

In our Church's interpretation of the Scripture's, however, we agree more with the liberal Baptists in a non-Fundamentalist approach to them.

2. We both understand the importance of justification by faith, that it is not what a man does that earns him salvation but only the mercy and grace of God through Christ, who accepts him even as he is, a sinner.

3. We both value the importance and dignity of each individual soul.

4. We both generally agree in the principle of the separation of Church and state. It is true that in England the Anglican Church is the established Church, but many Episcopalians believe this to be wrong and unhealthy for Church and state.

5. We both dislike centralization of authority. While we have bishops, they have very little authority over clergy or the diocese and are elected to this office, and can be directed, by a highly representative body known as the diocesan convention. The same is true of the parish priest, that he is elected by the representatives of the congregation known as the vestry and his authority is that which is primarily built on his ability to lead his people.

Disagreements

1. While Baptists do not adhere to any specific creed, Episcopalians have put their belief about God and his relationship to the world in a short statement called a creed, all of whose

statements are based upon Scripture. We believe creeds are necessary to define briefly our faith and as a test of membership. Because of these creeds we may not have grown rapidly but neither have we had any great split-offs because of disagreements amongst ourselves.

2. Our Church governments differ in theory. Each local Baptist congregation is autonomous in all matters. Each Episcopal congregation or parish is too in most matters, but to be affiliated with a diocesan convention (which is the grouping of a number of parishes usually along the geographical lines of a moderate sized state) a parish has to agree to conform to the doctrine and the discipline and the worship as defined by the National Church in its constitution and canons and by the diocesan canon law. This means that every local Episcopal parish is united on basic doctrine, discipline and worship although there may be differences in emphasis.

3. Episcopalians believe in the three-fold order of ministry (bishops, priests and deacons) because we think it is suggested in the New Testament and by the year 150 A. D. it was the general order of the early Church, remaining so almost unchallenged by any significant group until the Middle Ages. This ministry, therefore, goes back in unbroken line to the early Church and gives us a feeling of historical continuity with what has come before.

4. Only services set forth in the Episcopal Book of Common Prayer or as authorized by a bishop can be used by our clergy or lay readers. We are a liturgical Church, i.e. we believe in formal services. Such have the danger of becoming simply form with no content, but within broad limits there is much opportunity for freedom. Our services guarantee the congregation the opportunity of participating quite fully in the worship service through common prayers, psalms, canticles and hymns. We believe our services are the finest vehicles of worship that the ages have brought together. This is, of course, quite different from the Baptist "right to worship in your own way" from church to church.

5. We are a sacramental Church. We believe that God can and does use material things

as vehicles to mediate his grace, even as the Word was made flesh and thus became more fully known to mankind. We therefore believe in baptismal regeneration, that baptism is more than "an ordinance bearing witness to an experience of spiritual regeneration." It is an "outward and visible sign of an inward and spiritual grace." God gives his grace through this service. Therefore we believe he can give it to infants whose parents and godparents speak for the child as they speak for him in many other areas of his life until he can confirm in his own name that which was spoken for him in younger years. Episcopalians can agree that baptism by immersion is perfectly correct, but think that the symbolism and not the amount of water is the important thing and therefore so-called "pouring on" or "sprinkling" of water is theologically all right.

We believe God operates through the Holy Communion service which is more than just a symbol. Episcopalians come regularly to Holy Communion because they believe God in Christ is really present in this service and brings us again and again himself, spiritual Body and Blood, which we need to appropriate to live the kind of life implied by our justification by faith.

We express this sacramental principle in all kinds of ways, through church architecture, stained glass windows, processions, and even the way we stand to praise God, kneel to pray, and sit to listen to his Word—in our services.

These are some of the basic agreements and differences. If you would know more fully you are cordially invited to go to your nearest Episcopal Church.

An Invitation to Roman Catholics by Robert Trenbath is available as a leaflet at \$4 a hundred. The Witness, Tunkhannock, Pa.

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Christian Confidence

By Anson Phelps Stokes, Jr.

Rector of St. Bartholomew's, New York

ONE of the crying needs of men is confidence. Everywhere people are trying to build it up. Courses are offered to give men confidence in themselves. Our statesmen labor over treaties and plans for defense, to give confidence to an anxious world. No doubt one of the reasons men turn to God is to find in him

a source of confidence. What is the Christian confidence?

A Christian confidence is not a faith that God will get us out of our troubles without our own best efforts. We are not called upon to follow the example of a devoted churchwoman of my acquaintance who, in the midst of a traffic jam, told a friend, "When I am in a fix like this, I close my eyes and say, 'Go forward, Christian soldier,' and step on the gas." Yet I fear that men look to God for just that kind of confidence, hoping to find in him a substitute for human effort and the best use of our minds. Faith in God helps us to be healthy, but when we are sick, God wants us to use medicines and other means that he has placed at our disposal. And in the international sphere, though God does not wish us to be in a panic, he desires our statesmen to use every effort for patient and wise action.

On the other hand, Christian confidence is not merely an emphasis on our own efforts alone. Indeed the Bible is forever shattering the confidence of men who trust only in themselves and in their material resources. Remember the story of the rich man who built ever larger barns that the increase of his fields might be stored for his old age. God said to him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided?" The story is followed by another in which Jesus speaks of concern about our earthly life. Nowhere, I believe, does Jesus condemn proper human efforts for security. He does, however, everywhere condemn our placing our whole trust in those efforts, even as the prophets of old condemned Israel and Judah when in days of plenty they felt themselves invulnerable.

Nor, surprisingly enough, is Christian security a matter of trusting in the success of our own moral efforts. Remember the story of the two men who went up into the Temple to pray. The Pharisee had exerted himself in religious matters more earnestly than most of us have ever done, yet he was not justified in God's sight, as was the publican who trusted in none of his achievements but recognized his sin and called on God for help.

Many people think of religion as a sort of bargain with God, by which our good deeds store up for us credit in the world to come and we expect God to reward us. The whole burden of the Christian gospel condemns that trust in our own self-righteousness.

What, then, is the Christian confidence, if it is not trusting in a God who gets us out of trouble or in the effectiveness of our material or moral resources? The Christian trust is in God alone. It is in the God who saves us and who, at the end of time, will conquer, and whom we serve with the utmost of our human effort out of gratitude for all that he has done for us.

Jesus was fond of using the simile of a child and a wise and good father. Surely such a child cannot trust in his own efforts alone. If he did so, he would soon get into trouble. His loving parent saves him from mistakes which might be disastrous. Yet because the father loves him long before the child earned his love, the child in gratitude seeks to do all he can for himself and to exert his utmost efforts. Moreover, if the father is wise as well as loving, he will not protect the child from every adversity or necessarily grant his every wish. The child trusts the father implicitly because the father cares for him; and because of the father's love, the child does his very best. His reward may not be to secure that which he wants, but to enjoy the father's love. So it is with religion. It is its own reward. Our confidence is in God (even though he may not give that which we ourselves would desire), yet we must also exert ourselves.

James and John came to Jesus asking that which they had no right to ask—positions of honor in his kingdom. Jesus granted them the privilege of serving him and, indeed, of sharing his martyrdom—but it was to be for the sake of serving him alone, and not for any honor.

The confidence of a Christian lies not in a God who will save him from every trouble, nor does it lie in trust in his own abilities alone. It is in a God who has saved him and will save him at the end; but his salvation will be in his relationship to God and not in terms of human success or comfort. He may have to suffer but if he truly serves God, he has the assurance of his presence—and that is a Christian's chief desire.

We Have Been Told

By William P. Barnds

Rector of St. James, South Bend

THESE words from Micah 6:8 we can apply to ourselves, "He hath showed thee, O man, what is good." God has not left us to flounder alone by ourselves. He has revealed himself notably and uniquely in Jesus Christ. We have

the Church, the Body of Christ to nourish and guide us.

In our individual lives there have been given us certain invigorating ideas which have helped us along the way. It may be a text of Scripture which has opened a new world for us or it may be an experience in worship when God seemed very near. Maybe it was some bit of wisdom given us by another Christian. Perhaps, it was a mystic experience which blessed us richly. Maybe it has been a poignant sorrow, a sacrificial renunciation or some unspeakable joy which has made us aware of reality.

Whatever it has been, it is God's way of showing us what is good. In our ordinary days we do well to walk in the light of our best moments following the good that God has shown us.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

PARSONS pay a good many calls and the more the parson is in the homes of his parishioners the more likely they are to be in church. They need to like him as a friend before they can like him as a minister, and he needs to feel that they are truly "dearly beloved" before he can be of use to them and help them. Even the crabbed and the cantankerous are included in that wide title.

When he goes out on a round of calls has he in mind a number of addresses or a number of people? Has he taken time to think of the people he is likely to see and of their problems and of what he shall say? Or does he leave it to the inspiration of the moment?

The parson's work is intensely individualistic. He is a person and his work is with persons and little will be gained by him or from him unless there is a meeting of minds and a communion of spirit.

So I dislike anything that makes the parson a bureaucrat or a manager or an organizer. His work is to strengthen, to build, to inspire. It lies in the realm of the spirit.

On Changing Rectors

By H. Lawrence Reese

Layman of Washington, D. C.

ALL too often we become fixed in our spiritual, emotional, and intellectual attitudes. This appears to be especially true in our relationships with our rectors, churches, and forms of worship. We become comfortable with, and, in many instances, complacent with and dependent upon, our rectors and the ways in which they conduct themselves with us and in our services of worship and praise.

Suddenly, we are faced with a newcomer in the sanctuary, lectern, pulpit, and rectory. The old prayers don't sound the same; new hymns are introduced; changes are made in the conduct of services; and the sermons are different. We no longer have that comfortable feeling in our personal relationship with our rector.

We begin to hear, and to make, remarks about the good old days when so and so was rector. "What a wonderful minister he was!" "This new fellow has been here for two weeks and he hasn't called on me yet." "You know, the other day he asked members of the Chancel Guild to launder the linens instead of sending them to the laundry!" "I tried to get him to talk my son out of getting married, and now he's going to marry my poor little Johnny to that Jones girl! After all, I need him more than she does." And so on, ad nauseam (almost literally so for the new rector).

Let us look at this new rector for a moment. First of all, he is a human being whose need for love and acceptance as such is almost as great as our own. True, he, in all probability has greater spiritual resources than most of us (for which he, and we, may thank God.)

This does not, however, alter the fact that he has need of our love and acceptance of him as a person in his own right. It is just because he is an individual that these changes have occurred.

It is this writer's belief that the crux of the problem lies in the nature of the rector's role in Christian conversion. It appears that there are at least two distinct steps in this type of process. The first step involves dependence upon a person, frequently a rector. The second step requires the transference of this depen-

dence to God as revealed in Jesus Christ. This latter step is not completed in a day, but rather requires an ever deepening and growing trust until we reach the point where, regardless of what may happen, we can truthfully render thanks "for our creation, preservation, and all the blessings (and what are apparently tribulations) of this life." All too often, it appears, this last step has not taken place. Sometimes this is because of a failure on the part of the rector (we all too frequently tempt him to play God). More often, though, it is because we have failed to really accept and trust in God as he has been revealed to us in Christ. It is among these that we find those who reject the new rector and all that he stands for. We have been dependent upon a man, our former rector, rather than upon God.

Looked at in this way, it is obvious that we do not honor our former rectors by clinging to them or to our memories of them. This means only that they have failed in their ministry to us. With them we have failed to grow into the inheritance promised us by Christ.

Therefore, let us not bemoan the passing of the old, comfortable, and familiar. Let us rather accept the challenge of the new in thanksgiving to God for the opportunity to renew our growth into his way; for the opportunity to serve one whom he has chosen to serve us.

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INTERGRATION AT CHURCH SCHOOLS

★ Bishop Angus Dun of Washington, last week made the following announcement: Letters have been sent to the parents of all pupils in the three Cathedral Schools informing them of the schedule of integration in these schools as adopted by their governing boards and approved by the cathedral chapter. The three schools are: Beauvoir, the National Cathedral Elementary School; St. Albans School for

1956-57, and thereafter the same practice will be in effect for admission into the fourth grades at St. Albans and the National Cathedral School for Girls. The fourth grade is the beginning grades in these schools.

For the school year 1957-58 the same practice will be in effect for all grades of the day schools at both St. Albans and the National School for Girls. The boarding departments of these two schools will be similarly opened not later than September 1958. Nearly 1,000 pupils are enrolled in these schools now.

ARCHBISHOP HITS GOVERNMENT

★ The Archbishop of Canterbury has charged the South African government with totalitarianism through its "imitating the methods of Communist government and control."

The primate's charge was made in his address opening the fall session of the Convocation of Canterbury at Westminster Abbey's Church House.

"It is grief beyond measure to us," he said, "that—just at this moment when, in many ways, (world) tensions are relaxing — all portents in South Africa point to a relentless pursuit of a policy toward the native population which is regarded by almost all Christian opinion outside that of the Dutch Reformed Church as un-Christian in principle and bound, in the long run, to be catastrophic in its effects . . ."

"Each detail of the application of the policy of apartheid (separateness) seems to us a fresh violation of Christian principles and common justice."

He noted that in South Africa native education had first been brought under the ministry of native affairs, then steps were taken to insure that

native education would be "strictly limited to what the government thinks good for them," and this was followed by the taking away of the natives from their western lands.

"Now the tenure of Church properties (in native locations) is to be limited to a year at a time," he said, "and is to be subject to cancellations when the activities of the church tenant are, to quote the secretary for native affairs, 'such as to encourage deterioration in the relationships between natives and the government or government persons or bodies.'"

"The deterioration, it is to be observed, can—in the government's view — only be caused by others and never by the action of the government itself.

"That is totalitarianism and differs not at all from the suppressions of civic freedom and church life in Communist countries. It is strange that the South African government does not begin to suspect its own



BISHOP DUN

Boys; and the National Cathedral School for Girls.

This policy was initiated by the action of the cathedral chapter on October 19, 1952, declaring that education in the schools should be offered to children of all races on equal terms and requesting the governing boards to implement this policy as soon as practicable.

The schedule now adopted provides that for the school year 1955-1956, applicants who qualify under the academic and other standards of the Beauvoir School shall be admitted into all grades of that school regardless of race, color or creed.

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wisdom when it finds itself imitating the methods of Communist government and control."

Fisher noted that South Africa's Anglican bishops had "again and again protested with power and charity" against the actions of the South African government and that "we in this country have supported them wholeheartedly."

The Archbishop prefaced his comment on South African affairs by noting that there are "still some storm clouds" although certain recent events have combined to "indicate some real lessening" of world tensions.

Among the favorable events, he listed the settlements with Egypt and of the Trieste issue, the "success of the London Conference so far as it went," and the new stage in disarmament discussions "made possible by Russia's changed attitude."



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"But the ultimate spiritual conflict which divides the world is in no wise healed or even mitigated," he said. "In the world's affairs and no less in our own national position there is no room for hope and there is room for discouragement."

"However, in the affairs of the Kingdom of God, hope far outweighs discouragement. At Minneapolis and Evanston as in such other parts of the United States as I saw in my recent visit and in the ten dioceses of western Canada which I was privileged to visit, as well as here at home, I am convinced that the Church itself is going forward in new faith and conviction with renewed

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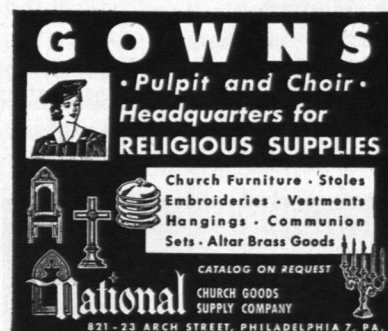
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292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,
Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,
9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri &
Sat 7:45

JOURNAL PRAISES COUNCIL

★ A national Roman Catholic monthly has hailed the National Council of Churches, major Protestant agency in this country, for its work in the social field.

In its lead editorial for November, *The Sign*, published by the Passionist Fathers, also praises a social document of the Assembly of the World Council of Churches. That statement was entitled "The Responsible Society in a World Perspective."

This document and a more recent one by the National Council on thirteen "norms" to guide the Christian in social and economic life were described by *The Sign* "as salutary efforts to apply Christian

truth to the problems of the marketplace."

The editorial particularly commended the work of the National Council in counteracting excessive individualism in the social and economic spheres.

"Its leaders in the social field," *The Sign* asserted, "are earnestly dedicated men, gifted with a high sense of responsibility. Clergymen such as F. Ernest Johnson, Cameron Hall, and Dudley Ward work with lay committees in formulating major statements. In spite of the strong business representation on such committees, there is a willingness to criticize weaknesses and defects in the social order."

F. Ernest Johnson is former executive director of the Na-

tional Council's department of research and survey; Cameron P. Hall is executive director of the agency's department of the Church and economic life; and the Rev. A. Dudley Ward is former director of studies for its department of Church and economic life.

The *Sign* lauded the Council's statement on the Church as an employer, investor, and property owner. "Often," it quoted the Protestant statement as saying, "its policies have been no better than those which it condemns in the secular world."

"This," *The Sign* commented, "is a courageous confession. We Catholics might well emulate it and ask if we have set exemplary standards of social justice in our own institutions."

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The Catholic monthly also said that the Council's outline of "the relationships between moral judgments, technical knowledge, and prudential application" was "significant."

"This appears to be an admirable summary of the factors involved in Christian social policy," the Catholic magazine declared.

"Some reformers act as if ethical objectives are enough, so that technical knowledge and prudential judgment can be bypassed," it added. "Some 'practical men' and social theorists ignore the ethical side of social problems. The Council has achieved a happy balance of the factors involved."

ANGLICAN SEMINARY AT BERKELEY

★ The ninth annual Anglican Seminary will be held at the Berkeley Divinity School, New Haven, December 28-30. The subject is the parish priest and Christian social action, with the Rev. Paul Moore, rector of Grace Church, Jersey City and a Witness editor, one of the speakers.

Others on the program are Prof. J. V. Langmead Casserley of the General Seminary; the Rev. Shelton Hale Bishop, rector of St. Phillip's, New York, and the Rev. R. E. Terwilliger, rector of Christ Church, Poughkeepsie, N. Y.

CONSECRATION OF ANSON STOKES

★ The Rev. Anson Phelps Stokes Jr., rector of St. Bartholomew's, New York, will be consecrated bishop coadjutor of Massachusetts at Trinity, Boston, on December 4. The Presiding Bishop will be consecrator and Bishop Nash the co-consecrator.

The offering at the service will go to the Philip B. Parmar, bishop-elect of Bhagalpur, India, for his discretionary fund.

WORKER-PRIESTS MEET ON NEW MISSION

★ Formation of a new Roman Catholic mission to the working classes here prompted a meeting of 17 worker-priests who had defied the French hierarchy's recall order earlier this year.

The priests, all from the Lyon and St. Etienne area, met at Villeurbanne to decide how the mission might affect their own future actions. They did not disclose what went on at the session.

The 17 have continued to hold their factory jobs despite the hierarchy's pronouncement limiting the worker-priests to three hours of secular employment a day and otherwise curtailing their activities.

EDEN MAY ATTEND REDEDICATION

★ Anthony Eden, British foreign secretary, may attend the rededication of Old Trinity Church in Dorchester, Md., in 1956.

Mr. Eden was invited by Governor Theodore R. McKeldin and former U. S. Senator George R. Radcliffe, chairman of the Old Trinity Church restoration committee. He replied that he would "make every effort to be there and will write to you again nearer the time."

Mr. Eden's interest in Old Trinity stems from his family's participation in early Maryland history, in which the church played a role. The British leader is a descendant of Lord Baltimore, the founder of Maryland. Another of his ancestors was the last colonial governor of Maryland.

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BACKFIRE

CHARLES L. IRWIN
Layman of Akron, Ohio

I have debated long whether to write this letter to you. However, as I am convinced that it is time that Anglicans and Episcopalians did something about their religion—here goes.

In a recent number you published an article "Pointers for Parsons." What a tragedy it is that the Anglican Church is certainly not gaining ground in England and the Episcopal Church in this country should publish such an article in an official organ! The nurse epitomises the true religion—the Christian life as it should be led—in fact what a fine example of it! Leave it at that—the positive points having been made.

Two of the finest men in this country today and they are doing more positive good than perhaps anyone else—affecting more people are Bishop Fulton Sheen — a Roman Catholic and Dr. Norman Vincent Peale — of the Marble Collegiate Church, New York City, whose church is invariably full. Even Billy Graham fills stadiums in Europe. What does or better still does the Anglican and Episcopal Church have?

The finest thing that our Church can do is to train men to propagate the faith and the Christian life the way the men mentioned above do. Let us take the example quoted in "Pointers for Parsons," and apply it to our own Church.

As a British officer prisoner of war in Germany for five years I watched many of my fellow officers join the Catholic Church and the First Church of Christ the Scientist—and what is more these men remained with these Churches after the termination of hostilities. The Anglican Church was a dead body—it did nothing about it.

I have made my point—perhaps

someone else has made his—at least we should start to think about it.

A. W. EATON
Rector at Leicester, England

I would consider it a very real privilege if you would allow me a few lines of *The Witness* to express my gratitude to the clergy of the Episcopal Church, through the scheme of the interchange preaching arranged by the Department of the Council for Ecumenical Relations, so generously opened their pulpits to me during my three months' stay in the United States this year. It has been a most humbling experience to have received so warm a welcome and have the pleasure of participating in such a vital and warm-hearted fellowship; I have seldom learned so many lessons in three months and thank God for it all. The interchange preaching scheme is a God-given opportunity for strengthening the bond of fellowship between us.

A. P. MANN
Layman of New York

You have had letters I am sure objecting to the story about Mr. Entwistle attending "Votary." So I want to say, as a member of the Rotary Club, that I think it was one of the most delightful things I have

ever read. Barrett of course over-drew the picture, but not much. All the characters he described are at most meetings—including the man who uses the fellowship to pick up a bit of business.

I hope that we may continue to have the accounts of the doings of Mr. and Mrs. Entwistle.

MRS. R. T. HAYDEN
Laywoman of Baltimore

Why waste space with articles like that of Sept. 30 about Mr. Entwistle attending "Votary"? Is it because you do not get enough solid stuff to fill your pages? My husband belongs to Rotary and profits from the weekly meetings. I do not see why a Church paper should poke fun at a group of men who are trying in their humble way to be an influence for good in their communities.

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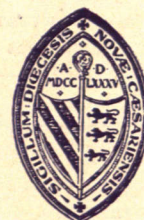
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By Nelson R. Burr

*Author of "Education in New Jersey, 1630-1871,"
in the Princeton "History of New Jersey"
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A Review (Continued)

By WALTER H. STOWE

Historiographer of The Episcopal Church

TO the Society for the Propagation of the Gospel in Foreign Parts, commonly called the "S.P.G.," The Episcopal Church, under God, "is indebted for her first foundation and a long continuance of nursing care and protection." Through no fault of the Venerable Society, this Church was hamstrung by the domination of the State over the Mother Church. Consequently, for the better part of a century, it was a contradiction in terms; it was an "Episcopal Church without an Episcopate." There was never a bishop in all of colonial America, none to lead, none to plan and direct strategy, none to confirm, and, worst of all, every candidate for the ministry in America had to take the long, expensive trip of 3,000 miles to London for ordination, during which one out of every five perished from shipwreck or disease.

IT is no accident, therefore, that The Episcopal Church is second to none in its devotion to the doctrine of "a Free Church in a Free State." It has good reason to be! If the Revolutionary War was necessary in order that the Thirteen Colonies might achieve their "manifest destiny," it was also necessary that the American Episcopal Church might do the same. Moreover, the latter was the trail blazer in the expansion of the Anglican Communion, for every other national or regional Church of that Communion (except the Mother Church) has had to follow in its train, and break away from state control.

THE Revolutionary War well-nigh ruined The Episcopal Church in New Jersey, as well as everywhere else. The Epilogue is the story of its revival, and its rapid growth from approximately 1835 to date. As of 1950, there were more Episcopalians in New Jersey than in any other State in the Union, except New York and Pennsylvania; and, as of that date, there were more communicants in the State of New Jersey than the entire Episcopal Church had had a century before—in 1850. How was this record made? This book gives you the answer, for it carries the story right down to the dedication of Trinity Cathedral, Trenton, on January 24, 1954.

Our profound thanks to Dr. Burr for a much needed
contribution to historiography, and for one
that is exceedingly well done!

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