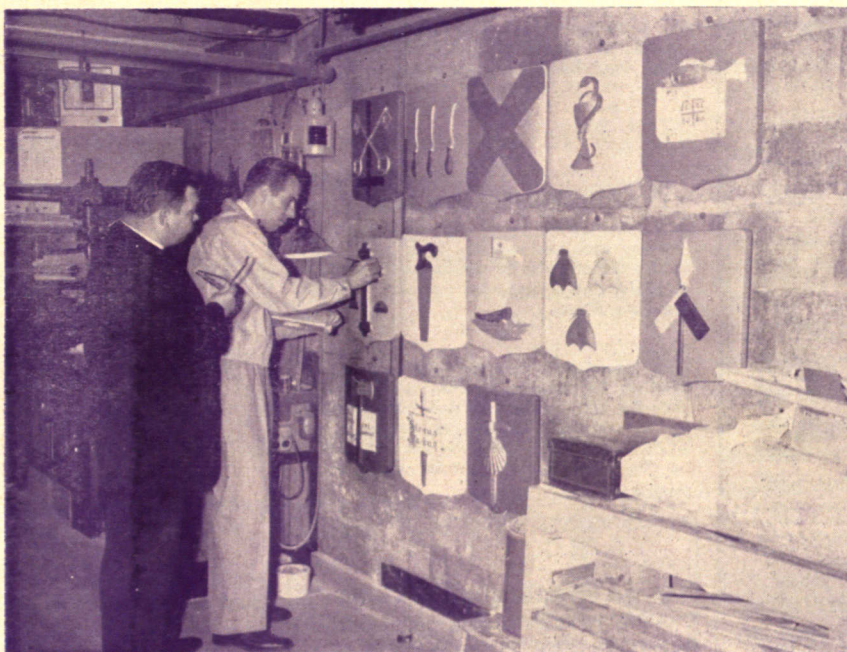


The WITNESS

NOVEMBER 18, 1954

10¢



Rev. Frank V. H. Carthy, rector of Trinity, Cranford, N. J., watches as Mr. W. E. Post adds finishing touches to a set of shields emblematic of the Apostles. Each shield is approximately 16 by 24 inches and has the proper symbol for each Apostle in bas relief, richly polychromed. The shields will soon be hung in the various bays of Trinity Church where they will provide color and beauty as well as instruction for all who will see them. Mr. Post, an industrial designer by profession, has spent many months in designing the shields, preparing and pouring the molds. The photograph was taken in his basement workshop as the project nears completion. Mr. Post is giving the shields to the parish in memory of departed members of his and his wife's families.

AMERICAN COMICS IN ENGLAND

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10:30; Ev 4; Ser 11, 4; Wkds, HC
7:30 (also 10 Wed & Cho HC 8:45
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ser. (generally with MP, Lit or proces-
sion) (1, S, HC); 4, Ev. Weekdays:
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munion, 8:15. Thursday, Holy Com-
munion 9:30. Friday, Holy Commu-
nion, 7.

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prayers, sermon 12:05; Wed., H.C. 11
a.m., Healing Service 12:05.

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STORY OF THE WEEK

American Comics Are Wrecking Minds of Children

**ENGLISH WRITER PROTESTS IMPORTATION
AND URGES GOVERNMENT ACTION**

By Dennis Bardens

*British author, journalist and
broadcaster*

★ An ominous item of news caught my eye the other day. A crowd of children, eyes gleaming, tense with excitement, armed with sticks, invaded a cemetery in the Gorbals, Glasgow, in search of "the vampire with iron teeth." Glasgow's J.P.s and Members of Parliament have, as a result, closely studied horror comics, and one magistrate is to ask Glasgow corporation to consider ways of banning their sale.

What was behind that strange obsession? The children weren't abnormal; they were ordinary healthy kids with impressionable minds which had been temporarily unbalanced by propaganda aimed at them by adults. They had been reading some of the horrifying trash which makes money for publishers and is supposed to entertain children—just some of the 350 million "comics" bought and read every year in Britain.

Through millions of floridly-colored sheets misnamed "comics," the children of England

are exposed to the risk of grave psychological injury.

Let me say at once that the publishing industry itself is not under fire but only sections of it. There is nothing in law to prevent you selling to ten-year-olds (or even younger children) luridly-colored periodicals and magazines which glorify violence, terror, rape and horror of every conceivable kind. Teachers, youth leaders, parents, trade unionists and churchmen have protested that generations in the making are subjected to a barrage of pernicious ideas during their most impressionable years, but nothing has come of it.

Is Censorship Justified?

Questioned about the sale of "American-style comics" two years ago, Sir Hugh Lucas-Tooth, under-secretary at the home office said that:

"... the home-secretary is not satisfied any action by the government would be effective, short of censorship, which would be unacceptable to public opinion in this country."

I'm sure he believed it, and I'm convinced that to introduce any degree of censorship is something to be watched

and something to be justified. But impossible? Of course not. Haven't we a Lord Chamberlain who, with touching solicitude for adult morals, decides what plays we may or may not see, and what scenes or lines must be deleted? Has that arrangement, with all its irritations to managers and limitations on authors, disturbed the public in the least? Has the British board of film censors closed down without telling us? What nonsense to pretend, then, that whilst it is desirable and practicable to insist on some minimum of decency in what is shown on a cinema screen or in a theatre—safeguards intended mainly to benefit adults—children cannot be protected against ideas that are contaminating, an incentive to law-breaking, an affront to delicacy, and an enemy of normal and healthy development.

Seeds of Greater Evil

Has the picture been over-colored? Are those who clamor for some control of what comics may print—or at any rate what they may not—simply kill-joys, anxious to repress healthy animal spirits, wanting to molly-coddle children? I don't think so. Certainly it is bad to overprotect children, but to ignore the fact that their minds are malleable, and far more impressionable than those of adults, to gloss over the fact that the rational instinct has hardly developed and that most of their reactions are emotional, is not to understand

the first thing about children. For the stuff that is on sale is very evil in itself and contains the seeds of greater evil.

For example, 60 million American comics are imported into this country every year; or sometimes they simply send the plates over and the printing is done here. To read some of these "comics" is to be lost in a labyrinth of Freudiana, a sickening reminder of the depths to which human imagination can sink. They encourage the very evil which has most dragged man down whenever he has aspired to become civilized: cruelty. The modern word is sadism, or delight in the infliction of cruelty; it is recognized that it is a perversion, a grotesque miscarriage of the sexual instinct in people who, lacking a respect for human personality, cannot see in sex a fruitifying and satisfying fusion of the body and spirit. Love as such is impossible for them; they desire only to dominate, an instinct which leads, unless checked, to cruelty.

Glance at the entry "Masacres" in Haydn's Dictionary of Dates, and as the imagination recoils remember that the dreadful catalogue is far from complete. It is only a few years ago that I stood in the old fortress at Terezin, Czechoslovakia, where 60,000 Jews were done to death in every conceivable circumstance of misery, pain and humiliation. Here Major Zenkl set his dogs to savage aged Rabbis while his daughters mocked from the safety of a high wall; here were the piles of human ash, testifying to the highly-organized slaughter. There, too, was the execution yard; a gibbet, and three machine-gun emplacements, a steel door, and a bullet-spattered wall separating the place of death from . . . from the swimming pool in which the S.S. men and

youths actually bathed and enjoyed their showers while the whole grisly business was going on.

Easily Perverted

What sort of people were they who did these things? Some were remarkably young. They had been the pride of their parents, they had played together in school yards, learned fairy stories, driven cars, swept streets, laughed at comedies in the cinema, sat docile and obedient in school. They ended by murdering for the sheer love of it. Subject to the propaganda of an evil government, they were easily perverted. Man hasn't been civilized for long. He needs no teaching to be cruel—left to his own devices, almost any child would be. Ethical standards have to be taught and learned.

And as most violence, except that used in self-defense, or that caused by sheer insanity, originates in the brain, who can say that ideas don't matter? Are we asked to believe that some of this imported trash does no harm—that children may with safety be allowed to read about a man torn to pieces by lions, another being buried alive and another about to have his hands chopped off? (to mention just some of the fare on sale to children at the moment).

If you think the evil is exaggerated, I commend you to read Geoffrey Wagner's *Parade of Pleasure* (Derek Verschoyle, Ltd., 25s.) which he describes as "a study of popular iconography in the U. S. A., with special reference to movies, comic-books, pin-up magazines, television, radio, jazz and murder mystery stories." This well-documented and illustrated survey, explains why the mayor of New York has banned horror comics in New York and threatens to prosecute offen-

ders. But the crime statistics in the 1953 World Almanac show the reasons for his action. On the average day during the first six months of 1952 one larceny was committed every 26 seconds, one motor car theft every 2.45 minutes, an aggravated assault every 6.23 minutes and a rape approximately every half an hour. Every 4.6 minutes there was a crime of murder, manslaughter, rape or assault to kill.

The same statistics tell that those under 23 were more numerous than in any other age group, and that offenders under 18 have jumped by eight per cent. The violence portrayed in American books, films, comics and television shows, must, Wagner thinks, have a definite effect on these statistics. There is, it seems, a sale of 100 million horror books a month.

The crime books are the quintessence of morbidity:

Take *The Beyond No. 18*: Its first story tells of a girl who tries to murder her husband, only to find him turned into a phoenix which finally burns her in its embrace, a pleasant opportunity for the imaginative daughtsman. The second is a welter of murders committed by a "ghost." The third concerns a man who finds a severed hand in a Ming dynasty box. This hand steals his girl friend in a fine scene and eventually strangles the man himself while he is in a straight jacket in a lunatic asylum.

Ah, say the "bring-'em-up-rough" school of educationists, what harm if children know there is evil as well as good in the world? Within reason, perhaps, no harm, though I would have thought that too intimate an acquaintanceship with those features of life that make for despair and a revulsion of the spirit could, at

least, be postponed. What these complacent types forget is that they're equating brutality with manliness—an ideal which will give us, if it takes root, a totalitarian regime in which sensitivity is a weakness, refinement a memory and brutality omnipotent. We think of manliness, surely, as a willingness to take necessary risks, a coming to terms with the elements of the world in which we live, bravery in the face of danger and a willingness to protect the weak.

Foulness Idealized

What sort of idea emerges from these mountains of high-colored rubbish? In the March issue of *Cover Girl Models* an advertisement for a "bone-smashing" Ju-Jitsu course reads: "I broke his hand like a match! It was easy! He was helpless. He howled with pain!"

And the "heroes," the men and women around whom the stories are centered, whose actions are meant to evoke an enthusiastic response in their juvenile readers? At the moment there is an epidemic of wondermen and superwomen, which in their cumulative effect, to quote one educationist, "gives a child a total conviction of the morality of force such as no Nazi could aspire to."

Force is the dominant theme of these orgies of muscularity and super-human powers. "In brief," says Wagner, "the superman ethos is to drive a man's teeth through the back of his skull, at the same time saying, with a leer, 'Got to reason with these guys.' Or, forgetting urbanity for a moment, he says to his enemy, 'I'm going to break you up like kindling—bone by bone!'"

Communism, of course, is depicted with the same hysterical naivete, the methods of opposi-

tion being scarcely superior to any that Communism itself could devise. In "Blackhawk" No. 61 boys are shown busting in the platform of Communist speakers:

"... and Blackhawk himself smacking open the jaw of one of the speakers concerned." Blackhawk No. 62 shows the leaders splitting open the jaw of a Russian soldier, and so on. We open in No. 61 with a meeting of the United World Council, a parody of the United Nations Assembly, and the comment "What need have we for world police with the Blackhawks on the job?"

The message of that comic is: Why bother with law and order when ad hoc violence can do the job. Let's have arbitrary judgments one of the other and let's follow up our hunches with the clenched fist. Blackhawk flies to Paris "to work on troublemakers like you," and his not-very-literate assistant, Chop-Chop, adds moral support with comments like "All Blackhawks got plenty hammer for commie jaws!" Or after another roughhouse, Blackhawk and his gang hand over their beaten-up victims to the police (who according to the theme of these stories, are always late) with the remark "Guard these rats well, boys! Maybe they'll tell you about the organization they planned to take over!" while the policeman leers "We'll urge them a little, Blackhawk!"

Violence Glorified

There are also some horrifying "war" comics which glorify violence. In one of these a padre hurls a hand grenade shouting "The Lord is my shepherd" and cracks a Communist on the head with a rifle butt remarking "And the Lord has a long arm, my erring brother!" Whipping, maiming,

branding, burying, necrophilia (yes, a persistent theme in one peculiarly horrifying comic) and sheer knock-about are the stock-in-trade of some of these American comics, and it is incredible that they can be placed before young children while in New York the mayor has banned them.

To a balanced mind, many of these horror comics might simply come as a shock, or sow seeds which might germinate later. But to any backward child or adult their fearful stimulation constitutes a real and imminent danger to society. The pathological depths of gloating sadism reached in *Tales from the Crypt* and the *Vault of Horror* must be seen to be believed. The cover of one, described as "an entertaining comic," shows the rotting hands of a corpse forcing their way upwards through the ground of a cemetery.

I understand plans had been laid for the issue of English editions of these publications by a company which specializes in that sort of comic. Ironically, its director was until a year ago concerned with a company publishing Bible stories for young children. I wanted to ask him if he is proceeding with his plans, but he was not accessible and his assistant did not know; nor did I press for information. I can only hope he will read some of the Bible stories he helped to print, and decide, perhaps, that some of the values expounded in them are healthier for children than the nightmare of false values and degradation purveyed in some of these comics.

In the meantime we should ban the importation of the American plates from which these comics are printed, until

the U.S.A. can apply some system which guarantees that they will not harm young minds. We prohibit the importation of dirty food by putting the onus on the country of origin. There might be an analogy there.

But as things are here, we need a local body entrusted with seeing that comics conform at least to the minimum of decency. We don't want to

keep Deadwood Dick or Robin Hood out of the nursery but we might, I think, exclude ghouls, murders and pathological sadists. And among the British publishers of comics there are innumerable editors who know how to provide excitement and recreation for children without perverting them; some have extremely good standards and yet are outstandingly successful.

Rabbi Hollander saw a relationship between the apathy, listlessness and lack of fervor among many worshippers and "the rioting, restlessness and agitation in prisons."

"Our houses of worship are difficult to fill, but our prisons are overcrowded," he said.

Turning to the problem of juvenile delinquency, the rabbi said: "The thousands of boys and girls who annually give their all to drugs, promiscuity and other depravities do so because they have found nothing else to which they can devote their lives."

Rabbi Hollander stressed that human beings are born with an intense desire to find something to which they can give themselves, fully and unqualifiedly.

They are faced, he added, with whether to believe in a life of Godliness — the good life; or a life of evil, "which is characterized by self-destructive impulses."

"The offender, juvenile or adult," he continued, "is one who feels useless and helpless in his own little world, and who, in bitterness and disappointment, flouts society's ideals and rules."

For its own protection, he said, society may have to quarantine such persons, "but incarceration is not a permanent solution."

Rabbi Hollander said rehabilitation methods should point to the goal of giving the offender "the basic sense of his purpose in life, which is one of 'Not by bread alone,' but of spiritual hunger."

MASS MEETINGS IN CHICAGO

★ Mass meetings for leaders of education were being held in the diocese of Chicago, November 8-13, conducted by the mobile team of the National Council.

Miriam Van Waters Urges Ministry to Prisoners

★ A plea that the Church "have a quickening of conscience" toward jails and prisoners was made to the congress of correction by Dr. Miriam Van Waters, superintendent of the State Reformatory for Women at Framingham, Mass.

"Society in general, and the Church in particular, has done little to change the archaic attitude that jails are more for punishment than for reform and that the least interest shown in the prisoner the better," Dr. Van Waters said.

"So a jail remains a place that kills the spirit," the penologist added, addressing some of her remarks to the prison chaplains association, meeting as part of the congress.

"The individual chaplain often does a blessed work, but Church bodies have done little or nothing to bring a Christian approach toward meeting the great need for a reform in penal methods and for community programs to help in prisoner and parolee rehabilitation or to comfort their distressed families."

She recommended the creation of Church or community committees for friendly visits both to the prisoners and to their families, and to help in-

mates in job placement upon their discharge.

Dr. Van Waters, who comes from a family of Episcopal clergy and lay workers, said she planned to petition the General Convention to issue a statement on these matters.

At Framingham, she introduced an honor system for women sentenced for other than felonies under which they go out to work in homes and hospitals and return at night. The inmates eat together unsupervised and have daily religious instruction and devotions.

"It is something to hear them say the Lord's Prayer spontaneously," Dr. Van Waters said, "and entirely voluntarily on their part, bid an attendant, 'Good night, God bless you!'"

In a keynote address as president of the American Prison Chaplains Association, Rabbi Fred Hollander of New York said that "millions of people, unable to feel comfortable with themselves, are devoting themselves to escapist living!"

He noted that half of the country's hospital beds are occupied by the emotionally disturbed, "and one out of 12 of our population is a potential mental victim."

EDITORIALS

Early Warnings

FREDERICK W. Foerster, now an American citizen, was formerly a professor at Munich University and has spent his life warning the world of the Prusso-Pan-German enterprise for the conquest of the world. Immediately after world war one, as a delegate to the League of Nations, he warned that the old Prussians would drag the world into another war if they were allowed to rearm Germany.

They were allowed to rearm, with Hitler and world war two the result. Again in 1947, in the March 13th number of *The Witness*, Dr. Foerster in a four page article wrote in part as follows:

"Almost in the first hour after the armistice in 1918 I had a talk with the French minister, Albert Thomas, who said to me: 'For the first time in history the question of responsibility is put before a great nation which is responsible for an unspeakable slaughter. If the German people understand what that means, they and the rest of the world can be saved—if not, they and the rest of the world will be dragged into new catastrophes.'

"So it happened and the result is at hand. If now shortsighted Christian pacifism and mistaken generosity for the second time keep the German people from the Christian pre-requisites of regeneration and reconciliation then all is lost and the underworld will again have its day. The German people cannot reconcile themselves with the rest of the world unless they first reconcile themselves with truth.

"On the ground of all my observations, made during the years between 1918 and 1947, I am fatally disposed seriously to remind Anglo-American Christendom of their large share of responsibility for world war two. They took the lead in a gullible open-mindedness toward German propaganda, demanding trust, equality

and freedom of restrictions for a wholly unconverted nation, preparing behind a deceitful facade the re-establishment of its Prussian robber-potential. I cannot stress enough this question: was all this blindness in the true interest of the German people and the people of the world?

"I say that blind generosity toward nationalist Germany is not at all in the interest of the better part of the German nation. It paves the way to perdition. It goes beyond my capacity of mild patience to see the same blind and ignorant generosity, that resulted in world war two, again in full swing."

To repeat his warning in November, 1954, is doubtless a futile business in view of agreements already arrived at. Nevertheless we would point out that Dr. Foerster's opinion was shared by a distinguished American who wrote an article on the eve of the 1945 San Francisco Conference which created the United Nations. He wrote:

"My fourth proposal for the San Francisco Conference is that agreement upon continued and total disarmament of the enemy nations must be entered into either as part of the United Nations Charter or as a separate agreement. In any event it will have to be enforced by the Security Council. And it profoundly affects the whole question of peace.

"Three years ago Mr. Gibson (Hugh Gibson, American diplomat) and I proposed that the enemy states must be completely disarmed for an entire generation. We pointed out one of the great errors of the Treaty of Versailles in which Germany was permitted to retain a professional army of 100,000 men, supposedly for the purposes of maintaining internal order. She was permitted to have a navy limited only in tonnage and type of ships. We stated that this leeway perpetuated her professional armies and navies. It perpetuated the warrior caste and its traditions. It afforded a skeleton

army and navy of skilled men ready for quick expansion. It insured the continuity of the General Staff with its military skill, brains, and ambitions. It perpetuated their know-how to make war.

"Repeated experience with the warrior caste of these nations in their intimidations, aggressions, blitzes, and attacks without even declarations of war should be enough for the world in this particular. We must make a better job of it this time . . . We should prohibit the manufacture of arms of any kind (by these countries)."

The writer was Herbert Hoover.

WHAT IS A CHURCH?

By Theodore P. Ferris

Rector of Trinity Church, Boston

IN A recent article we stressed the point that the Church is by no means identical with any particular building or institution, or organization; it is something far more nebulous than that. It is a group of people bound together in a strange way by a common devotion to a single Person; people of all sorts and conditions, and varying points of view, knit together by one Spirit. It is a movement in the world; it is a stirring in the hearts and consciences of men. And yet, we are in the habit of calling a building such as this and hundreds of others like it a "church," and therefore, though the primary meaning of the word church is the meaning of which we wrote, it also has a secondary meaning, namely, a particular building, and this article is nothing more or less than the enlargement or amplification of a definition that I made for myself not long ago of what a church in that sense of the word really is.

Sometimes those of us who are intimately associated with the church day after day and spend most of our lives in it, are the ones who are most likely to forget what the church is for, what its primary function is, and what the building in which we meet is meant for. Therefore, I tried to put down for my own sake a definition of the church which will include all its functions briefly, and keep before me, at least the primary purpose of the Church which I serve.

What is a Church? A Church is, above everything else, a house of prayer. It is a place set apart in the midst of a city, sometimes in rural areas where there are very few people passing, a place set apart where a man can meet his Maker in quietness. We have often tried to define prayer, and some of you will remember that one of the definitions with which I always start, an elementary definition,

is that prayer is simply stopping for the time being to think about God, and to think of your life in relationship to the life of the infinite and eternal. You don't do it all the time, and I am sure that God would not want you to do it all the time, but there are occasions in life when you must do it if you are to live your life with any kind of precision and to reach any sort of fulfillment whatever. You must stop thinking about your own cares and concerns, your responsibilities and problems and pleasures, and think about God and what his purpose for the whole race is, and for you in particular, and where his power lies and how it can be found.

I think most of you would agree that it isn't easy for us to do that in our world; I don't know whether it was ever easy for people to stop doing what they normally do and think about God, but I think it is harder for us than it has been for some others; the constant noise of the city streets for one thing, the accelerated and abnormal pace at which we move, makes it difficult; the pressure of life which seems to increase rather than decrease makes it almost impossible for a good many people to think about God even for a moment in the morning and at night. You have heard people say that they think about God on the golf course; I am perfectly sure that they can, and some do, but I am also perfectly sure that most people don't. I know that if I were on a golf course on a Sunday morning I would not be thinking about God; I would be thinking about the shot I was trying to make, and I am sure that God would want me to be thinking about that.

A Place Apart

I LIKE everyone else, need a place set apart where the other rightful concerns of life can for the time being be eliminated, and where

I can think about my life in terms of its ultimate commitments and of its short-comings, and can reach out for those resources which I know are available and which I need if my life is to amount to anything at all. The Church is such a place. It is set apart. The walls of Trinity, Boston, are so solid that you cannot even hear the noise of the traffic or the steam drills when they are right outside the door. It is charged with the associations of the centuries, not only these recent centuries, but the centuries down through which Christians have prayed to their God. There are people here all the time who in one way or another are praying, and I begin my definition with this fact that the Church is a house of prayer. I should like to add that if and when it becomes anything else, a lecture hall, a social center, a recreation room, a business place, then it ceases to be a Church and it ceases to fulfill its function. I think that when the Protestant Church searches its soul and tries to find one of the answers to its failure to minister to the needs of modern American men and women, it will find one answer right here, that in many cases it has ceased to be a house of prayer and has become a lecture hall, a social service center, or a business office.

My definition goes on to say that a Church is a house of prayer in which the word of God is preached. Our God, unlike the God of some other people, or should we say our conception of God, because obviously he is the same God that other people worship from the other side of the earth, our conception of God is of a God who has something to say to us. He has something to say because he has a will and a purpose, and as soon as you come to the acknowledgment of will and purpose, you move very quickly into the necessity of expressing that will and purpose and making it known, and we believe in a God who has made himself known, who has spoken, so to speak, not the way I speak to you, but through the insights and understandings, imaginations and emotions, and the minds of chosen people who were tuned to him, sensitive to what he had to say through the ages.

The Christian, I think, could summarize, if it is wise to do that and I am not sure that it always is, but sometimes we have to summarize, what God has to say to his people in these lines: I made you, I love you, I came into the world and died for you, and I want you to be with me and enjoy my life forever. One of the

functions of the Christian Church is to provide a place where someone duly trained and appointed can say that to the people over and over again. Sometimes I am sure that other preachers feel the way I often do, that they are running out of ideas and they feel it particularly at this time of the year when they have been talking and talking, and preaching and preaching. Ultimately, of course, they have to come to the point where they realize that they have nothing new to say, that they are saying the same thing to the people Sunday after Sunday, even though they try to say it, of course, in slightly different ways. They must be prepared to interpret this word of God to people in the light of contemporary situations and in view of certain climates of opinion that prevail in the world. In our day when science has monopolized so much of our thought, preachers have had to interpret the message of God in terms of scientific understanding so that men could see that there was no fundamental contradiction between science and religion, and it must be applied to the situations which men and women face so that you get, of course, an infinite variety of subjects in the preaching.

Some people are likely to think of preaching as giving advice. I hope that the regular members of my congregation will be willing to testify that certainly in the years that I have been there I have seldom presumed to give advice. Once in a while I do; sometimes I am sorry after I have done it. That is not my job as a preacher, to give advice. My job is to tell you what God has done in the world, and what he has done for you, and what he is like, and what the resources are that are available, and how you can get at them; what you are like, and what your life can be and how you can make the most of it. In other words, my job is to open the gates that lead to life so that you can see and understand, go in and appropriate to yourselves the gifts that God has given you. That is the preacher's job.

Sacramental Church

IN THIS house of prayer not only is the word of God preached but the sacraments are administered. We are peculiar creatures, as we have observed on many other occasions, because we are a strange combination of body and soul. It doesn't matter what you call those two component parts of humanity, the physical part of our make-up, the flesh and blood and

bones, and that mysterious, evasive thing that we call spirit, the thing that is you, that is the persisting personality through all the changes in your physical make-up so that anyone who knows you recognizes you even though he hasn't seen you for ten or fifteen years. Being creatures of that kind, we need both material and spiritual things in our religion.

There are religious people who believe, and in some religions this is the prevailing thought, that religion is entirely spiritual and must get away from all material reality. Christianity in its great main stream has never felt that way. Christianity has rather admitted the fact that we are dual personalities in a sense, and that we need things that we can touch and handle, taste and see, to remind us of and lead us toward the things that we cannot see. And so we have bread and wine to remind us of the life that was broken and poured out in death, and we have water in baptism to remind us of the cleansing, renewing power of God, and we have hands laid upon somebody's head in ordination and confirmation to remind us of the power that comes to us from without, and we have hands joined in matrimony to remind us of that invisible unity that can persist between man and a woman.

Christianity has always insisted that material things can both contain and convey spiritual reality, that they not only remind us of things unseen but communicate them to us, so whatever else a Church is it must be a house of prayer in which these two things happen: the word of God is preached and the sacraments are administered.

Now let's go on in our definition to say that it is a house of prayer to which people come. It certainly cannot be an empty place, although I am afraid that some Churches are empty most of the time. And why do they come? They come for two reasons, and I am quite sure that most of you would not agree with the order in which I have put the two reasons. They come first because they ought to, because they have an obligation to Almighty God. We modern Americans, especially the younger ones, are frightened of the word "ought," so frightened that we have almost dropped it from our vocabulary altogether, and what is much worse, dropped it from our behavior. We resist the notion that there is anything that we do because we ought to do it, and particularly do we feel that in the realm of religion. We look

rather superciliously at the Roman Catholics and say that they go to Church because they are afraid not to go. Personally, I wish sometimes that a little of that fear could be transfused into some Episcopalians I know.

I would not be satisfied to have people go to Church because they had no other reason than that, but there are in life things that we do, and you learn this as you grow older, not always because we want to do them or because we like to do them, or because they give us pleasure, but because we know they are right and that we ought to do them. And I say that men and women come to Church first because they owe the Lord God something. He gave them all they have and all they will ever be, and they owe him some of their undivided attention which they can give him in no other way and in no other place. They come here because they owe the Christian community something; they have inherited a vast capital of Christian ways of living, Christian ways of behavior which they accept gladly and would not sacrifice for anything in the world; they would not dream of choosing to live in a world that had not been invaded by that Christian ethic. All right, if they feel that way, they owe the Christian community something; they owe the Church their support and their allegiance, and if they find the service boring, then they owe the Church something by way of an effort to do something to improve the service.

Why Go to Church

OF COURSE, the other reason, and the reason that is more agreeable to most of you, is that they come because they want to come; they come because they "get something out of it." That is the way they put it. Different people get different things, of course, and during the years that I have been at Trinity, I could make a long list of things that people have said they got from coming to this Church. Some come because of the building and the things that it suggests to them; some come because they find in the quietness of the place, not in services but in ordinary times when there is no one here, they find the quietness that gives them the serenity they need.

Some find reassurance; they are filled with confusion and they are not quite sure what they ought to do and how they should go about their life in a particular crisis, and they come here and find reassurance. People have told

me over and over again how when they were on the fence, just about ready to give up the job, to give in and take the low road, they came here on Sunday and went out ready to take the high road. They get something; sometimes they get the guidance they need; sometimes they get the feeling that they belong to something and that somebody sits next to them who might be interested in them if they were in trouble.

They get all sorts of things and they ought to get something and, I might say, parenthetically, that the job of us who are the ministers of the Church is to see to it that when people do come because they ought to, they find something when they get here. Another reason, perhaps, why the Protestant Church has not done as much as it might to minister to modern men and women is that when the people have gone and have supported the Church, they have gone away from the services too often empty.

People do get something, and yet we would say that if they come in order to get it they are not likely to get what they want, but if they come with a sincere intention to worship God and to join with the Christian community in its great act of adoration and thanksgiving, the chances are that they will go away with something that they need.

What You Should Get

THE last phrase in my definition is that the Church is a house of prayer to which people come, and from which they go better equipped to handle their own lives. The Church is not much good if it is simply a shrine set apart in the heart of a noisy city to which people come and then leave it just the same as they were before. They go away from the Church better equipped to handle their own lives. If they are married with families, they ought to leave a service like this better able to handle the frictions, we'll say, that come up in family life, the tensions between the different members of the family, especially between parents and children.

They ought to leave with a little better grasp of what human relationships are all about, less irritable, more imaginative, more understanding of the people they have to live with, and who are sometimes terribly difficult to live with. And if they are not married, as many are not, especially in city Churches, they ought to go away better able to handle that fact, better able to take hold of the life that God

has given them and make their life mean something, even though perhaps the thing that they have most longed for has not been given to them.

If they are in a small, insignificant job that doesn't seem to amount to much, just filling some place in an assembly line, they ought to go away from here better able to handle that apparent meaninglessness of their life and feel that while their job may be small, their place in God's world is a great one, and that there are tasks for them to do beyond the task that they do in their work. If they have physical handicaps, they ought to go away better able to accept them and to take them, not to be afraid of them, and to use them as opportunities to show something of the life and power that they have been talking about.

And as they leave the Church, the people ought to be not only better equipped to handle their own lives but better prepared to continue the ministry of Jesus in the world. That's what it is all about, I suppose; we come here in order to be better able to continue the ministry of Jesus in the world. Most of us know what that is. Jesus' ministry was to the lost and the found, and our task is to continue that ministry, to make life better for people and, if we can, to lift the burdens and to ease the tensions, not to make life more edgy but to make it smoother for people.

Of course, it has many more implications than that. I put down just this one sentence which is only one phase of the ministry of Jesus, but it is one that happens to be in my mind at the moment. Men continue the ministry of Jesus who serve the larger interest when it would be to their own interest to serve the smaller. You know what I mean. Every businessman has to face that and he ought to go out from Church better able and more determined to continue the ministry of Jesus in the sense that when the question arises, Which interest will I serve, the interest of my company, or the larger interest of my country, or the even greater interest of my God?, he could know where he stands. If the Church doesn't play any part in that area of life, of course, all the rest of the things we have been saying are absolutely worthless.

You must all have been thinking of the incident that I thought of right away, when Jesus went into the temple and saw them making a market place out of it. He sent them out and turned over the tables of the money-changers and

said, "My house is a house of prayer and you have made it a den of thieves." We would not do that, but there are many ways that we can turn the Church into something other than it was meant to be, and what I hope and pray as the years go on is that I and all who are associated with me in the ministry, together with all the people who come to Church, may work together to keep the Church what it has always been, a house of prayer in which the word of God is preached and the sacraments are administered, to which people come because they ought to and because they want to, and from which they go better equipped to handle their own lives, and better able to continue the ministry of the Lord Jesus in the world.

Two Phases of Faith

By James A. Pike

Dean of New York Cathedral

THERE are a lot of people who would like to believe, because they see the general need of faith in their lives, or because they have some pressing need, but who cannot get off dead center. Obviously they cannot have a faith based on proven results because generally the results do not come without the faith. They are often amazed at the firm faith of others—a faith based on the real difference trust in God has made in their lives.

How can a person start to believe?

There are two phases in the pattern of faith. The second phase is actually very close to knowledge, in that the man who possesses it has, since the time he began to trust in God, seen a marked change in his affairs, a new freedom from anxiety, and an increase in his effectiveness. But before all this is the first phase of faith, which is a courageous leap; it is the faith expressed in the words, "Lord, I believe; help thou my unbelief!"

This first act of faith need not be blind faith, or a leap in the dark. It is a choice for what is the most plausible, most coherent view of things. It is a choice based on the testimony of trusted persons who have already made the leap and experienced the new life on the other shore. If we really make the leap, then because of what we begin to experience as our lives make better sense—and as we possess more joy and confidence, we will never have

to make the same leap again. We may lose faith or become negligent about it, but as we seek to renew our belief we will have the memory of what was known to be the fruit of faith. Then our new act of faith will always partake somewhat of the second phase of faith, a faith based on personal experience.

These two phases of faith are analogous to the way a scientist deals with a new phase of truth: he accepts a hypothesis, takes it into the laboratory for testing and if it works then he knows, and what was hypothesis for him is now truth. In the realm of our religious faith the laboratory is our personal lives. If we will bet our lives on the Christian faith, if we will determine to live as though it were so, we will see from the results that our working hypothesis was more than the conjuring of our own minds; we will see it as the revelation of God seeking us from the other direction and then we will know; we will never be the same again; whatever our failings we will never have to start completely over again in the matter of faith.

So the nobleman made an act of faith in Jesus when he urged him to heal his son—as Jesus challenged him with the words "Except ye see signs and wonders ye will not believe." It was after the healing of his son we read that "The father himself believed, and his whole house." Here we see exemplified the two kinds of faith.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"WHEN we reflect upon the amazing development of modern communications," said the Reverend Sebastian Boanerges to the Parsons' Club, "it is not to be wondered at that we can put a whole sermon in the space of fifteen minutes. Almost nothing is beyond the mind of man, not even our discourse. Of course I myself feel that something is lost, something must be lost, is bound to be lost, but we must think not of what, or even who, are lost but of what, or even who, is saved. Time is saved. In a congregation of one thousand — I use astronomical figures — fifteen minute sermon saves fifteen thousand minutes over a half-hour

one. Is that to be despised? Brethren, time is a precious commodity. Nobody has enough of it. Shall we waste the precious time of our congregation? Shall we waste our own? Fifteen minutes is enough."

Dr. Boanerges sat down and his audience looked guilty. Nearly every one in it knew that he sometimes took sixteen, seventeen, even twenty minutes to deliver himself of his meditations. But then a voice was heard, a small voice, but clear. "Who has despised the day of short sermons?" it asked and there was a great shout of "I have."

Dr. Boanerges was astounded and deeply shocked.

Victory Garden

By L. D. R. Hallett

Canon of St. Paul's Cathedral, Buffalo

DURING World War II, when food shortages threatened, people all over this great country were alerted. Victory gardens filled vacant lots. Land long idle, or covered with weeds, became productive once more. Green thumbs, subdued overlong by city living, were flourished, sleeves rolled up and food shortages averted.

Perhaps that was your last experience with planting—as close as you've come for a long while to seed-time and harvest. Perhaps Rogationtide hasn't held any depth of meaning for you since you shared in that nationwide effort.

Though most of us aren't farmers, we don't have to look far to find a challenge on Rogation Sunday. St. Paul, in writing to the Christians in Corinth reviewed the way in which the word of God had come to them. He said, "I planted, Appolos watered, but God gave the growth." And of course, there is the parable of the sower, in which the Lord likens the hearers of the gospel to ground; and mentions the various ways in which the earth receives the seed of the Word.

St. Paul changes this analogy as he writes to those who have become Christians. It's almost as though those who receive the sown word grow into fellow farmers instead of plants, and immediately share a responsibility with the great sower. They become co-workers with him, working toward the great harvest

when all the land has become productive and all men have been won to Christ.

The story is told of a farmer who had taken a weed-choked acre and turned it into a lovely garden. His pastor was admiring it one day. "John," he said, "God has given you a lovely garden." John kept silence for a while. Finally he spoke. "You should have seen it when God had it alone."

This story, though humorous, states a profound truth. "Without God, man cannot. Without man, God will not." Unless men, of their own freewill, roll up their sleeves to become co-workers for God, the world's acreage will grow to weeds.

Where to begin? Why not resolve to start a "Victory Garden," where the planting is in the souls of men. Let it be a garden beginning in the home, stretching into the office, factory, shop or store. Such gardens, growing in ever-widening circles could soon cover the earth. And when discouragement comes, as come it will, remember these wise words of St. Francis de Sales: "We are sure always to do enough when God works with us." Happy gardening!

Not a Joke

By William P. Barnds

Rector of St. James, South Bend

IT IS not unusual to see cartoons and jokes about people who play golf on Sunday mornings or otherwise absent themselves from going to church. Sometimes one hears a person lightly give some frivolous excuse for not going to church. The fact that people can joke about or treat lightly the failure of Christians to go to church is a serious matter indeed. It is serious because it indicates that church members who lightly absent themselves have a scant appreciation of Christianity and but little commitment to it or it indicates that they do not understand the purpose of worship.

It is amazing that the Church makes the great impact it does upon our society when we consider that only about one-third of its members who are physically able are in church every Sunday. Non-attendance at church is not a cause for humorous cartoons or jesting, but for soul-searching conversion and repentance. If we can treat it lightly we should be concerned, for all is not right in our relationship to God.

BOOKS...

Edited by George MacMurray

Jesus And His Times, by Daniel Rops, trans by Ruby Millar. Dutton. \$5.00.

If biblical scholars are still eager to believe that Church people are interested in the critical fruits of their careful and painful labors, this book will disabuse them. Published in France after World War II, it has gone through over 400 printings in that land and been translated into fifteen other languages. As a whole it leaves the thoughtful reader tongue-tied, not to say awe-struck. For it combines a beautiful style and an engaging exposition over 615 pages of biblical erudition with a sustained effort throughout to winnow away every bit of that erudition which carries critical problems of a literary or historical kind! For example, the complete story is set in a chronology which begins with Jesus' birth in 6 B. C., has his public ministry start in the last week of May, A.D. 28, puts the Sermon on the Mount (as one single address in one place of utterance—a high plateau between two hills near Tiberias!) near the end of June, 28 A.D., and ends with a physical resurrection on Sunday, April 9, 30 A.D.

But it is a fascinating and prodigious volume, weaving its tale into a fabric of historical, liturgical and theological opinion and folklore. Doubts are not so much ignored as swiftly and marvellously dispatched! Mystical parallels abound: for example, on p. 579: "Jonah spent three days in the whale's belly; the Son of Man spent the same period entombed." M. Henri Petiot, who is the real author behind the pseudonym, is indeed a true Roman Catholic mystic. His book exceeds the learning of Fulton Oursler's *Greatest Story Ever Told*, but not its piety. Whether it will exceed its sales remains to be seen. The blurbs on its jacket are from entirely non-Roman sources, including Henry Sherrill.

—Joseph Fletcher

Saint Sergius in Paris, the Orthodox Theological Institute by Donald A. Lowrie. MacMillan.

Bishop Scaife of Western New York is the author of a brief, illustrated, history of St. Sergius, but this is the first full account in English of the foundation and progress of the Theological Institute established in Paris by ecclesiastics exiled by the Russian Revolution of 1917. The only source of properly trained Russian Orthodox clergy in the years when theological education was impossible in the Soviet Union, the Institute become influential far beyond the circles of the Emigration: in contacts with Anglicans and continental churchmen, both Protestant and Papal, and in the Ecumenical Movement.

In Chapter VII Lowrie, himself associated with the institution from the beginning, discusses the "Material Bases," and the reader will learn that a substantial portion of support for the school came through the years from the YMCA, the World Council, Protestant and, above all, Anglican Churches. While he writes as a member of the family of the Institute, Lowrie is frank in his discussion of problems and true history results. The Institute is of especial interest to Americans in that the three leading members of St. Vladimir's Seminary faculty in New York, including the Dean, Dr. Florovsky, and the dean of students, are former professors of St. Sergius.

—William Schneirla

Customs and Cultures, Anthropology for Christian Missions, by Eugene A. Nida. Harpers, \$4.00.

The subtitle of this survey of primitive religion and culture, by the secretary for translations with the American Bible Society, is somewhat deceptive. Whether or not the reader is, or plans to become, a missionary in some remote area of culture, he will be fascinated by this eminently readable account of the ways of man with his gods and his neighbors.

A painless introduction into the field of the cultural anthropologist is followed by five absorbing fact-packed chapters unfolding man's way of looking at life and death throughout the world. A final chapter is concerned with the validity of Christian missions in their several aspects.

An appendix indicates a program for those anxious to acquire a background in anthropology; there is a full bibliography, and a good index. The notes are gathered in one place at the end of the volume where they are available to the serious reader, but present no typographical obstacles to the much wider popular audience which will be attracted to this book.

—George H. MacMurray

The Old Testament and the Fine Arts by Cynthia Pearl Maus. Harpers, \$5.95.

An anthology of stories, poems, songs and reproductions of paintings related to the Old Testament. Under six general headings—the Pentateuch; Joshua-Judges; the one Kingdom; Israel; Judah, the Exile and Return—are collected famous literary and graphic works which illustrate the highlights of the first part of our Bible.

There are seventy-seven hymns, spirituals, and songs directly related to specific events, all with music staffs, two hundred and forty-four poems, over sixty stories, creatively digesting incidents or illuminating the great personalities of Israel. A twelve-page Appendix, abridged from Pfeiffer's classic *Introduction to the Old Testament*, gives a short but complete account of the origin and content of the Old Testament. Four indices guide the reader to the richness of this valuable collection, which can be but suggested in a review.

—George H. MacMurray

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Albert Schweitzer Calls for New Ethical Mentality

★ Albert Schweitzer, winner of the 1953 Nobel Peace Prize, called for a new ethical mentality which alone, he said, can make peace a reality and enable the United Nations to fulfill its mission.

Dr. Schweitzer, 79-year-old philosopher and long-time medical missionary in Africa, delivered his Nobel lecture in University Festival Hall, Oslo, Norway, to an audience that included King Haakon.

The famed humanitarian was awarded the peace prize a year ago but was unable to come to Oslo until now to accept his diploma and prize money.

The victors in two world wars have failed to create a just order, Dr. Schweitzer declared. The present order, he said, contains the "germ for a new war" in its denial to hundreds of thousands of persons of the right to the soil where they live.

He said nationalism in its worst form was the greatest impediment to peace today, and this nationalism can be subdued only by the rebirth of a new human ideal.

The solution to the problem of peace, he added, is that "we abstain from war for ethical reasons because war makes us guilty of crime against humanity."

He expressed confidence that the spirit of the age is capable of creating the necessary ethical mentality. And he expressed hope that his appeal would be understood correctly "on the other side of the gulf."

He urged world leaders "earnestly to seek to avoid all that may aggravate the situation and to shun no efforts to create an atmosphere in which the spirit may grow and act."

Never before has such public interest been shown here in a winner of the Peace Prize. Ovation greeted Dr. Schweitzer on his arrival at the hall. Thousands who could not get tickets to the ceremonies stood outside to cheer him.

Dr. Schweitzer said he would use his \$33,000 prize money to buy corrugated iron for the roofs of his hospital buildings at Lambarene, French Equatorial Africa.

Oslo newspapers opened a three-day drive for funds for the hospital.

CHURCH FOUNDATION MAKES LOANS

★ The Episcopal Church Foundation, announced loans to aid in church construction in eight dioceses. The loans, totalling \$94,000, were made possible by a recent expansion of the foundation's revolving loan fund.

The foundation, whose purpose is to find additional funds to enable the Church to expand its effective work, uses its revolving loan fund to provide assistance in areas where rapid population expansion has created a critical shortage of church housing. The loans, while made to dioceses, are designated for use in specific parishes.

The foundation has consistently had far more applications for loans than it could fill; the current group of loans took

care of less than one-third of the more than \$300,000 in requests that the directors considered. Because of the extreme importance of such loans in helping to strongly establish the Episcopal Church in new or expanding communities, the foundation plans eventually to build its loan fund to many times its present size.

At its October meeting, the directors elected Thomas Rodd, a vice-president of J. P. Morgan & Co., as treasurer. Mr. Rodd has been a director and assistant treasurer of the foundation for some time, and is an active layman in the Church.

BUILDING PROGRAM IN FLOSSMOOR

★ A \$74,000 church school building is now under construction at St. John's, Flossmore, Ill., the first unit of a \$140,000 building program. The church will later be enlarged and a connecting building erected for offices, curate's apartment, sacristy and choir room. The Rev. J. W. Montgomery is rector.



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FIND PALACES EXPENSIVE

★ The synod of the Church of Ireland, Anglican, passed a resolution calling for a committee to investigate the possibility of providing an apartment for the Primate, who finds the costs excessive in maintaining a palace on the outskirts of Armagh. It was pointed out that some future Primate "might well refuse to reside in it."

Archbishop Gregg, the present primate, told the delegates that the decline in family religion had greatly reduced the number of candidates for the ministry.

APARTHEID MEASURES DENOUNCED

★ The British Council of Churches vigorously denounced South Africa's treatment of her native majority and took

steps to determine how English religious groups could help the South African Churches.

A resolution adopted at the Council's semi-annual meeting called the South African government's apartheid measures "an offense not only against human rights but also the divine law as set forth in the Bible."

The Council asked the Archbishop of Canterbury, in consultation with leaders of other English Churches, to set up a special group "to advise the Churches at an early date concerning opportunities for action which would strengthen the Churches in South Africa."

Most South African Churches except the Dutch Reformed bodies have opposed a considerable part of the regime's segregation program.

GRADUATE STUDIES DIRECTOR

★ Prof. Robert S. Bosher has been appointed to the new post of director of graduate studies at the General Seminary. There has been a steady increase in the number of students doing graduate work, with over fifty this year. He will continue his teaching of history.

NEW PARISH HOUSE IS PLANNED

★ Trinity Church, Weathersfield, Conn., started construction on a \$135,000 parish house in July. The Rev. John H. Findlay, rector, states that the money is in hand.

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LEADERS FIGHT SEGREGATION

★ Prominent Congregational and Anglican leaders called on South African churches to make an active fight against government policies which they said were worsening white-native relations in this segregated country.

The Rev. Leonard Heap, chairman of the Congregational Union of South Africa, said the churches should "take the gloves off and hit back with everything they had at the strangling evil of violent propaganda and indoctrination, the creation of fear and prejudice."

Speaking at the Union's annual assembly at Pietiermaritzburg, Mr. Heap said the Christian Council of South Africa had protested but in vain.

Now, he said, "our positive duty is to strive to make our own people aware of the spiritual issues involved."

Mr. Heap said his heart had sunk when he visited a native congregation recently and saw the environment in which the people had to live.

"Black people have been alienated as never before by the doctrine of fear and incompatibility," he declared. "On the other hand, the dark peoples, African, Indian and Colored, are being artificially united."

"It is no more a union of love than was the union of Russia and the western powers during the war against Hitler. It is a unity which emphasizes the tragedy of the

divisions of this most distressful country."

Anglican Bishop Ambrose Reeves of Johannesburg made a similar appeal at a golden jubilee celebration at St. George's Church, Johannesburg.

Bishop Reeves said that although it was not the Church's duty to interfere in the work of political parties, it was her duty "to interfere when such work leads to the deterioration of the relations between various ethnic groups in the community, or when it does violence to the humanity which is common to all men."

He acknowledged that the Church would be accused of interfering in politics but, he said, "let us not be intimidated by such criticisms."

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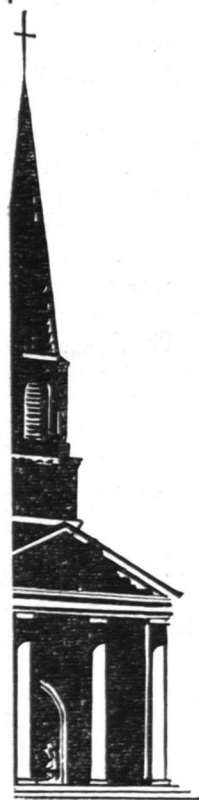
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WORKSHOPS FEATURED AT SYNOD

★ Workshops were featured at the synod of the third province, meeting at Holy Trinity, Philadelphia. The Rev. Paul Musselman was the leader of one on urban work, particularly in industrial centers, and the Rev. John A. Baden led one on rural work.

A resolution called upon the Society for the Promotion of Industrial Missions to survey Church work in industrial areas in the 13 dioceses of the province. Likewise a resolution was adopted deploring "all forms of racial segregation" which called "upon the members of our churches in all their public and private contacts to correct this injustice to our brothers in Christ."

The synod also voted to create a committee of examining chaplains to work for uniformity and the maintenance of high standards.

One delegate, General John C. H. Lee of Harrisburg, proposed a change in the Lord's Prayer. He wants "lead us not into temptation" to read "and let us not fall when tempted." He was told that he could send the suggestion to the national liturgical commission on his own hook if he wished.

Mr. Robert Worthington, executive head of the Church

Pension Fund, presented an authoritative interpretation of the new social security act as it effects the clergy.

FIRST PROVINCE HAS WORK GROUPS

★ The synod of the first province, meeting at Portland, Maine, had work groups that considered such matters as theological education, clergy salaries and pensions, missionary strategy, approaches to unity, liturgies.

Recommendations were approved calling for uniform canonical examinations; urging parishes to share the cost of social security for those clergy who choose to go into the federal system; authorized a survey on allowances for travel and automobile maintenance for the missionary clergy; asked the 1955 General Convention to set up a commission on Prayer Book revision.

PEACE SOCIETIES CELEBRATE

★ November 11 marked the 15th anniversary of the Episcopal Pacifist Fellowship and the 40th of the Fellowship of Reconciliation in the United States.

The occasion was observed by a service for the E. P. F. in the chapel of St. George's, New York, at which the Rev. C. Lawson Willard, Jr., rector of Trinity Church, New Haven, was the speaker; the Rev. Eric M. Tasman, chairman of the national executive, of South Orange, N. J., and the Rev. John Nevin Sayre conducted the service. A supper followed

at the home of Mrs. Henry Hill Pierce.

The F. O. R. celebration took place at Riverside Church, and speakers included George McLeod of the Iona Community, Harry Emerson Fosdick, the Rev. A. J. Muste, and Nevin Sayre. The witness for peace of this group has been continuous in this country for the past forty years.

NEW BUILDINGS DEDICATED

★ The first two buildings of the new Episcopal Theological Seminary of the Southwest, recently completed at a cost of \$250,000, were dedicated in ceremonies in Austin.

It is the first Episcopal seminary to be built since the Church Divinity School of the Pacific was erected at Berkeley, Calif., in 1893.

Future plans call for the construction of six more buildings on the institution's new five-acre campus in residential Austin which was donated for the purpose by two former professors of the University of Texas, Ernest J. Villavasco and Frederic Duncalf.

The seminary was established in temporary quarters here in 1951 with a student body of seven served by a faculty of three part-time professors. It now has 55 students and a faculty of eight full-time and two part-time members. The Very Rev. Gray M. Blandy is dean.

COLLEGE CHAPLAIN IS ORDAINED

★ The Rev. Clarence A. Lambelet, a doctor of Philosophy, was ordained priest by Bishop Banyard at Christ Church, New Brunswick, N. J., November 13th. He is the chaplain to Episcopal students at Rutgers and curate at Christ Church under the Rev. Walter H. Stowe, rector.



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A. F. GILMAN
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The science of the meaning of words is one that needs a lot more attention than it gets. I am fully aware of the upsetting nature of my conception of the nature of God. I am also aware of the content of the Prayer Book, our hymns and both the Old and the New Testaments. I am aware also that my position must seem to many people to be an attempt to belittle God, but this is not true.

The World Council of Churches is floundering on the fact that we can't get together on the answer to this very problem. This is only natural because it is the nature of little men to be bewildered by the trappings of emperors and kings. Ever since the days of Constantine the Church has been in control of men who have been blinded by the hope of becoming rulers in the "kingdom." They forget that Christ said, "Let him who would be greatest among you become your servant"; "I and my Father are one"; "He who hath seen me hath seen the Father". St. Paul said that when Christ came into the world "He took upon him the form of a servant."

Christ also said, "he who would save his life must give it away." Unless the Christian Church takes off its blinders and gives as freely of itself as God gives freely of his blessings it will certainly flounder.

I am glad Bishop Sherrill had the courage to open the Communion at St. Mark's, Evanston, to all Christians of whatever persuasion. It is a step in the right direction and I hope that the day will come when no one who feels the urge will be denied access to our altars. The action of the American Church Union in distributing tracts at the door of the church criticizing the action of the bishop was most disgusting and brands them for what they are "Catholics of the Roman persuasion" and not

Catholics in the Prayer Book meaning of the word.

It was also in very bad taste for the American Church Union to hold a convention of its own prior to the meeting of the World Council of Churches in an effort to detract from the splendid fact that so many Christians were able to get together at all.

G. K. WORTH
Layman of New York

One of the things I like best about *The Witness* is that your articles are short. So when I opened the October 7 issue and saw that long one by Kathleen Bliss I was almost shocked. But you may be interested to know that I read it, reread it, and then used it with a discussion group in my parish.

MRS. EDWARD JOHNSON
Laywoman of Miami

Have we not had enough discussion of Houston vs. Honolulu? It seems quite plain to me that Bishop Sherrill cannot make a second change. So we better start saving now so that we can make that trip next year, which after all might be quite pleasant.



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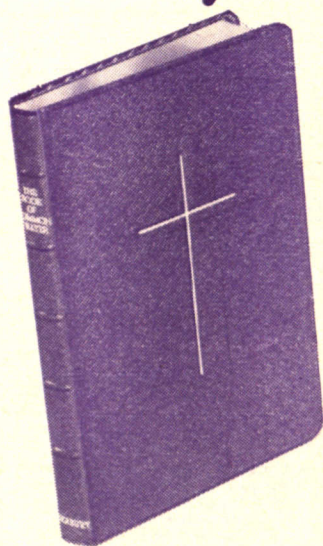
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