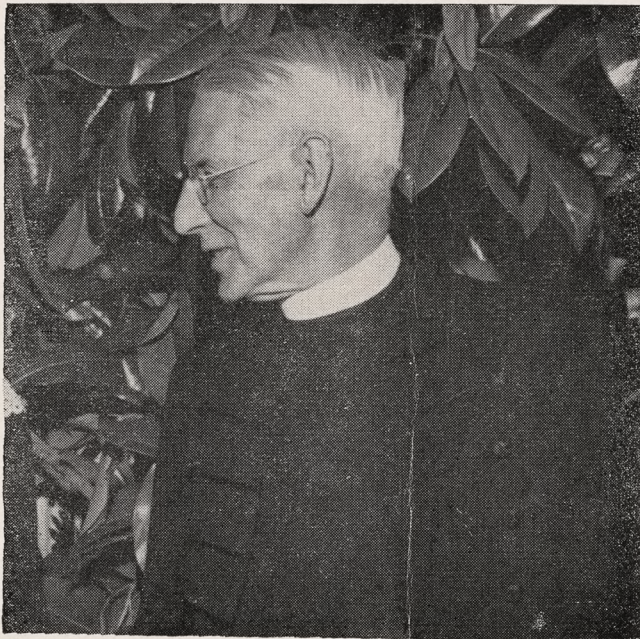


The **WITNESS**

JANUARY 20, 1955

10¢



EDWARD LAMBE PARSONS

CHAMPION of Social Justice, Civil Liberties, Church Unity, Prayer Book Revision are but some of the areas he has dominated as he is saluted on the 35th anniversary of his Consecration. See Story of the Week.

GETTING ALONG WITH OTHERS

SERVICES In Leading Churches

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Sun HC 7, 8, 9, 10; MPS, & HC 11;
EY & S 4. Weekdays, HC 7:30
(also 10 Wed. & Cho HC 8:45
HD; MP 8:30; Ev 5. The daily
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Thursdays and Holy Days: Holy Com-
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ice, 12. Daily: Morning Prayer, 9;
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The Very Rev. Francis B. Sayre, Jr.,
Dean

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ser. (generally with MP, Lit or proces-
sion) (1, S, HC); 4, Ev. Weekdays:
HC, 7:30; Int., 12; Ev., 4. Open daily,
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munion, 8:15. Thursday, Holy Com-
munion, 9:30. Friday, Holy Commu-
nion, 7.

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The WITNESS

For Christ and His Church

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

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H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,
prayers, sermon 12:05; Wed., H.C. 11
a.m., Healing Service 12:05.

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STORY OF THE WEEK

Bishop Parsons Is Honored On His Anniversary

**DOMINATES MANY AREAS OF CHURCH INTEREST
AND IS AN OUTSTANDING CIVIC LEADER**

By Henry H. Shires
Suffragan Bishop of California

★ Bishop Edward Lambe Parsons, retired bishop of California, was honored recently at the cathedral, San Francisco, when Bishop Block celebrated the Holy Communion in loving commemoration of the 35th anniversary of Bishop Parsons' consecration to the episcopate.

Present on this occasion were quite a few of us who were present at the service of consecration itself in 1919. But to all of us, whether present or not at the original service, it was a day full of memories and of thankfulness for a full, rich, life, so replete with good works and so fruitful for the cause of Christ and the life of the Church. What a matter of pride it is to us in the diocese to have had so rich a heritage in our diocesan leadership from Bishop Kip to Bishop Block!

In our centennial year we have been particularly conscious of this. It has been a cause of much thanksgiving. And what a blessed thing it is still to have spared to us the person of Bishop Parsons one who for nearly 60 years has

been such a vital part of the life of the diocese! He came to us in 1896. Had he come just three years earlier he would have served under Bishop Kip and thus in a measure spanned the century.

At such an anniversary as we have just observed, one is certain to do a little thinking about the significance of such a life. It is difficult to appraise the full worth of a man while he is still alive, because time alone can give the perspective for a true evaluation. But there are some values in the person of Bishop Parsons so evident that one is sure that time will serve but to enhance rather than detract from them. We are thinking of his true Christian gentleness, his passion for the righting of wrongs, his sympathy for the weak and less privileged, his passion for human liberty, his indomitable courage in fighting for his principles, his deep sense of God, and his wonderful Christlike humility. When he was struck he returned not the blows of the smiters.

We think of other qualities

which have also served to enlarge his stature. Endowed of God with a really first-class mind, he has so developed its potentialities by study and discipline that intellectual leadership in every circle in which he moved was naturally conceded him as a simple matter of right. One thinks of his personal charm which made an hour in his company always a matter of pleasant memory. And it was this same charm which, when projected on the larger stage of forensic debate, made him such a formidable figure on the floor either of the diocesan or General Convention. No one can forget his invaluable contribution to the Church in helping to steer the revision of the Prayer Book through countless stormy sessions of Convention.

And while there are other qualities which come to mind which one can undoubtedly classify and describe, there is that something which may be simply a happy combination of qualities we can define, or which, more likely, may be something intangible, something that transcends description, a something which makes for greatness. Surely he is one who by common consent rises above the high level of the company in which he was wont to move, even above the level of his more distinguished contemporaries both in the Church and in secular circles.

I think one realizes this when one thinks of the place

he occupied in the mind of the Church as a whole, especially in relationship to the part he played in the life of the Church. There are perhaps ten or a dozen major fields of interest and endeavor in the life and work of the Church. Of these Bishop Parsons in the heyday of his activity was generally acknowledged to be the key figure in four of them.

He was perhaps the one most prominent in the whole field of Church unity, at least in the counsels of the Episcopal Church, after the death of Bishop Brent. His was the one voice most listened to in the field of progressive social thought and the so called "social gospel." Because of his prominent part in the revision of the Prayer Book and in his leadership as chairman of the standing liturgical commission of the General Convention for sixteen years and as co-author of the notable volume, "The American Prayer Book," he was the outstanding leader in the field of liturgics. And in

the field of theology he was recognized generally as the chief exponent in our communion of liberal theology, or, more properly, liberal methodology in the field of theology.

Anyone who for years so dominates these four great areas of ecclesiastical interest surely must possess some of the elements of greatness.

There is so much more that can be said of his accomplishments in diocesan life; of his contribution to the field of education, both as a teacher at Stanford and at the Church Divinity School, and in his service as trustee; of his influence upon the university and the university community while rector of St. Mark's, Berkeley. But this is not a biography, it is an appreciation of a great man and a great Christian. We thank God for his preservation for us. May God spare him to us for more years to come, and give him the happiness of knowing that there are so many of us who wish to say, "Well done."

Bishop Banyard Is Elected Diocesan of New Jersey

★ Bishop Alfred L. Banyard was elected diocesan of New Jersey on the first ballot at a special convention held in Trenton, January 8th.

The only other nominated was the Rev. Whitney Hale, rector of the Advent, Boston. He had previously been sponsored by a group of 16 clergy and 28 laymen through a pamphlet which had been widely distributed in the diocese. (Witness 12/30—54).

Bishop Banyard received 98 of 145 clergy votes and 96 and one-third of 116 and one-third lay votes on the first ballot, with 73 clergy votes and fifty-nine and one-third lay votes necessary for election.

In accepting the office after the election has been made unanimous, Bishop Banyard said:

"With a profound sense of humility and with a heart overflowing with gratitude I accept this election to be the Seventh Bishop of the Diocese of New Jersey. Having served in the Episcopate for over nine and one-half years, I am well acquainted with the responsibilities and the heavy duties of a Diocesan Bishop. However, with the guidance and help and direction of God the Holy Spirit; and with the willing cooperation of our Clergy and our laity, I am ready to work indefatigably for the extension



The new Diocesan of New Jersey, Alfred L. Banyard, with Dean Adams of Trinity Cathedral, Trenton at the dedication recently of Gardner Hall, new addition to The Evergreens, home for aged women

of God's Kingdom, not only here in New Jersey, but also throughout the entire Church. My earnest appeal is that any differences which may have arisen to this point may be set aside and that all of you may become in the words of the great apostle, St. Paul, 'Workers together with God for the extension of His Kingdom according to His will and in his sincere and devoted service.' Let us have our hearts open to God's love and our minds nurtured by God's truth and our wills devoted to God's purposes."

The new diocesan has a notable record in the diocese and has also served in important posts in the national Church and in the second province. While archdeacon, a position he continued to fill after being elected suffragan bishop in 1945, many missions and assisted parishes have had extraordinary development.

He also initiated the capital and revolving fund of the diocese from which funds are provided to assist in church construction and renovation.

Protestant Leaders Protest Marriage Agreement

★ The official text of a proposed agreement between the United States Air Force and the Spanish government on the activities of American chaplains in Spain was received in Washington for study.

Despite mounting Protestant criticism over restrictions on inter-marriage embodied in the agreement, it appeared likely that the pact ultimately would be approved by the defense and state departments.

A government spokesman pointed out that marriage is governed by the domestic law of the country, state or province where the ceremony is performed.

In Spain, Roman Catholic canon law is officially recognized in civil law. Canon law requires a Church dispensation for the marriage of a baptized Catholic and a non-Catholic and the non-Catholic must sign a permarital agreement to rear all children of the union as Catholics.

Thus, American Protestant chaplains would be authorized to officiate at weddings only when both parties were baptized Protestants. All other weddings would be performed by Catholic chaplains or Spanish priests under conditions laid down by Catholic canon law.

The spokesman said problems regarding the right of American chaplains to officiate at weddings have been solved more easily in France and other NATO countries.

Laws of these countries require that a civil ceremony precede the religious rite. Once an American serviceman has fulfilled the civil obligations,

he may have such religious rites as he and his bride desire. American chaplains have been given the privilege of conducting such rites when one of the parties is a member of the American armed forces.

Meanwhile, Protestant criticism of the pending agreement continued.

Two Southern Baptist Convention leaders urged members of their Church to protest to Secretary of State John Foster Dulles and other government officials.

Asking that Southern Baptists petition the state and defense departments to review the pact, Louis D. Newton, pastor of Druid Hills Baptist Church, Atlanta, Ga., said, "We dare not surrender our constitutional birthright of religious freedom for any mess of pottage."

Alfred Carpenter, secretary of the Convention's chaplains commission, declared: "The demands of this proposed agreement are neither Christian nor democratic. An appeal to the Secretary of State would greatly help. Every Baptist should express his true conviction."

Glenn L. Archer, executive director of Protestants and other American United for Separation of Church and State, said his organization would actively oppose U. S. approval of the pact.

Calling the proposed agreement "grossly offensive to the ideal of religious liberty," Archer said: "We should insist that any United States military or civilian personnel stationed in Spain shall have the same

right of free choice in marriage that they enjoy in the United States and that any 'premature pacts' that are entered into by members of different faiths shall be entered of their own free will without any coercion either from U.S. military authorities or the government of Spain."

"To propose that an American's relations with his marriage partner be a matter of 'military regulations' is to propose a monstrous departure from the basic American heritage of freedom," he said.

SEEK TO BAN COMICS

★ A campaign to rid magazine stands in Montpelier, Vt., of objectionable publications moved a step forward when religious leaders met with Mayor Anson F. Barber.

Several clergymen lashed out at comic books that they said are harmful to youngsters and recommended a city cleanup campaign.

Mayor Barber stated that city officials would cooperate in every way to rid stands of objectionable material.

Present at the meeting were Msgr. William P. Crosby, pastor of St. Augustine's (R. C.) church; the Rev. W. Harper Welch, Bethany church; H. Bennett Curtis of the Baptist church; the Rev. Gerald R. FitzPatrick, minister of the Unitarian church; the Rev. Albert W. Anderson, rector of Christ Episcopal church, and Mrs. Donald Towle, church school leader.

No formal action was taken at this preliminary meeting but a second conference was scheduled for later this month with magazine dealers in attendance.

Students Direct Epigrams At Laymen, Preachers

★ Students in Vanderbilt University, school of religion, have completed the most unusual exercise of their academic careers—the writing of epigrams with religious content.

The assignment was part of required work in a course on the art of preaching. The Rev. Webb B. Garrison, instructor, is a professional journalist who believes that every minister should learn to write.

"Use of a really well-turned phrase will add sparkle to any message," he says. "In requiring each of my students to write twelve original epigrams, I hoped to help them develop both imagination and literary style."

Here are some of the best submitted by the students:

In their religious lives, many persons are like antique collectors. They want the old bedstead, but they also want an inner-spring mattress. They like the idea of having religion—provided they can eliminate its inconveniences.

A person who has just discovered religion in a vital sense is like grandma when she got her first electric stove. She doesn't see how she ever lived without it.

Learning to love your enemies is like breaking in a new pair of shoes. It is most uncomfortable at first, but gives solid satisfaction when the hard rubs are over.

Activism in the church is like a hen trying to lay an egg on an escalator. There is a great deal of movement, but no getting down to business.

In the lives of some persons, religion is like a reflection in a cheap mirror. It goes in

straight, but comes out crooked.

Not all the pointed sayings were directed at laymen, Mr. Garrison says. Some were aimed at preachers:

An unprepared speaker is like the villain in a western movie. He always shoots over his shoulder at a target he can't see. Though he never runs out of ammunition, he never hits his target.

A preacher who insults his Easter congregation because he will see them no more until next year is like a store manager who insults his customers because they come to his establishment on the day his biggest sale is advertised.

Any preacher who doesn't work hard at his task of preparing his messages is like a lightning bug. His tail light twinkles at intervals, and he has no headlight at all. But he flies at top speed in the dark.

Mr. Garrison has one word of caution for his students: "A little spice goes a long way. Use of too many epigrams in a single message will spoil the effect."

BIBLICAL SCHOLARS HOLD MEETING

★ Members of the faculty of Episcopal seminaries and other scholars of the Church were among over 200 delegates to the annual meeting of the Society of Biblical Literature and Exegesis, at Union Theological Seminary in New York.

At the business meeting Prof. Robert C. Dentan of General Seminary, retired as editor of the Society's Journal of Biblical Literature.

Robert M. Grant of the University of Chicago read a valuable paper on the 1000-page

Gnostic library found in Egypt in 1946. These are Coptic (Egyptian) translation of heretical theological writings of the 2nd century AD, up until now known only from scattered quotations.

The presidential address by Prof. Millar Burrows of Yale, "Thy Kingdom Come," was an eloquent plea for honesty in examining what Jesus really taught about the Kingdom of God and not reading modern ideas into it in advance.

The high point of the many papers was a panel discussion on "The Dead Sea Scrolls and the New Testament." The leaders were Prof. Burrows, Dean Sherman E. Johnson of the Church Divinity School of the Pacific, Prof. W. L. Reed of Texas Christian University, and Prof. W. Brownlee of Yale. These scrolls comprise fragments of all the books of the Old Testament, other apocryphal Jewish works, and writings of the sect that produced the scrolls. The sect has been identified as the Essenes, a Jewish monastic body known from the descriptions of Josephus, that flourished between 100 BC and 68 AD. Their communal buildings near the Dead Sea are currently in process of excavation. The consensus of the panel was that their writings illuminated the religious background of Jesus and (much more) of John the Baptist, but that there was no evidence of direct historical connection.

RHODE ISLAND HAS YOUTH RALLY

★ Youth people of Rhode Island had a rally at All Saints, Providence, January 9th, with Virginia Harbour of the National Council the speaker. The Rev. C. Kilmer Meyers, vicar of St. Augustine's, Trinity Parish, New York, conducted the Feast of Lights service in the evening.

EDITORIALS

The Need for Revival

CHARLES WILLIAMS observes somewhere how it was indeed promised that the gates of hell should not prevail against the Church; but that we should not be surprised to find them doing everything but prevailing. It is true we don't have many murderers in the Episcopal Church, at least not in the most literal sense; apart from that, you should generally take it as your first axiom, whatever subject you happen to be considering, that the Church as a whole, not to speak of us its members, has gone wrong in almost every way possible apart from ceasing to be the Church at all. And when our preachers and leaders tell us we never had such glorious opportunities, and that now is the time to go Forward and Forth in all directions, we wonder what their standards of Christian achievement can be, that they see such hope for the future in the progress we have made to date.

In most medium-sized towns of this land, the Episcopal Church is the smallest, stuffiest, and most exclusive body. She has let our much-vaunted corporate worship petrify along largely party lines: and yet she is so hypnotized by it, that we suspect private and family worship is something we all talk about, but very few of us engage in. The chief result of her excellent marriage canons is that each year a lot of actual or potential communicants desert her in a huff because they mayn't be married in church. We are chaplains de facto of America's military and naval academies, yet no Church is more unwilling to pass Christian judgement on America's military policy. Presbyterian congregations outbid each other for a genuine Doctor of Theology: Anglicans, with their "traditional love of learning," would prefer a good organizer. Our lay people keep getting more merely secular; our religious leaders more merely religious. We profess to a great concern for the poor, but few of us

have learned to speak kindly even to the ones we see. We preserve fossilized remnants of the primitive penance and exorcism: but we have turned our neurotics over to the psychiatrists out of diffidence, and our alcoholics to the AA out of bitter experience of failure. Would it not seem strange to hear a Protestant Episcopalian talking with the accents of Augustine, or William Law, or John Wesley, or "The Imitation of Christ?"

Bishop Bayne is the only person we can think of that has simply come out and said it:

I used to fear for the future of the Episcopal Church; I do so no longer; it will never die. If it did not exist, it would have to be invented; in any society, the religion of respectable self-congratulation is essential, and whatever Church captures that interest is secure.*

* *The Optional God*, by Stephen F. Bayne Jr., Bishop of Olympia; Oxford, \$2.45.

And even his prescriptions, we feel, are much less than adequate to his diagnosis. This is not to say that some other Christian body is closer than we. The other Churches in America all actually lack some essential structural element of freedom or discipline: we have all the structure, the trouble is we have it all wrong—wronger indeed in most cases than the Churches with which we share each element.

There is very little we can do about it, and even that little seems far beyond our powers: to quit trying to kid ourselves and other people. But suppose we did. We might see that many of the activities of our parishes, dioceses, and National Council were simply grandiose schemes to foist a perfectly unreal image of ourselves onto the public and onto ourselves. We might also see that other activities were genuinely useful, and we would be able to engage in them with wills much purified. We would be able to make much better use than we do now, especially in our private lives, of what gifts we have already received. And our sight might even be enough clarified to recognize the agent

of God's Spirit when in God's good time He is sent into our midst. Only let us not anticipate and pretend that our last men's communion breakfast was a second Pentecost.

The Sacraments

A QUESTION we are sometimes tempted to ask is "Are the sacraments necessary to make a person a Christian?" Must we be baptized, and receive Holy Communion, and have the great events of our life presented at the altar of God, before we can bear the name of a follower of Christ?

It is certainly true that many people must believe in God, as shown forth in Jesus Christ and as exemplified in the true life of the Church, who have never received Holy Baptism or partaken of Holy Communion. Many of them, in their day-to-day life, may be a lot better and kinder and more loving than a lot of us who regularly attempt to commune with God at his altar.

But, historically speaking, these people are not Christians, albeit they are very fine people and probably the kind we would want living next door to us and running the affairs of our nation. They are not Christians because, through the centuries, the fellowship of the Church of God has said that a Christian will testify to his membership in that fellowship by participating in the sacraments—that is, by being baptized and by receiving the Holy Communion with some regularity.

In his life, our Lord gave us but two commands for action: one was that we should be baptized and the other that we should receive the Holy Communion. As we read the Scriptures, we find that these were not mere wishes on his part. They were definite commands, and it is certainly true that his disciples so interpreted them. At the very beginning, the early Church established baptism and regular reception of Holy Communion as the key marks of Christian membership. That early Church was in a perilous position. It was made up of, for the most part, the despised and poor section of the population and, in large measure, to become a Christian was to become a persecuted person. That Church could not take a chance on having luke-warm members. Half-hearted believers could easily turn traitor and informer and, hence, turn the whole fellowship

of the Church over to the Roman persecutors. Hence, they ruled that without baptism and regular communion, no person could be a Christian, no matter how good and kind he was.

Through the years, that rule has been held binding. Presumably, and quite probably, the Holy Spirit, who bloweth where he listeth, raises up true and faithful followers of God in other ways. But, with our limited knowledge and insight, we do not know how and when he does this.

Therefore, we, along with the whole Christian Church, are compelled to accept the witness of the historic fellowship of saints and say that, to be a complete Christian, which means a true willingness to cast one's lot with the committed fellowship, a person does need the sacraments.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"OH!" declared Mrs. Brimes. "I think it is so wonderful what they are doing for Church Union."

"They are moving towards it," I admitted.

"Yes indeed! Why, I remember when we would hardly speak to other churches but now we are different."

"I had not noticed."

"Oh, you parsons are so busy. But just think. When we get Union the Methodists will get proper bishops and all the dear little Baptist babies can be christened."

I blinked. I had no idea that union meant this.

"They might want to give to us rather than we give to them," I murmured.

"Oh, but we have so rich a heritage."

"We have indeed, but our separated brethren think they have much to give."

Mrs. Brimes looked doubtful. "I'm sure I don't know what it is," she said.

"You must meet them and go to their services," I suggested.

She looked horrified. "I love our liturgy far too much," she declared and I felt it was useless to say more. So I said was it not a nice day.

GETTING ALONG WITH OTHERS

By Robert S. Trenbath

Rector of St. Alban's, Washington

ONE of the major problems of the human race is that of getting along with other members of the race. Pick up the morning paper. What do we read? We read about how some man has killed another; a man has raped a woman; another has stolen from a store; two people have been granted a divorce; a local union is on strike against what it thinks to be unfair practices on the part of its employers; a person from the Orient has accused a man from the Occident that he is a capitalist and has designs to exploit the Oriental's country; and the Occidental is accusing the Oriental that he wants to communize his country and it will be to the great detriment of the people; a member of one of our political parties has accused the other party of completely ruining our country. And so it goes.

Now almost all of these are illustrations of the fact that one of our major tasks in life is that of relating ourselves so with other people that there isn't this conflict between individuals, between groups, and between nations in the world. We were made to love one another, not to hate each other.

But one of the many real problems that each of us has is how to get along with other people that we must get along with, for none of us really lives unto himself. We are so dependent upon other people. There are very few in the world today who are self sufficient in all areas of their life. Most of us in this country are just the opposite. As a result of one of the hurricanes this past summer, many people were without electricity for several days and it was interesting to notice how desperate some of them became. We have in a relatively few years of this great invention become completely dependent upon those who have harnessed this great power for our refrigeration, light, pumps for water.

We are dependent upon food growers and middle men who market the food. We are dependent upon men who see that uncontaminated water is piped into our houses. We are dependent upon others for making the materials for our clothing. Few of us could build adequate shelters for our families alone.

We have been put into this world with a

great many other people and we must get along with them or perish with them. This is our human situation. It is my feeling that the Christian religion helps us tremendously in our relationships with other people in four ways which I am going to tell about.

It helps us to become aware of the fact that our first or casual judgments about people aren't always right. For example, once I knew a man who was considered by many to be rather stand-offish and quiet. He was a leader in his particular field but some thought he shouldn't be where he was. He didn't mix well enough with others. Some years went by. And he left that position and then it became known that he had been suffering from a cancer infection of the throat which had brought him much pain and anguish. In the light of that knowledge people revised their original estimate of him. When we come to know people and what makes them do what they do we are much more sympathetic with them. Christ once said: Judge not. This means to me that we must not be quick in our judgments about others if we are to be truly related to them.

Unpleasant People

CHRISTIANITY also helps us to accept people who aren't very acceptable. It helps us do this because God does this. When Jesus was on this earth he showed again and again how people who had been rejected by his own people were not really rejected by God. The Samaritan woman at the well, Jesus sat down with; his countrymen would not have done this. The Syro-Phoenician woman who came to him asking a favor was granted the favor; Jesus' countrymen would not have done this. The woman taken in adultery was released by her captors because of Jesus' interference. These and many other people would have been unacceptable to Jesus' people, but he showed them that he drew no artificial lines. He accepted them all.

God does this today. He accepts each of us no matter what we are or what we have been. This is the very kernel of the Christian faith: "While we were yet sinners Christ died for us." And in turn God thru Christ expects

that because we have been accepted by him we will be led to accept others with whom we are thrown into relationship but of whose actions we might not necessarily approve.

I have always found it difficult to understand why people get married with the idea that they are going to change the other party to the marriage. First of all this is probably impossible; secondly it is not Christian, for such a one has not accepted the other partner as he or she really is. He has accepted a mental image of what the other ought to be. And no marriage built on such a relationship will be a strong one. Christianity helps us to accept people who aren't very acceptable.

Thirdly, it helps us to accept people who reject us and to accept their rejections of us. This is not easy to do. It's hard for a man or woman to accept a wife or husband who says: "I don't love you any more." or for a child to accept another child who has deliberately spurned him. It's hard for us to accept a neighbor who hasn't treated us as we think we ought to have been treated.

We can only do it because God does it. On the cross God showed how he could even accept

the rejection of mankind. And even while he was enduring great agony Christ could call down from the Cross: Father forgive them for they know not what they do.

America is going to have to learn what this kind of rejection means as a nation, for we are not liked in many parts of the world today. We are rejected and our part will have to be to accept that feeling on the part of others.

And finally Christianity helps us to be humble in our own estimate of ourself. Because God himself is humble we will begin to see that we can never equate our own thoughts and ideas with God's and we will recognize our dependency not only upon other people but upon God; and thus a recognition of our insufficiency and our infiniteness will help to keep us humble.

The business of relationships is the most important one in the world. We can never be happy personally in the midst of broken human relationships, nor can the world continue long in this hydrogen bomb era with questionable and doubtful international relationships. In God's eyes we are related to all our fellow human beings. God can help us to be better related.

RELIGION, SCIENCE AND EDUCATION

By Ernest A. Hauser

Professor at Massachusetts Institute of Technology

MANY people, not only the ignorant but also the educated, seem to think that scientists are atheists, that science and religion are somehow basically antagonistic. This generalization, like most others, is of course fallacious, but still the wide-spread impression seems to be that those of us who are scientists discount religion or ignore it entirely.

But most scientists, I think, would agree with Arthur H. Compton, who won the Nobel Prize for physics, when he said that a world that has science needs as never before the inspiration and direction that religion has to offer; and he added that "beyond the nature taught by science is the spirit that gives meaning to life."

I want to carry this thought one step further and state that in my opinion no one can be a successful scientist and educator, no one can be a successful human being, who does not

believe in the following basic facts for which religion must stand in this modern world:

One, religion is a fundamental part of man's psychological, emotional, and mental make-up.

Two, it tends to devise methods for implementing a higher moral code and to achieve the desired results.

Three, it includes the longing for spiritual strength and satisfaction, which find expression in such attitudes as reverence, worship, and prayer, even if they may vary among different people and sects in their normality and type of expression.

Four, it has always been, and I hope will always remain, the most powerful influence for good.

Five, all religions worthy of the name possess common basic ideals of goodness or of unselfishness, and of reverence for a power which transcends our human understanding.

Six, one can be religious without necessarily

Presented at the morning service, St. Paul's, Newburyport, Massachusetts.

accepting all dogmas of any given Church or sect.

Seven, many people find comfort and help in various beliefs, forms, or rituals which to others might not seem satisfactory. In my opinion, the form and expression of an individual's proper religious life are those which give him the greatest spiritual comfort and inspiration toward the better life.

All of us need religion if we want to build a better future for the world. Religion is our only chance for true peace. Wars will never make it possible to have true peace, particularly not under prevailing conditions, since the war implements now existing would eventually cause a complete breakdown of modern civilization and of our whole cultural heritage.

Our strongest weapon is not the H-bomb, but Christianity. In making this statement I do not wish to create the impression that I oppose research in atomic physics and chemistry. I do say, however, that still too many do not realize what education in a truly Christian sense would mean for the safety and prosperity of our future.

I have frequently been told that one of the great weaknesses of Christianity is its many different Churches or sects. What these people seem to overlook completely is that all Christian denominations are united in their reverence for Jesus. It would be just illogical to state that the greatest weakness of the science of chemistry is the fact that some of us have specialized in inorganic chemistry, others in organic chemistry, still others in physical chemistry or biochemistry, just to mention a few dogmas, so to speak, of this field.

Young People

IN MY profession it is my duty to discuss with my students the scientific and technological problems they are interested in. Very often, however, we take these occasions to talk about religion, too, and the extent to which it influences their lives. Sometimes I am alarmed by their attitudes. By this I do not mean to imply that the majority are not members of one or another church, or that they do not attend services more or less regularly on Sundays. It is the way they look at religion that worries me most.

Let us be quite frank with ourselves. Do we attend services on Sunday because of the need and value of spiritual guidance, or simply because it is the right thing to do in the eyes

of an educated society? Far too many of us, I fear, use the Sunday services as a substitute for social gathering or a bridge party or a Rotary Club meeting, and this attitude is transmitted to our youngsters. We learn, ourselves, and help them to understand, too, that Christianity is not a once-a-week venture, but should be part of the basic pattern of our lives.

We must try to live our lives in the same spirit as did the carpenter from Nazareth. Just as it was this spirit which made the greatest impact on the people of his day, so our attempts to live as true Christians can show that the only lasting solution for peace must be based on the teachings of Jesus and our trust in God.

We know only too well the tremendous changes which the world has undergone since Jesus time. We must also admit that our scientific and technological advances sometimes seem almost miraculous. But all our accomplishments give us no right to disclaim the existence of God. Jesus' trust in God was based on his belief in God, and he acted accordingly.

Many people say they do not believe in God simply because they cannot visualize him, forgetting that his incapacity is not, in itself, a proof of non-existence.

But must we have factual proof in order to believe everything? It is here, perhaps, that modern science has led to a general misinterpretation of its aims, since it is so often, and so successfully within its own limits, a field offering demonstratable and tangible proofs. One of the basic tenets of science is that statements may be termed only theories until they are demonstrated to be proven facts.

But even in science, we can have belief without proof. Here is a specific example dealing with one of the basic pillars or foundations of modern science itself. Scientists are convinced that an atom is composed of a nucleus surrounded by electrons, but we have never seen this, we have not "proved" it.

The late, great French scientist, Pierre Lecomte du Nouy, put this so well that I am going to quote his statement about it: "We are in the habit of juggling nowadays with entities known to us only through their effects. These are the particles, electrons, protons, neutrons, etc. Individually, they are inconceivable, and physicists 'forbid' any attempt at visualization.

This does not disturb anybody, and their existence is not doubted for an instant because the physicists, who inspire as much confidence today as did the priests in the past, affirm that without these particles our material objects, the forces we employ—in other words, our whole inorganic universe—become incoherent and unintelligible. Let us not forget that these particles move in a world where time and space do not have the same value as in ours . . . The agnostic and the atheist do not seem to be in the least disturbed by the fact that our entire organized, living universe becomes incomprehensible without the hypothesis of God."

We just cannot get along without religion and science in our day, although on several occasions both were sure that they could get along without each other. What every one of us must realize, however, is that both are essential for the preservation of our civilization and that there is no hope of reaching beyond what we already have without the help of both. Science is fundamental to modern civilization. But no more so than historic religion, from which came most, if not all, the ideas and ideals of our culture. Both are so deeply interwoven with our civilization that they are inseparable from it.

Religion and Science

IT IS my frank opinion that most of the trouble science and religion have had with each other has grown out of their failure to realize that they must stand together. They seek not two kinds of truth, but one kind of truth about the universe. Victor F. Hess, who won the Nobel Prize for the discovery of cosmic rays, put it this way. He said, "It is the task of a scientist to help to unravel the mysteries of nature. He comes to marvel at these mysteries. Hence it is not hard for a scientist to admire the greatness of the creator of nature. From this it is only a step to adore God."

What we need today more than ever before is to set up the comradeship between religion and science in our great task to help mankind face our present problems.

The greatest need of this hour is not how to produce more powerful bombs, but how to produce better men. We need better men in every walk of life—men with purer motives, a higher morality, and a more sincere concern for the welfare of all men everywhere. This does not call for more religion and less science; it actually calls for more religion and more

science, and for a greater degree of cooperation between the two. If we combine the idealism of great religion and the instrumentalities of great science, then we can find our way toward a better life, but if we separate them all would be lost. For, in separation, religion becomes unrelated to the most powerful forces in this world, and science would become a blind engineer at the throttle of the most powerful civilization man has ever known.

We must keep them together, in thought, teaching and life, at home, in schools, in laboratories, and in church. Then we will have our chance to find a life of justice, brotherhood, and peace. To get them together and to keep them together is not only the measure of our maturity; it is also a true indication that we are aware of the seriousness of the hour in which we live and of our determination to meet it with every resource at our disposal.

Let us pray.

We thank thee, O God, for the gift of life thou hast given us in Christ Jesus; may we find in the bread such an expression of that life and love that it may become a part of our lives, and that as we are made free, we may make others free, in the name of Jesus, our Lord and Master. Amen.

St. Stephen -- Martyr

By James A. Pike

Dean of the New York Cathedral

MANY people think of the Christian religion primarily in terms of comfort, and also these days increasingly in terms of buttressing our national ideals and aims against enemies within and without. It is thus a fortunate thing that since the 4th Century the Church has observed the feast of the first Christian martyr on December 26th (a commemoration probably older than Christmas itself) since we are thus reminded immediately after the festival of the Incarnation what the realistic implications of it really are. It reminds us that our religion will often require us to act in contradiction to our comfort and safety, in contradiction to what appear to be interests, personally and publicly.

There is a great increase these days in official piety: "under God" has been added to the pledge of allegiance to the flag, statements

about "spiritual values" by public officials are more frequent, we have added a religious postage stamp. Congress has voted to establish a "prayer room" in the Capitol.

But all of this may actually hurt the true Christian cause if along with this large-scale public endorsement of religion there is not an evident effect on the way our nation exercises its world responsibilities on issues of Christian morality.

The depth of our nation's Christian commitment received little proof in the vote, a couple weeks ago, in the United Nations General Assembly on the question of apartheid in South Africa. The resolution before the Assembly sought to reaffirm the evils of racial persecution, to ask the government of the Union of South Africa to reconsider its position and to continue the UN commission for keeping under review the problem of race conflict—which not only violates human rights affirmed by the UN charter but threatens the peace of the world by inviting Communistic infiltration and/or terrorism a la Mau Mau.

Fortunately, the resolution was passed by the required two-thirds majority, but let us look at the vote. The Christian principles at stake were defended by votes of the Communist countries and of the Moslem countries, while not one leading Christian country was found to support the resolution. Our nation in the votes on the several propositions of the resolution vacillated between voting against and abstaining.

What a great witness this Christmastide to the meaning of Christianity! We leave it to atheistic materialists and to Moslems to sustain the Christian principle of the equality of all men regardless of race or color, whereas we—with all our burgeoning religiosity—do all we can to impede the proclamation of this principle, presumably because of some short-range advantage in our diplomatic relations with the Union of South Africa!

This is why, in the face of facts like this, our increasing conspicuous confessions of piety have, I am sure, an unconvincing sound in a world which so much needs for its salvation the true religion of Christian sacrifice and of the conquest of evil.

Entirely relevant in this connection is the comment of the late Bishop of Durham, Herbert Hensley Henson, "That admirable monarch (William III) was not often associated with

sacramental devotion; and there is much in his private life which makes one glad he made no parade of such piety as he possessed."

Let us rejoice this Christmastide in the comfort of God's divine gift of his Son, but let us recall this St. Stephen's day the full implications of Christ's way of life.

Two Persistent Thoughts

By William P. Barnds

Rector of St. James, South Bend

AS ONE of the privileged thousands who participated in the poignantly moving Festival's of Faith in Soldiers Field, Chicago, when the Council of Churches met, I had, as I am sure all had, mingled feelings and varied thoughts. The procession composed of clergy from throughout the world; the service, a blend of scripture, prayer and choreography; the vast throngs of people bearing witness to their faith that Jesus is Lord—all of this and more was profoundly impressive, and unforgettable.

During this festival two thoughts came to me with special force. My memory went back to the little white frame church in a small Missouri town where my earliest Christian experiences found their focus. There seemed to me a close connection between that little church and this magnificent and gigantic festival. I thought, too, of St. Paul and his great missionary zeal. The festival seemed all of a piece with his work as indeed it was.

These two thoughts may be universalized and they then illustrate the fact of continuity in religious experience and the compelling force of Christian missions. Our spiritual life now has its roots in the past, and past and present are closely linked. The conviction to proclaim the good news of Christ is alive wherever he is truly loved and known.

THE BISHOP AND THE PASTORAL RELATIONSHIP

By Edward L. Parsons

Bishop of California, Retired

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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

You Can Be Healed by Clifton E. Kew and Clinton J. Kew, Prentice Hall. Introduction by Norman Vincent Peale. \$2.95.

This excellent book falls into the same type as Liebman's *Peace of Mind*, with this difference: that it is a more or less systematic exposition of the technique of group therapy which the Kew brothers have been largely instrumental in developing. Other than this, the pattern followed is very similar indeed to that upon which Liebman's book is based—a plea for recognition of the identity of purpose shared by religion and depth psychology, and the statement of numerous well grounded and scientific hints for mental health, intended for the reader's benefit. These thumb-nail hints on mental health are found at the end of each chapter, a location which makes them arresting to the attention, and easy to remember. It may be observed here that these helpful rules for happier living contain a very high voltage of quite technical wisdom, compassionately oriented to human need, and most artfully couched in popular imagery. Indeed, they read like household proverbs, and if the writer may hazard an opinion, stand an excellent chance of becoming popularly proverbial.

The Kew brothers make a most convincing case for the proposition that this is not a diffuse and watered down technique of therapy, to simplify the responsibilities of a busy clergyman to his neurotically demanding parishioners, but that it is rather an accelerated and subtly pressureful therapeutic device. Instead of one transference, that between the patient and the therapist, which may in itself be difficult to create and maintain, the patient in such a class therapy, forms, in the nature of the case, as many transferences as there are members of his group: each of these not only gives him a point of dependence, but serves as a siphon to draw repressed material out of his unconscious mind.

Furthermore, the freedom of comment indulged in by his fellow

patients may force upon his attention interpretations which the therapist by himself would never dare make so quickly. Also, as the patient feels resentment toward comments made in this way by one of his fellow members, he still has reassurance, dependence, and transference among the other members and the therapist; and more than this, if he exhibits any such resentment, one or more of the other patients are quite likely to point out to him the reason why he does so.

At all times the therapist is the arbiter and guide of the group discussions. If any member of the therapeutic group appears to be distressed, he can remove such a patient from the class and see him privately for a while. In short, this technique seems to have tremendous possibilities when mastered by one prepared to undertake the task, and when discriminatingly used. Although previously an admitted skeptic with regard to group therapy, this book has quite convinced the writer that this technique has enormous potentialities.

—Bruce T. Riley, Head
Dept. of Philosophy and
Religion, Youngstown College

Otherworldliness and the New Testament. By Amos N. Wilder.
Harper. \$1.75.

After eleven years at the University of Chicago, Professor Wilder has just gone to Harvard. This brilliant little book might almost be viewed as his inaugural at the new post. The problem with which it deals is the apparent irrelevance of modern Christianity—its "otherworldliness" and unconcern for the troubled conditions in which men live today. He looks back to the origin of the New Testament writings and the milieu to which they were addressed and tries to show their equal relevance to the present day. The so-called "spiritualization" of the gospel, the deep-seated docetism in much religious thought (making Christ a "phantom," a divine but non-human being who could neither sin nor suffer), the

neoorthodox tendency to make Him only a figure in a theological system—all this has denatured Christianity for many persons today. Instead, the real Jesus of history was concerned with men where they lived: "The ordeal of the Son of Man involved what we would call politics, no less; though politics in a very special form and with a prodigious background and scope" (p. 84).

This is a book which ought to be read not only by liberals, who will naturally agree with it, but also and especially by those clergy and other religious leaders and teachers who shy away from the historical and literary interpretation of the New Testament for fear it may raise more questions than they can answer. The "grandma knows best" attitude seems to be growing in both religious and political circles—don't say anything that may start a controversy, and above all don't expect people to *think* about religious or political matters! This fine little book will help to awaken readers to the seriousness of this negative and fear-ridden attitude.

—Frederick C. Grant

The Second Book of Maccabees and English translation by Sidney Tedesche, introduction and commentary by Solomon Zeitlin. Harper. \$4.00.

The fifth in the series of the Dropsie College edition of Jewish Apocryphal Literature. In this instance the scripture under study is also Christian apocrypha. The introduction stresses the influence of II Maccabees on late Jewish and early Christian angelology and belief in the resurrection of the dead and prayer for the departed. There are also some interesting comments on the evolution of the idea of the Messiah.

Anyone whose interest in the period between the Testaments has been aroused by Robert Dentan's *The Apocrypha*, will welcome this detailed study of a book which witnesses to the early history of so many Christian beliefs and practises. Dr. Zeitlin is inclined to place the historical value of II Maccabees fairly high. The text is printed from Rahlfs' edition of the Septuagint, with a parallel translation into English which reads easily.

—G. H. M.

ANNUAL MEETING OF E. L. S. A.

★ Annual meeting of the Episcopal League for Social Action will be held February 13 at the House of Prayer, Newark, N. J., starting at four o'clock with a business meet-



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ing. The Rev. Shelton H. Bishop, rector of St Philip's, New York, will be the preacher at a service following.

The subject at the conference supper will be on intergration, with Prof. Robert M. McNair of the Philadelphia Divinity School, and the Rev. Paul Moore, rector of Grace Church, Jersey City, and a Witness editor, the speakers.

INTERRACIAL FEDERATION IN NORFOLK

★ Churches of Norfolk, Va., will be formally organized into an interracial, interdenominational federation on Jan. 27.

Moultrie Guerry, rector of St. Paul's church, announced that 20 churches already have

voted to join the new group, to be called the Norfolk Federation of Churches.

The Ministerial Association of Norfolk became interracial about a year ago.

LINCOLN PARISH TO BUILD

St. Matthew's, Lincoln, Nebr., is to have a new educational building. Work will begin as soon as plans of the architect are approved.

BISHOP STRIDER TO RETIRE

★ Bishop Robert Strider of West Virginia has received permission from his fellow bishops to retire on April 9 when he reaches the age of sixty-eight.

CHURCHES IN SERIOUS INTELLECTUAL POSITION

(Beyond selling space for publication of the accompanying material, The Witness is not to be held responsible for statements contained in the material)

To a considerable extent organized religion in this country consists of churches that are served by graduates of progressive divinity schools in line with scientific Biblical scholarship—Presbyterian, Episcopalian, Congregational, Baptist, Methodist, etc. If the progressive churches were compelled by some arbitrary decree to accept the services of clergymen trained in old-time orthodoxy or fundamentalism, they would then recognize more clearly than they do now their vital intellectual obligations to the progressive seminaries. Since both types of church (progressive and orthodox) adhere to exactly the same ethical standards, this fact emphasizes that the difference between them is not moral but intellectual; and it brings out even more definitely the obligations of progressive churches to the divinity schools that fill their pulpits.

Our young people, in high school and college, are given scholarly instruction in the history of many nations; but they are deprived of equal access to what modern scholars have discovered about the history of the ancient Hebrew nation. Our educational regime includes a deadly academic ban against Hebrew history. The obligations of progressive churches to the liberal seminaries could be partly met by establishing advanced church classes, based upon modern Biblical scholarship, led by the best local talent obtainable, and open to high school and college students, as well as interested adults. Such classes would be an occasion for frequent "copy" to newspapers regarding topics discussed; and this again would be a means of attracting religiously inclined outsiders.—Suggestions will be found in a bulletin which will be sent to you free on receipt of a three cent stamp to cover postage.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

CHURCHES SET BUILDING RECORD IN 1954

★ American churches spent more than \$588,000,000 on new buildings in 1954, an all-time high, according to preliminary estimates by the Departments of Commerce and Labor.

Government economists predicted that more than \$600,000,000 worth of construction would be undertaken by churches this year.

The 1954 figure exceeded by more than \$100,000,000 the previous record of \$472,000,000 set in 1953. It topped the government's own forecast of 1954 church building activity by 20 per cent.

December church construction set a new record for that month. The total was \$57,000,000 compared with \$45,000,000 in the same month of 1953.

The December building activity was only \$2,000,000 below the record for a single month established in November.

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VACATION COURSES AT CANTERBURY

★ St. Augustine's College, Canterbury, England, will continue an experiment begun last summer by again offering twelve-day vacation courses to clergy of the Anglican Communion, July 11 through August 20.

Lecturers from the United States, Canada, Japan and Africa as well as the British Isles will lead the discussions and classes at the seventh-century monastery which was set aside in 1948 as the central college of the Anglican Communion.

SEMINARY DEAN GETS PURSE

★ Dean Alden Drew Kelley of Seabury-Western Seminary received a purse of \$1,800, gift of faculty and staff, alumni

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and students, when he observed the tenth anniversary of his deanship recently.

It will be used for a trip he and Mrs. Kelley are now taking in Europe where he will lecture, January 21-February 3, at the headquarters of the World Council of Churches in Switzerland.

They will visit Spain, Italy, France and England on the four-month tour.



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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

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

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.

OVERSEA WORKERS ARE NEEDED

★ The overseas department of the National Council reports an immediate need for men and women to serve in the missionary institutions of Liberia and the Philippines.

Cuttington College, a Church-sponsored school with one of the highest ratings in Liberia, has need for a professor in education; to help train potential teachers; a single woman to serve as matron for the girls' dormitory and teacher of one or two subjects; a maintenance man to supervise the operation of a power plant and operate farm equipment and diesel engines.

A single nurse - instructor with five years of teaching experience is needed in St. Luke's Hospital in Manila. Elsewhere in the Philippines

there is an opening for a high-school teacher, also with five years' experience.

Appointees of the Overseas Department must be primarily missionaries as well as communicants of the Episcopal Church.

WEST TEXAS HONORS BISHOP QUIN

★ Bishop Quin of Texas will be the featured speaker at the convention of West Texas when it meets January 30-February 1, at Christ Church, San Antonio. Mrs. Quin will also be the headliner at the Auxiliary meeting.

Bishop Jones in making the announcement called attention to the great debt the entire state owes to its senior bishop who is expected to retire at the 1955 General Convention.

YOUTH TO HOLD CONVENTION

★ More than 700 young Episcopalians are expected to attend the first triennial convention of young churchmen, to be held August 24-31 at Carleton College, Northfield, Minnesota.

Subjects to be discussed are vocations, love and marriage, parish church, international affairs.

MUSICAL PROGRAM AT SEMINARY

★ A program of organ, choral and instrumental music under the direction of Thomas Matthews, was presented at the open house reception at Seabury-Western Seminary on January 16th. He is director of music at the seminary and on the faculty of Northwestern school of music.

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MOVIE CENSORSHIP TURNED DOWN

★ City Counsel George W. Crawford ruled that the New Haven board of aldermen does not have power to enact a proposed motion picture censorship ordinance requested by the St. Francis Holy Name Society.

The ordinance had been presented to the board by Martin Griffin, president, on behalf of the society along with petitions signed by more than 15,000 Roman Catholics of this areas. It called for a ban on the showing of any film that does not have the seal of ap-



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proval of the Motion Picture Association of America Inc.

Mr. Crawford said there are three "decisive" reasons why such an ordinance would be invalid.

"First," he said, "it offends the first and fourteenth amendments to the Constitution of the United States. It also attempts an unconstitutional re-delegation of the legislative power granted to the board of aldermen, and it attempts to regulate matter which transcends purely local concerns and involves a statewide legislative policy on which the Connecticut General Assembly itself already has spoken."

The city attorney added that "it would be novel indeed to hale an inhabitant of Connecticut into court, deny him the right of confrontation and other constitutional safeguards, and then proceed to penalize him for violating some rule promulgated by a voluntary and self-appointed group of standard-makers in Hollywood, California"

PRESIDENT PUSEY THE SPEAKER

★ Nathan M. Pusey, president of Harvard, was the speaker at the annual parish dinner of Christ Church, Cambridge, January 14th. He told of the Evanston Assembly where he was a delegate of the Episcopal Church.

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CIVIL RIGHTS MOVIE BEING MADE

★ "The Sound of the Stone," a Methodist-sponsored movie on civil rights, will probably be premiered at a meeting of the denomination's board of social and economic relations at Evanston, Ill., on Feb. 1, 1955.

The 28-minute film, available in either black and white or color will be offered for local church showings about Feb. 15, according to A. Dudley Ward, the board's executive secretary.

Hero of the picture is a high school teacher in a fictitious U. S. town who is plunged into a vicious, unjustified campaign of unconfirmed rumors and street gossip that labels him "subversive" and threatens to ruin his home, reputation and livelihood, Ward said.

"Those who have read the script are enthusiastic about its possibilities for education in the field of civil liberties," he said.

The film's title, Ward explained, is suggested by the rippling of a lake's surface when a small stone is thrown into the water.

He said the movie was made in cooperation with the Methodist radio and film commission.

OMAHA CHURCH IS BUILDING

★ St. John's, Omaha, Nebr., is adding to its parish hall to give space needed for a rapidly expanding work. Funds were recently raised with a campaign.

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BACKFIRE

MARY ELIZABETH ROE
Physician of Martinsburg, W. Va.

The following United Press item appeared in the Martinsburg Journal for Dec. 27:

The Army's authority on germ warfare feels it would be "an act of barbarism" to deny American troops the use of biological weapons in a future war. Maj. Gen. William M. Creasy, chief Army chemical officer, said modern developments have given germ warfare "a practicability it did not have before." He said it now is quite capable of defeating an enemy "with the least possible expenditure of American lives."

It disturbs me more than any war news I have read. Surely germ warfare is the ultimate in barbarity for, once started, it will be more uncontrollable than the atomic or the hydrogen bomb, and its results will go on from generation to generation and from nation to nation.

Must all the work of epidemic control that has been done by the medical profession for generations and more recently by the World Health Organization go for naught? I hope every Christian physician and every technician will join me in a protest against this proposed atrocity. It seems to me that any nation that uses germ warfare will be sowing the wind and will reap such a whirlwind that the whole world will be cast back into the horrors of the middle ages.

I couldn't let this matter go by without my making a protest and I know of no other way of doing it at all effectively.

R. B. CAMPBELL
Rector, Ascension, Hickory, N. C.

Please send me 25 additional copies of the Witness for December 30, 1954. The Story of the Week

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MISS BLANCHE PITTMAN, *Principal*
ALBANY NEW YORK

by Bishop of Eau Claire is so very timely, in these days of renewed witness under stress in this world, that I feel it is very important that the leaders of a parish should all read it.

After seeing what people have undergone in various places right here in the U. S. A. in witnessing according to their inner convictions, and standing up for what they believe, it is well that one of our leaders should have this courage of speaking out for the affect of a true witness, and to spell out the cost.

I do hope that this will prove to be a beneficial clearance of the atmosphere within our own Church throughout the U. S. A.

H. H. WIESBAUER
*Rector of St. Paul's,
Hopkinton, Mass.*

An hearty "Amen!" to Bishop William W. Horstick's honest evaluation on our sin of scandal! May his tribe increase!

And will you ask this good Bishop to let us know, via your columns,



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