

The **WITNESS**

FEBRUARY 17, 1955

10¢



CITY CHILDREN

WILL BE the mission study theme for Church Schools this Lent. It will end with the presentation of the Children's Lenten Offering which has increased year by year

ARTICLE BY KENNETH HUGHES

SERVICES In Leading Churches

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Sun HC 7, 8, 9, 10; MPS, & HC 11;
EY & S 4. Weekdays, HC 7:30
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Story of the Week

Church Leader in Kentucky Indicted for Sedition

TELLS STORY OF WHAT HAPPENS WHEN
CHRISTIAN PRINCIPLES ARE PUT TO WORK

By Anne Braden

★ One day last year, just as winter was turning to spring, a young man named Andrew Wade 4th came to see my husband, Carl, and me at our home in Louisville, Kentucky. He wanted us to do him a favor.

Andrew Wade is a Negro, a veteran of world war two. At the time he came to us, he was looking for a house to buy. He was married, had a two-year-old daughter and another child on the way.

He and his wife had looked all over the so-called Negro sections of Louisville, but they could find no house of the type they wanted—a modern house in the medium-price bracket. It was no wonder that they could not find it. In the past 10 years, there have been 18,000 new houses built for white people in Louisville but only 300 for Negroes.

And yet on the outskirts of town, there are hundreds of new little houses of the type the Wades wanted. They had tried to buy several of these, but each time they were turned away. The color of their skin was wrong. Louisville real estate men and bankers have an agreement that no Negroes shall buy in neighborhoods set up as "all-white."

So Wade came to us because we were white, because we were his friends, and because we had a reputation in Louisville for opposing segregation. He asked us if we would buy a house on the outskirts of town and transfer ownership to him.

My husband and I told him we would.

And that was the beginning of a series of events that seems like a horrible nightmare — a summer of terrorism against both the Wades and us, the bombing of Wade's home, indictment of Carl and me and five other white friends of Wade on charges of sedition, and finally a 15-year prison sentence and a \$5,000 fine for Carl.

Considering all that has happened, many people have asked Carl and me why we said "yes" when Wade asked us to buy the house. Some people say we did an evil thing; others say we did a foolish thing. Why, they ask, did we do it?

That is a hard question to

answer—because we never considered saying "no." It was as automatic and natural as breathing when we answered "yes."

And yet in every decision we make in our lives, all that we are and all that we have ever been and all that we have ever known and seen and thought must come into focus, whether consciously or not. I have looked back and tried to analyze what came into focus when we made this decision.

I find that I have to go back to a little Episcopal Church in Anniston, Alabama, where I grew up and where I first learned the difference between right and wrong. I find myself remembering the simple teachings of Christ, as I learned them as a child.

"For I was hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink . . . I was a stranger and ye took me not in . . . Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me . . ."

That passage was one of the most profound influences of my childhood. It shaped much of my thinking then—and it does now.

I think basically it explains why I said "yes" to Wade. He needed a house, and we were the people who, because of the accident of having been born with white skin, could help him. If we had turned him away, we would have been as

guilty as the real estate men and bankers who were refusing to let him buy a house for himself—perhaps more so, because we had every reason to know better. We would have been guilty in the way that Christ meant in the passage quoted above.

Our decision was automatic, I think, because doing or not doing is largely a matter of habit. Everyone has principles he believes in. In everyone's life, there come times when he must decide whether he will sit in his drawing room and hug his principles to his bosom or whether he will get out and do something about them. There comes the times when one must say "yes" or "no." Some people get in the habit of saying "yes." Others get in the habit of saying "no." Carl and I are in the habit of saying "yes."

We Say Yes

As I grew to adulthood, I unconsciously paraphrased the quotation from Christ that had affected me so as a child. Now it read: "If you see injustice anywhere and do nothing about it; if you see suffering anywhere and look the other way, you are guilty of the greatest sin and your soul is dead."

So, when a Negro died in Kentucky because a hospital refused him treatment and Carl and I were asked to help in a movement to open all hospitals in the state to Negroes—we said "yes." When we were asked to help in the movement to end segregation in Kentucky schools—we said "yes." When we were asked to protest against the execution of a Negro wrongly accused of rape in Mississippi—we said "yes." When we were asked to help in the efforts against segregation anywhere, we had the habit of saying "yes."

When the A-bomb threatened humanity and we had an opportunity to ask that it be

outlawed—we said "yes." When the skies rained death on Korean children and we had an opportunity to speak out for peace—we said "yes."

When working men organized into unions to demand a better life and asked us to help in any way, we usually said "yes."

Naturally, such activities led us to joint or work with a number of organizations. Usually these organizations were under attack. A list of them reads like a recital of the attorney-general's list—the American Peace Crusade, the National Council of American-Soviet Friendship, the Civil Rights Congress, the Political Prisoners Relief Committee. We did not choose that it be that way. It is just a fact that many organizations working for civil rights and peace today end up on the attorney-general's list.

This never bothered us especially. We never considered that any of the organizations we joined or worked with were subversive. And we had the old-fashioned notion that what organizations one joins is a matter between himself, his own conscience and his God; and that, as American citizens, our opinions as to what was subversive and what wasn't were as valid as the attorney-general's.

Unforgivable Sin

But all these things rose up to hit us when we finally committed the unforgivable sin against the segregationists and sold a house in a white neighborhood to a Negro.

When we told Wade we would buy the house for him, we had no idea we were making the major decision of our lives. We really expected no trouble—or, at worst, verbal protests from a few neighbors that would die down in a few days. There had never been any race riots in Louisville, and in many neighborhoods Negroes and

white people live side by side.

But we reckoned without two factors. One was that Wade was moving into a new neighborhood. The mixed sections in Louisville are all in old neighborhoods, where the white people are moving out and it seems profitable to some real estate men to sell to Negroes.

The second and more important factor was the timing. Wade moved into the house on May 15. On the following Monday, May 17, the historic Supreme Court decision ending segregation in the schools came down.

I think the die-hard segregationists thought we had laid down some kind of a gauntlet to them. Everyone knows that an end of segregation in the schools in the South will mean nothing as long as housing is segregated. The people who are determined to preserve segregation at any cost evidently decided that now was the time to teach a lesson to the Negro people and the white people who join with them to oppose segregation.

The reign of terror began. Rocks were thrown through Wade's window; a cross was burned on the lot next door; rifle shots were fired into his house. A mob visited our home and threatened us and our children if we did not get the Wades out of the house. The community newspaper where Wade had moved printed calls by a former Klansman for organization against him. The bank tried to foreclose on his mortgage. Hostile crowds gathered in the Wade neighborhood. Our telephone rang constantly with anonymous callers threatening to drag us out of our house and lynch us. This went on for about a month. It had quieted down some and most people thought everything was going to be all right when, just after midnight

on June 2, dynamite exploded under the Wade house. By the grace of God, the family was on a side porch and no one was hurt. But the house was half-destroyed.

Police officials told Wade and his friends the week after the explosion that they had a confession from the man who set the dynamite and there would soon be arrests. It is interesting, in view of what has happened since, that Wade and his friends did not want these people put in jail. Carl and Wade and I discussed it at length, and we agreed that jailing people was no solution to the problem of race prejudice and would just drive the bitterness deeper. We agreed that when the people were arrested Wade would ask that they be put under bond and remain free as long as no more violence took place at his house.

But all summer went by and no arrests were made. Practically every week, a committee of Wade's friends, called on public officials and demanded that something be done. Finally, under this constant pressure, the commonwealth's attorney of the county agreed to submit the matter to the September grand jury.

Communist Plot

Immediately, the grand jury investigation turned into an attack on the very people who had asked for it—Wade and his friends. The attack centered especially on us and other white friends of the Wades. The grand jury practically ignored the known Ku Klux Klan elements who had openly threatened the Wades and us. They ignored the confession that the police said they had two months before. Instead, the prosecution came up with the theory that maybe the purchase of the house and the

bombing was all a "communist plot." The grand jury spent its time asking us and other friends of Wade what organizations we belonged to and what we read. Rumors began to fly that white people who had supported Wade would be charged with blowing up the house.

It was so fantastic we could not believe it. My mind went back to all the other times in history when scapegoats had been found—how Nero burned Rome and blamed the Christians for it; how Hitler burned the Reichstag and blamed the Communists. Now the segregationists were bombing a Negro's home and blaming the people fighting segregation. It was like a dream; it could not happen. But it did.

On October 1, the grand jury returned indictments. It charged Vernon Bown, a white truck driver, with blowing up Wade's house. Bown was one of the people who had risked his life to go and stay at the Wade house when Wade asked for volunteers to stay there with him after the first violence. He was out of town the week-end of the bombing.

The grand jury indicted Carl and me and three other white people who had supported Wade in one way or another under an old Kentucky sedition law, never before used. Later, another grand jury finished the job by indicting five of us on a charge of conspiring to blow up the house.

We were all placed in jail under \$10,000 bond, and two of the defendants are still there, unable to make bond. While we were in jail, commonwealth's detectives raided our homes. Carl and I have a very large library, including books on every possible subject. The raiders picked out

all of the books of a left-wing character and claimed that this proved we were communists.

The Trial

Carl was the first of those under indictment to come to trial. He was tried on the sedition charge. The case against him consisted chiefly of the testimony of nine professional ex-communist witnesses provided the local prosecution by the Velde committee. They did not claim to know Carl but they testified to the "guilt" of his books. There was no evidence to link Carl to the bombing. There was no evidence that he ever advocated violence in any form. Finally, the prosecution produced one Louisville witness who said she had known Carl as a Communist Party member. Carl denied it. But, as is usual in these times, the accuser was believed.

The prosecution told the jury the issue was communism, but everyone in Louisville knew what Carl's real "crime" was. The jury found him guilty and fixed his punishment at 15 years in prison and a \$5,000 fine. He is appealing.

Carl is still in jail, under a \$40,000 appeal bond. My trial is now set to come next, on February 28. We have demanded that the prosecution get to the crux of the matter and try the bombing charge against Bown. Bown has asked for a quick trial, because he believes this will expose the hoax and show how the red scare has been used to let the real bombers of Wade's house go free. But the prosecution insists on steering clear of the bombing issue.

If my case goes to trial on schedule, it will be almost a year to the day since Wade came to us and asked us to buy

the house. In recent weeks, as I have looked back over the past year, I have wondered if Carl and I said "yes" once too often. Did I take the teachings of Christ too seriously? Did I carry them too far?

Down deep in my heart I do not think so. Some people say we hurt race relations in Louisville. I hope that God will forgive us if that is so. But I do not think it is so. I think what followed our sale of the house merely uncovered the fact that there were no real race relations in Louisville. In any event, I know that, if I had it to do all over again, I would do exactly the same thing. I could not do anything else.

A Mother's Problem

And yet it raises a problem. I have two small children — a little boy three years old and a little girl two. Since our indictment they have been living with my parents in Alabama. But of course I hope that before too long we will win this fight and I will be able to raise my children myself.

What shall I teach them? Shall I teach them the same Christian principles I learned as a child? Shall I teach them that Christian principles are not to be wrapped in mothballs but are to be applied to life? And, if I do so teach them, must I feel that I am only preparing them to go to jail when they are grown?

It is a problem that all parents must face unless we can stop this present madness of our country before our children are much older.

I have wondered about these things. But I have said "yes" too long to say "no" now. This week when I visited Carl in prison, we decided to write a letter to our oldest child, Jimmy, explaining to him why we are away from him. He is

too smart to be put off with excuses much longer. The story is told in terms of the Wades' little girl, Rosemary, who is just Jimmy's age and with whom he used to play. It reads like this:

"You probably remember Rosemary, one of the children you used to play with. Rosemary did not have a nice house to live in like Jimmy and his sister, Anita, had. Her mother and daddy tried to get her a house but they could not get it for her. So your mother and daddy helped Rosemary and her mother and daddy get a house. Your mother and daddy think that every little boy and girl should have a nice home like Jimmy and Anita have, and we know Jimmy wants Rosemary to have a nice house too.

"But some people got very mad at your mother and daddy because they helped Rosemary get that house. These people did not want Rosemary and her mother and daddy to live in that house. These people wanted somebody else to live in that house.

"There was a big argument about it, and some men put your daddy in a big building and kept him there. They did not hurt your daddy. They would just not let him out of this building. So he has to stay in the big building until the argument is over. Your mother is staying close by where she can take good care of your daddy.

"Daddy is warm and has plenty to eat, but he just can't get out to see Jimmy and Anita. Daddy and Mother love Jimmy and Anita very much. They want Jimmy and Anita to take good care of each other and love their grandmother and granddaddy. So me day Mother and Daddy will come and get Jimmy and Anita and they will all live together

again. And Rosemary will have a nice home too."

I hope we are not asking too much of the little fellow to understand this. The words are simple but the concept is profound. Actually we are telling him something that to my mind is at the heart of Christian principles — that I cannot live comfortable with what I have as long as one of these, my brothers, is without.

But, most of all, I hope that by the time he grows up, applying this principle will not be so hard. Perhaps if enough of us stick by our principles now, the next generation will be able to live by them without making too many sacrifices.

EPISCOPALIANS FEATURED

★ Episcopalians were the headliners at the meeting, February 9-11, of the Protestant Hospital Association in Chicago. The Rev. Joseph F. Fletcher, professor at Episcopal Theological School, author of the much discussed book, *Morals and Medicine*, who is presently to run a regular column in this paper, was the speaker at one session on human rights in life and death.

Other Episcopalians on the program were Jane Nash, director of the Church Home and Hospital, Baltimore; Charlotte Gluck of the department of health and welfare of the National Council; the Rev. Earl Estabrook, chaplain of the Children's Hospital, Cincinnati. The Rev. Randall Williams, director of the Episcopal Social Welfare Council of Toledo, is the secretary of the Association.

CATHEDRAL FOR MARYLAND

★ The convention of Maryland voted to make the Church of the Incarnation, Baltimore, the Cathedral Church of the Incarnation. A chapter will be formed of eighteen members.

EDITORIALS

O Lord, How Long?

THE follow-up to Story of Social Action, announced for this issue, is put over for a couple of weeks to make room for more important articles. The issue next week will be devoted to the Episcopal Pacifist Fellowship.

This issue offers two articles we consider notable, both cries from the depth of Christian souls. The story told by Anne Braden of Louisville and the article by Kenneth Hughes speak for themselves.

Editors of Church publications spend many hours reading other religious publications and official statements by Church bodies. All of us have read and heard it said innumerable times that the way for Christians to meet Communists is to outdo them in our devotion to social justice and peace. To this we subscribe.

But what happens when Christians act upon our manifestos? The significance of Anne Braden's story is quite as much in what she does not say as in what she says. Before asking her to write the article that appears this week, we had asked her to tell us something of her religious background and that of her husband. More specifically we asked her what Church leaders were doing privately and, more important, publically on their behalf. She answered in detail.

Anne Braden declares that "there is no doubt in my mind that everything I have done in my adult life—at least all of the things that have brought me under attack—spring from a religious motivation and specifically from religion as I learned it in the Episcopal Church."

She tells us of her childhood in Alabama and the influence of the rector of her parish. She relates something of her activities in Kentucky, where she was until recently an officer of her parish Auxiliary and a member of the department of Christian Social Relations of

the diocese from 1951 until "my membership was not renewed after my indictment."

Carl, her husband, joined the Episcopal Church after their marriage. He had been brought up a Roman Catholic and had been sent by the nuns to a seminary in Indiana to prepare for the priesthood. However he could not stand the authoritarian set-up and rebelled. He is now a member of an Episcopal parish in Louisville.

The answers to our second question—what Church leaders are doing, privately and publically—are set forth in detail with names. There is not a trace of bitterness that we can detect but always excuses for her Church friends. But the situation can be summarized: the clergy have been most kind personally; they have called and sympathized. But the nearest thing to public action came when an Episcopal clergyman offered a resolution in the ministerial association suggesting a prayer to the effect that if the Bradens were innocent that they would be acquitted; if they were guilty that they would repent. The Episcopal rector received no support from his fellow ministers so that the prayer was not offered.

In other words the Church has remained completely silent when presented with an opportunity to speak up publically for two members who took our pious pronouncements seriously enough to act upon them.

We cannot do better in bringing this to a close than to quote the last paragraph of the article by Kenneth Hughes:

"In the meantime God waits. He has no hands or feet. We are his messengers. He waits for us to do, as Gunnar Myrdal puts it, 'something big and do it quick.' But we of the Church who love the Church despite her shortcomings, especially the patient victims of this heinous crime before God and man, are asking sadly with the youthful Isaiah, 'O Lord, how long?'"

Just one more word: The Emergency Civil

Liberties Committee, 421 Seventh Avenue, New York 1, N. Y., seeks funds to help the Bradens and others involved in this case. Also by sending 20c you can receive the last number of their bulletin, "Rights," which gives added details on the case.

Special Pleading

IT IS incongruous, we realize, to follow with our own special pleading. However we would like to point out a fact: there is hardly

an issue of The Witness that does not bring orders for extra copies. The article by Bishop Horstick in December; George MacLeod article of January 13; Marcus James article of February 3, all brought orders which could not all be filled. There will doubtless be a similar response to this number.

However the Witness, determined to maintain its comparatively low subscription price, cannot indulge in press overruns.

We believe that the numbers immediately ahead will justify your use of the order blank found on page thirteen.

PERILS OF A NON-INTEGRATED CHURCH

By Kenneth Hughes

Rector of St. Bartholomew's Church, Cambridge, Mass.

TO INTEGRATE means: "to make into a whole; to bring together the parts of." Thus, there can be nothing on the fringe of an integrated body.

It should be *prima facie* that Negroes, and other non-whites in America, are on the fringe of the Church, its schools, its camps, and its other institutions, token placements here and there notwithstanding. Where there is partial integration in "white" congregations the fringe relationship still holds, except in rare cases.

Funerals reveal this. If anything draws people in the bonds of fellowship it is death. Yet, I have seen funerals of Negroes who have been members of "white" churches for long years, and the only white face present was that of the rector. While such integration is commendable and needs furthering, this conclusion is, nevertheless, compelling: these Negro members are, as yet, no part of the real fellowship of the Church.

What can we do to make real an integrated Church in which the superficiality of race will not bulk so large in our ecclesiastical setup? We bear in mind that integration does not mean the absorption of Negroes into "white" congregations. The reverse process must go hand in hand. White people must be taught to be integral parts of present congregations of Negroes and to follow Negro leadership. The early Church did it. One of the consecrators of St. Paul to the apostolate in the church at Antioch was a Negro,—Symeon called

Niger," (Acts 13:1). He was called Niger because he was black.

Let us explore, One, the obstacles which now thwart integration; Two, the best methods to pursue; and Three, the consequences that would result. Despite sincere resolutions and tons of literature the situation is not auspicious.

Obstacles

WE ARE the Church of greatest privilege, socially and economically; and nothing is so blinding as privilege. There is, unfortunately, a relationship between "vestments and investments." Considerations of money often thwart the adoption of a truly Christian attitude. We are the comfortable ones, largely unaware of how those on the other side of the tracks live. The Rev. Dr. James Cleland of Duke University, speaking at the Episcopal Theological School in Cambridge last spring, observed that the world of sports and entertainment had broken down bars on account of race, and lamented: "the last two bulwarks of white supremacy in America will be the small church-related college and the local church."

There is also the further obstacle of culture-bound and stereotype attitudes from which our leaders are not exempt. When a young Negro presents himself for postulancy, our bishops see before them, not just a man seeking Holy Orders in our Church. They see, perhaps primarily, a colored man, one who must be subjected—the Church being what it is—to a

congregations have been asked, "What are you doing here?" and told, "You are in the wrong church." One white woman who wished to identify herself closely with her husband's people was refused baptisms in a Negro church. That is the climax! Negroes could hasten the day of integration, and would be in a stronger moral position, if we would purge our breasts of "this perilous stuff" which is race prejudice.

Methods

THE best method, indeed the only method, is the application of the Christian doctrine of man. There can be no sound sociology without sound theology. Theology is basic in the proper conduct of human affairs. There is no doctrine of the Church that we pay more lip service to, and none that we deny more consistently in our lives, than the Christian doctrine of man. There is a reason for this: It is too revolutionary for those who do not take Jesus Christ in earnest. It says that man is a child of God, created in God's own image. As such he is endowed with an inviolable personality,—the most priceless thing we know. "Take heed that ye offend not one of these little ones!"

This high valuation was placed upon him at baptism when he became an integral part of the Body of Christ—the Church—the extension of the Incarnation in the world. That integration cannot be set aside with impunity. None dare push him around, and off to the fringes without injuring the Body of Christ. It is Christ we injure; it is the Incarnation we deny by segregation in the Church.

Christian baptism has not only theological implications. It is replete with social and political implications as well. In that office of the Church is contained all the inalienable rights that we associate with the essentials of democracy.

But before we can effectively apply this doctrine of man in the present Church, it is necessary to remove certain pre-conceptions and attitudes contrary to it, and which too many hold in their dealings with too many. The mental slums must be razed before the City of God can rise. To this end, we should use every opportunity to educate and to remove misconceptions. We are aware that fast-drawn parish lines are no longer possible in an era of Protestant freedom, a freedom which, at times and in places, approximates anarchy. We would not have it different if we are to

restricted ministry. They ponder in what segregated work he must be placed. Many would not even consider him for the ministry for lack of such segregated congregations in their dioceses. The assumption is: Negroes have a ministry only to Negroes.

Is not this a denial of the spirit and the letter of our ordinal? We have no ordinal for making Negro priests. We have one ordinal for the making of priests. All promise "to seek for Christ's sheep that are dispersed abroad . . . in this naughty world," (Prayer Book, p. 540). None are asked, at ordination, to seek for colored sheep. Our bishops to whom we have committed the government of the Church have a responsibility to the Church to make the Church the Church. They declared, at consecration, that they are "ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word," (p. 555). That includes the modern heresy of neo-Dred Scottism and all other contraventions of the Christian doctrine of man.

How far we are from the Word of God and the Book of Common Prayer is indicated by the culture-bound blindness of rectors, many of goodwill, but who believe that integration must be a one-way process. An integrated Church would not mean the elimination of present congregations of Negro communicants. We need them, and to strengthen them through integration of all the people of God. For example, two communicants, one white and the other Negro, move from the same parish and take up residence close by a so-called Negro church. Their rector transfers the Negro communicant to the Negro parish; the white he transfers to a more-distant "white" parish. Why? Because race takes precedence over everything. It transcends all the considerations which make the Church the Church. Or this: A Negro Episcopalian moves into a "white" parish. The rector calls a Negro rector ten miles away to minister to her. Why? Again the old culture-bound stereotype: "Negroes prefer to be with Negroes." But the truth is, Negroes, like any other people, prefer to be with their friends, and can make friends with all God's people who behave as God's people should.

Let no one suppose that race prejudice and other unchristian attitudes are the monopoly of any one group. White people visiting Negro

maintain our respect for the rights of the individual.

But it seems that the leaders of the Church miss a valuable opportunity for Christian education when they neglect to instruct their members that their appropriate place of worship is where they live, even though those members and the members of the local congregation may be of different racial backgrounds. Thus will misunderstandings and misconceptions and stereotype attitudes be removed, and we will come to see that the people themselves are more ready for integration than their leaders believe. Interim appointments by bishops of retired Negro priests to "white congregations," vacation supplies of the same, lay reader and seminarian supplies, are all a part of the educative process and which are being largely missed. We miss these opportunities because our leaders seem to be satisfied with the status quo. The situation does not shame them as it should.

Courageous Leadership Necessary

THE magic of this can hardly be overestimated. Courageous leadership will put an end to procrastination in coming to grips with this shame on our doorstep. Too long have we used the old hackneyed clichés: "the time is not ripe;" "be patient;" "the Church is not ready for that sort of thing." They are an excuse for doing nothing. The Church will never be ready for integration until it is readied. Progress is not automatic. Such readying is the task of its leaders. The leaders of the baseball world showed this type of courage in the face of discouraging counsel. They were told that the fans would walk out if Jackie Robinson walked onto the diamond; that they would hoot and stone him. But they readied the public for his coming; and when he did come the fans didn't hoot. On the contrary, they showed that they didn't give a hoot what color skin a player wore provided he knew how to play ball. Will the Church make that its criterion in placing its leaders—clerical and lay?

The Example of the State

THE state is abolishing segregation on account of race all over the land, the most recent and far-reaching being the United States Supreme Court's decision of last May 17 outlawing segregation in our public schools. Many have seized upon this as the rationale for the Church following suit. It would be

uncharitable to criticize noble gestures which foster integration, however belatedly they are made. But we would remind those who wait upon the state for their moral cue that the New Testament was written before May 17, 1954. In it can be found abundant precedent for doing in the Church all that the Supreme Court says we must do in the schools, and more.

Our armed forces began the process of integration despite the same counsel of despair about inopportune time. "Bloodshed and revolution will result," we were told. But integration was applied, not talked about, and without untoward incident worthy of mention. It began where the prophecies of despair were most likely to be fulfilled—in the south; and in our country's most exclusive branch of service—the air force.

The same is true of federal housing in the north. "Are the children of this world (still, after 1900 years) wiser than the children of light?" Have we not forfeited that claim? "If the light in you is darkness, how great is the darkness!" (Matt. 6:23).

There is nothing the world cries out for in greater desperation today than courageous Christian leadership. Our bishops should give this leadership. They have the authority and the influence. We are not an authoritarian Church. We abjure many of the practices of Rome. But Rome's example in this matter is not only heartening; it pays off. Thousands are joining her ranks because of it. The Roman Catholic archbishop of St. Louis and the Roman Catholic bishop of Raleigh spoke one word, a forceful Christian word, and the walls of segregation in the St. Louis parochial schools and the North Carolina churches came tumbling down. And this, a year before last May 17.

No one is more vulnerable and more easily dislodgable than the man who stands on immoral ground. He will bluster for a while and threaten, as did the white St. Louis parents and the Raleigh parishioners, but he will flee before the stern rebuke of the Christian who has the courage of his conviction. Our bishops, too, can prove true the contention of the Rev. Nathan Wright, rector of St. Cyprian's Church, Roxbury: "Good is always workable where leadership is determined to make it so."

The Christian minister often has laid upon him the divine obligation to be a law breaker. He must break the laws of man when they

conflict with the law of God. Ask Peter and the other apostles and see! "We must obey God rather than men!" (Acts 5:29).

But even where and when the law does not enter the picture our leaders are not giving us the leadership in this matter of integration, at least not fast enough to stem the rising tide of disrespect and disrepute which is engulfing the Church because of this moral lag. We cannot export what we do not have. We cannot preach what we do not practise, at least not to thinking people. Men see through us. Our hollow words return to mock us. "Physician, heal thyself!" is a telling and a silencing barb.

In nearly all the states which have a local Fair Employment Practice Commission the Church was instrumental in instituting it into law. But in all of them the Church is exempt from the provisions of that law. The principle of separation of Church and state was invoked. The Church agreed that integration was "just, right, and necessary" for industry, but not for the Church. The lay staffs of most of our diocesan headquarters and parishes are lily-white, save for the old stereotype—a Negro janitor.

Separation of Church and state is good, and we need to keep it so. However, let the Church beware when it hides behind this principle for the perpetuation of its own un-American policies. We are inviting a whirlwind of scorn. A segregated "Church" is a contradiction in terms. What results is not a Church but a federation of social clubs under religious auspices. Only an integrated Church can claim to be what the Church is — "the blessed company of all faithful people."

We have come a long way since a Negro seminarian could not count ballots at a northern diocesan convention while his fifteen white fellows did. Undeniably, we have made progress. But the time is due, and past due, when Christian people can no longer be content with "progress." If we are to hold the respect of the world, the world of our deriders, we must require the fulfillment of the Christian ethic. What is right is eternally right. Belief in an absolute God carries with it belief in an absolute ethic. It is dangerous to trifle with the moral sense.

The Consequences of Integration

WHAT would happen if a bishop took the lofty resolutions of our Church on race at face value and appointed a priest who is a

Negro in a "white" mission, which act is his prerogative as bishop? If and when this is done we hope it will not be rashly done without the preparation the leaders of the baseball world were careful to institute. Without preparation the consequences would be unfavorable.

But suppose, after the most careful preparation, the congregation were halved by wholesale transfers and abstentions. What then? Those who are left will be a more powerful force for righteousness, a stronger witness for Christ "in this naughty world," than would be a congregation that remained intact and lily-white, but lukewarm to the true mission of the Church. The reality of the Kingdom of God is not in counting heads nor in the amount of the missionary quota accepted and paid. It is the quintessence of short-sighted policy to say that we cannot afford such decimation of our ranks. The truth is, such is not our ranks; for anyone who rejects the Christian fellowship on account of race is not of Christ and weakens the Christian witness. The further truth is that we cannot afford not to integrate the Church at all levels, and to integrate now. Just as "the world is too strong for a divided Church," so too paganism and secularism are too aggressive for a luke-warm witnessing to Christ and the true mission of his Church.

Too, the outside world cannot but be affected by the example of a group of Christians willing to forego pride, and perhaps even to forfeit social position, for the sake of what they know to be right. And their example, and that of their bishop, will spread throughout the Church, for there is nothing so contagious as courage. Multitudes are waiting for this manifestation of the Christian witness. They wait, not only within the Church, but also outside the Church,—those whom we keep out because of what they call, and with justification, our hypocrisy on matters of race.

In every conceivable sphere of human endeavour—medicine, law, business, education, science, art,—the Negro qualifies, hangs out his shingle, and serves all people. His field is as wide as human need. Only in one sphere—religion—are the restrictive bars still up. This is not salvation. This is not "good news," and the vocation-wise Negro of tomorrow will recognize it for what it is,—"a whited sepulchre . . . full of dead men's bones," (Mat. 23:27).

The department of Christian education of

the National Council is launching a new program in which the major emphasis is on the need to make all people, of all ages, feel a sense of acceptance and belonging to the redemptive fellowship which is the Church. Failure to integrate our parishes at all levels cuts the ground from under this program and makes of it a hollow mockery. No one who endures a fringe relationship can feel "accepted"; nor can he belong.

Conclusion

SOME will say I do not face what they are pleased to call "the realities of the situation." I contend that nothing is real which is not of Christ. He is our only hope, our Alpha and Omega. All else is unreal, fleeting, evanescent. "Heaven and earth will pass away but my word will not pass away." As Tennyson sang:

Our little systems have their way;
They have their way and cease to be,
But Thou, O Lord, art more than they.

Our little systems of prudential ethics and shallow rationalizations which seek respectability before righteousness will pass away; nay more, they will be swept away by an angry God who cometh, with the certainty of tomorrow, to judge the earth, and all its institutions, with his truth.

In the meantime God waits. He has no hands or feet. We are his messengers. He waits on us to do, as Gunnar Myrdal puts it, "something big and do it quick." But we of the Church who love the Church despite her shortcomings, especially the patient victims of this heinous crime before God and man, are asking sadly with the youthful Isaiah, "O Lord, how long?"

Stork Or Ostrich

By Cerwin C. Roach

Dean of Bexley Hall

WE FIND the comparison in the margin of the Revised Version, "The wings of the ostrich wave proudly; but are they the pinions and plumage of a stork?" (Job 39:13). Stork or ostrich. The contrast is implicit in the very Hebrew names for the two birds which are superficially so similar. The term used for the ostrich means the howling or moaning one. It describes the raucous cry of the bird. The word for the stork on the other hand is

the kindly one. It is the same adjective used to describe the pious, god-fearing man who loves God and man, the ancient Chasidim. The New Testament equivalent is the saint. The devotion of the stork for its young was part of the traditional bird lore of the Hebrews. The ill temper of the ostrich was equally well known.

So much of our world today lives in an ostrich culture. Like the ostrich our age is characterized by discord and dissonance, the loud noise and the wild screech. We have perfected our techniques of communication but what we disseminate is so often only the tumult and the shouting without sense or meaning.

And the reason for our unintelligibility is our obscurantism. We have that second trait of the ostrich which has become part of our own proverbial bird lore. Whether the ostrich actually buries his head in the sand or not is unimportant. It has become a symbol of human folly and stupidity. Men act in this senseless way. Our author speaks of God depriving the ostrich of wisdom and understanding. He could say the same even more aptly of mankind. We all have this second characteristic of refusing to face facts. Millions of fellow men may be oppressed, persecuted or exploited but if we close our eyes, for us it does not exist.

The third quality of the ostrich is its swift locomotion. It can outrun the fastest horseman, says Job. So our age has speeded up its pace. Men can travel faster than sound. They can outdistance the very sun itself as they course around the globe. Yet like the ostrich in spite of all our wing flapping, we are earth-bound. We cannot rise above the limitations of our greed and our self-centeredness. As a result we wear ourselves out and get nowhere.

The question of the ancient sage has meaning for us. Do we imitate the ostrich or the stork? For all our technological wing waving have we learned to soar like the stork or do we run around in circles like the ostrich? In the words of our R.V. text, all our modern scientific advance, is it really the pinions and plumage of love?

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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

A Democratic Manifesto: The Impact of Dynamic Christianity Upon Public Life and Government. By Samuel Enoch Stumpf. Vanderbilt University Press. \$2.75

The author of this useful book is the professor of philosophy in Vanderbilt University and the substance of the volume is a course of lectures at Grinnell College. His competence as a student and teacher of philosophy is evident throughout the book. He describes with admirable clarity the development of democratic ideas from the early days of Greek thought in the times of Solon and Pericles through the Platonic and Aristotelian era. The treatment of Jewish and Christian conceptions of democracy is realistic and convincing, as he is careful not to minimize the glaring inconsistencies in the organized life of Christendom over long periods. Considerable stress is laid on the contributions of the "radical left-wing of the Reformation" to modern democratic ideas. To this reviewer the chapter entitled "The Cumulative Heritage of Democracy" is far and away the best part of the book.

The author's treatment of Communist theory and practice as inconsistent with the western concept of democracy is excellent and valid as far as it goes, but he fails to give consideration to several pertinent and important facts in the modern history of Communist theory and practice which would tend to modify, to some extent, the assumption that there can be no possible future approach in Communist development toward the western democratic ideal. There have already been important modifications of the original Marxist theory and the adoption of the Soviet Constitution is evidence of a desire to come very much closer to the western conception of democracy in its aspects of individual human rights.

Another factor of great importance is the failure of the western powers to make the least effort to understand Russian history and the problems faced by the Soviet government through the years since 1917. Except during the war years, 1939-

45, American policy has been consistently and militantly unfriendly to Soviet Russia. How very different the present situation might be had friendship and co-operation been in effect for the past thirty years, is of course a guess, but it is not unreasonable to believe that much of the violence and lack of civil rights in Russia would not have occurred had there been no feeling of a poised enemy at the gates, ready to take advantage of weakness and to foment counter-revolution. One thing is certain and that is that western democratic ideals have failed to commend themselves to the Soviet world for the logical reason that "acts speak louder than words."

I would commend especially the chapters, "The Basic Faith of Democracy" and "The Cumulative Heritage of Democracy" to our readers for a careful reading and critical study.

—Kenneth R. Forbes

Treasury of Philosophy—Edited by Dagobert D. Runes. Philosophical Library, \$10.

Blurbs of book publishers are usually to be taken with a grain of salt. The publishers are special pleaders. If they did not have faith in their product, there would be no product. For *Treasury of Philosophy*, the publishers say that the selections cover the whole span of recorded philosophy from the Sixth

Century to the present day. That is no exaggeration. The publication does just that.

However, one might be inclined to be critical of the individual coverage. Included are a number of excerpts from the works of individuals one does not ordinarily consider to be in the realm of philosophers. That is a matter of judgment. Also, a matter of judgment is the extent of the excerpts contained in this 1270 page volume. One thing is true. *Treasury of Philosophy* is a mammoth dictionary of important philosophers from Abelard to Zeno the Stoic.

In so tremendous an undertaking, it would, as indicated before, be well nigh impossible for the editor not to have done what some may be inclined to feel an injustice, by omitting one philosopher or another. So as the editor, Mr. Runes says: "I shall, in the sense, welcome suggestions from serious readers." So far as this reviewer is concerned, his mood is not that of the thrower of brickbats, but rather of bouquets for a volume so comprehensive and so well indexed for ready reference. It is no exaggeration to say that this is an extremely valuable book. Valuable not only for the excerpts it contains but for its biographical material.

—G. H. M.

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African Government Modifies Anti-Church Decree

★ The government has modified slightly a decree attacked by South African religious leaders as an attempt to silence Church criticism of the regime's racial policies.

The decree, issued last October, provided that leases of church sites in native urban locations would be canceled if the churches encouraged "deterioration in the relations" between Africans and the government.

Modification of the measure was announced by W. M. Eiselen, secretary for native affairs, in a letter to the Durba city council. The council had sharply criticized the decree as a threat to religious bodies doing valuable work in providing nursery schools, clinics, recreation and social activities for the natives.

Eiselen told the council that churches offending under the decree would be given a chance to "put their house in order" before any lease cancellation.

Where churches allow sites leased to them to be used for activities ending to encourage deterioration in relationships between the natives and the government or those aimed at defiance or breach of the law, the government intends to give notice that the leases will be canceled if there is any recurrence within a year, he added.

Eiselen's letter said that the integrity of some of the religious organizations wishing to establish themselves in native locations was not beyond question.

He added that he wanted to be able to prevent the use of the sites for "possible subver-

sive activities carried out in the cloak of religion."

The Ven. R. P. Y. Rouse, vicar general of the Anglican Diocese of Johannesburg, said diocesan authorities had received similar assurances that leases would not be canceled automatically and immediately.

The assurances were received, he said, following a letter of inquiry sent by Bishop Ambrose Reeves in December.

"It now appears that the minister of native affairs is showing some concern about possible action under the new conditions of leases," the vicar general said.

"His latest communication shows that the matter will not be dealt with as drastically as at first was feared. In a matter affecting the Church as

closely as this we are naturally glad to know there is a chance of relaxation."

JEWISH LEADER HITS INVESTIGATIONS

★ An attack on "Pervertors of democracy" who "appeal to the lynching spirit in the masses of our people," was made by Joseph L. Fink of Buffalo, N. Y., in his presidential address to the annual convention of the central conference of American Rabbis in Pike, N. H.

"Although we most certainly endorse the removal of traitors and subversives from positions in government, in the armed forces, and in vital industries," he said, "we do not endorse the technique of identification of undesirables now being followed. We do not feel that it is necessary or wise to jettison our cargo of liberty in order to save our ship of state."

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GENERAL CONVENTION PLANS MADE

★ Plans were made for the Honolulu General Convention at a meeting held at Church Missions House, New York, February 1. Present were the Presiding Bishop, Bishop Washburn of Newark, Canon Wedel, president of the House of Deputies and Anson T. McCook, secretary of the House of Deputies, comprising the committee on arrangements. Also Bishop Kennedy of Honolulu, and Mrs. George E. Goss, president of the Honolulu Auxiliary; the Rev. Gardiner M. Day, chairman of local arrangements for the Boston Convention; H. M. Addinsell, John W. Reinhardt, and the Rev. C. Rankin Barnes, the Council's committee on arrangements, and Mrs. Arthur M. Sherman, secretary of the Auxiliary.

The Bishops will meet in the Veterans Club, opposite the

campus of Iolani School; Deputies will meet in the auditorium of the school and joint sessions will be held in the civic Auditorium. The Auxiliary will meet in the chapel of the school.

The opening service will be held September 4th in the civic auditorium, with deputies and Auxiliary delegates marching in the procession. The following morning there will be a corporate Communion in the Iolani chapel for both Houses of Convention, with the Auxiliary having a celebration at the same time in St. Andrew's Cathedral.

Reports of the National Council and the reception of notable visitors will be held in the auditorium the mornings of the 6th and 7th.

Mass meetings on overseas missions, home missions, ecumenical relations, with speakers to be selected by the Pre-

siding Bishop, will be held the evenings of the 6th, 8th and 11th. The United Thank Offering will be presented on the 8th in the civic auditorium.

Seminary dinners will be held on the 7th, and dinners of the provinces on the 12th.

There will be exhibits by Church organizations and by commercial firms, both to be approved by the Honolulu committee.

It is hoped that the Convention will adjourn the afternoon of the 15th.

NEW SEABURY BOOKS

★ The Seabury Press is publishing this spring three new styles of the pew size combination Prayer Book and Hymnal. They are luxury volumes selling for \$16.50, \$15.50 and \$10, top prices in the Seabury pew size books.

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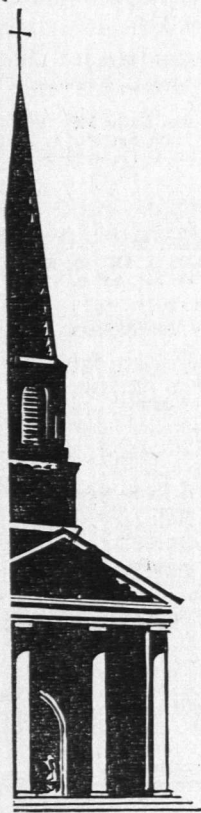
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CHRIST CHURCH CATHEDRAL

★ The Rev. Marvin Charles-Edwards, rector of St. Martin's-in-the-Field, London, is one of six clergymen to conduct noonday services during Lent at Christ Church Cathedral, St. Louis. He will preach the week of March 7th.

Others to preach at these services which are arranged by the Federation of Churches are Bishop Lichtenberger, the Rev. James H. Robinson of New York, the Rev. R. K. Youngdahl of Minneapolis, the Rev. Hampton Adams of New York, the Rev. Halford E. Luccock of Yale.

HARMONIOUS CONVENTION

★ A number of readers have asked for a report on what happened at the convention of the diocese of Eau Claire at which Bishop Horstick hoped his statement, that appeared here December 30, would be discussed. The answer is that

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nothing happened according to our correspondent who writes: "There were no fireworks. I am sorry I cannot report a good fight.."

EXCELLENT ARTICLE

★ Episcopal Churchnews featured in its issue of February 6, 1955, an article by the Rev. John Heuss, rector of Trinity Parish, New York, on the Function of a Christian Church. Publisher Bennett, quite properly, calls attention to the feature with his characteristic superlatives.

The same article, which was

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an address Dr. Heuss gave at the convention dinner of the diocese of Washington in May, 1953, was printed in full in The Witness for May 28, 1953, and was later made into a leaflet by the Witness for the Diocese of Washington and priced at 5c a copy. We enjoy being first, but are rarely so by twenty months.

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EXPECTATIONS EXCEEDED

★ Contributions to the national and overseas missionary program in 1954 totaled \$4,917,825, surpassing expectations by \$62,872, and marking the largest payment on expectations in the modern history of the Church budget.

Ninety-eight of ninety-nine dioceses and missionary districts of the Church paid in full their expected contributions to the support of the Church's general program. The diocese unable to meet its expectations is Albany.

In 1954 more dioceses and districts than ever before accepted expectancies that were equal to or, in thirteen cases, greater than the quotas mathematically assigned to them on the basis of the average expenses of their parishes and missions over a current three-year period. Only nineteen of the ninety-nine continued to have expectancies amounting to less than their mathematical quotas.

Thus, not only did an unprecedented number of dioceses and missionary districts meet their expectancies; eighty-two also met or surpassed their quotas.

SECOND SUFFRAGAN IS POSTPONED

★ The diocese of Michigan will not elect a second suffragan bishop until such time as the missionary asking of the National Council is met in full.

The convention which met February 2 in Detroit also took

steps to change St. Paul's Cathedral from its present pro-cathedral status to that of a full diocesan cathedral. The cathedral and the diocese also will shortly erect a combination diocesan office and cathedral activities building.

The diocesan budget of \$79,200 was approved and a missionary extension budget of \$326,969, which includes \$150,000 for the national Council, which is \$17,000 short of the asking. A committee is to be named to devise ways and means of making up the deficiency. The Builders of Christ campaign has reached \$188,000 of the \$233,000 asked, with the \$138,000 asked by the National Council assured.

A resolution asking vestries to conduct a poll on whether women should serve on vestries and as convention delegates was defeated.

Bishop Emrich spoke on the tremendous growth of the diocese and asked for new missions everywhere to keep pace with the rapid growth of the state. He also restated an already established diocesan policy—that people of every race and color be welcome in every church.

General Convention deputies: clergy; Gordon Matthews, Irwin C. Johnson, John J. Weaver, Robert L. DeWitt; laymen; George Bortz, John C. Chapin, Kimball Chun, A. Fletcher Plant.

CALIFORNIA ACTION

★ The convention of California, meeting February 1-2, took action favoring the abolition of capital punishment; also took steps whereby retired clergy may earn enough to qualify under the new social security program.

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CONVENTION OF OHIO

The convention of Ohio noted a ten year development in missionary giving from \$40,312 to \$145,000, the amount pledged the National Council for this year. It was also announced that the diocese had received \$105,731 for Builders for Christ and is aiming for \$130,000, which is \$26,000 over its quota. It was also announced that thirty-eight parishes improved their facilities last year at an estimated cost of \$1,619,000.

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A group of friends presented Bishop Beverly Tucker, who assists Bishop Burroughs since he retired, with a gift providing for the attendance of Bishop and Mrs. Tucker at the Honolulu convention.

Also honored at the convention was Archdeacon Donald Wonders, who was observing his tenth anniversary as archdeacon.

The convention recommended that vestries provide lay employees, full or part time, with old age and survivors insurance and workmen's compensation. Also that each parish have a social relations committee to consider the Church's role on current social questions. It voted that the bishop and council should make provision for retired clergymen to earn minimum incomes under the terms of the federal social security program and in keeping with the rules of the Church Pension Fund.

Concern was expressed at the serious deficiencies in the state's relief provisions and

urged legislators and county officials to take appropriate measures and to study the overall welfare financing of the state.

General Convention deputies: clergy: Donald Wonders, Maxfield Dowell, Percy F. Rex, G. Russel Hargate; laymen; Clifford C. Cowin, John W. Ford, Harvey Firestone Jr., Laurence H. Norton.

The convention also passed a resolution congratulating the Hon. Charles W. White for being elevated to be judge of the Court of Common Pleas of Cuyahoga County. Mr. White, a communicant of St. Andrew's, Cleveland, is the first Negro to be appointed to this office in Ohio and perhaps in the country.

BUILDING FUND FOR FERGUSON PARISH

★ St. Stephen's, Ferguson, Missouri, has raised over \$108,000 for building expansion. The parish, whose rector is the Rev. Gordon S. Price, was part of a recent diocesan survey, with the report stating that the parish will continue to grow.

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BACKFIRE

RALPH A. WEATHERLY

Rector at Kingston, Pa.

Sent also to The Churchman

Your censorship of the Houston to Honolulu change of meeting place of our General Convention seems to me to follow not the New Testament or the Church of England (which shall be free!) or your own courageous policy towards your crusades during the many years I have read your magazines. But you have surrendered to the example of the Roman Catholics or the Christian Scientists or the Communists. Do you think they are right or united?

By the arbitrary act of Bishop Sherrill using an outmoded law our Church, which has been at peace for 90 years, is divided into sectional groups. His friends and he have given apologia that seem weak and evasive, and to reflect upon the intelligence and courtesy of critics. In sane families there are differences of opinion with sharp debate and tempers sometimes flaring. But the air is cleared and truth or agreement may be reached.

Do you think you are protecting the Presiding Bishop? Or the Episcopal Church? Or New England? Or justice? If so, to whom? The other publications in our Church I can understand easily, from their history or position. But you confuse me, gentlemen; two Archilli, you sit in your tents while a war is on.

Meanwhile I, an old priest and a member of the despised Standing Committees, blush for you, wondering if the possible war brooding over the Pacific will yet keep us from seeing the other primates, and drive us to Houston.

BLAKE B. HAMMOND

Rector, St. Peter's,
Niagara Falls, N. Y.

I am sorry my good friend, Benjamin Minifie, wrote as he did re-

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cently about Bishop Horstick and his clergy's problems.

It is surely not a matter of churchmanship, unless we make it such. We have cast enough stones at one another in this ugly way. My heart and mind go out to all my fellow clergy and to all faithful lay people. We are being tried in all sorts of ways. The crucial test of today is whether God shall prevail and whether men shall keep their faith in him. It matters not in what outward ways we approach him and seek to draw him near to us. I am sure as many clergymen and laymen of the more advanced school of thought and action, both in the Episcopal and Anglican Churches; as well as in the various other ritualistic Churches, Rome and the East, are as truly devout and as strongly held and attracted to their Christian faith, as are those of the more simple, outward approach. And I am sure those of the simple persuasion are just as truly devout and as closely tied to our Lord and his Church.

We all need the encouragement and help we can give to one another, if and when only we have the grace



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of God sufficiently in us to impart it to others. This is where the weak link is. It is a matter of personal religion. The Kingdom of God is in us or else, it is not. The means of our salvation is instilled in us to use and develop and then to share with those who lack it and who need our help.

So, to Bishop Horstick and to Benjamin, my old friend, I say, God be with you and God help you to do your work and to bring all the comfort and help you can to your fellowmen and your fellow clergymen.

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