

The WITNESS

APRIL 21, 1955

10¢



THE BERKELEY CHAPEL

AN OLD coach house was converted into an Upper Room when Berkeley moved to New Haven and has been remodelled to care for the great increase in students. Like the original, simplicity, dignity and straightforwardness are its outstanding qualities

ARTICLE BY BISHOP BURROUGHS

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112th St. and Amsterdam

Sun HC 7, 8, 9, 10; MP, HC & Ser 11;
EY & S 4. Weekdays, HC 7:30
(also 10 Wed. & Cho HC 8:45
HD; MP 9; Ev 5. The daily offices
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The WITNESS

For Christ and His Church

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

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Story of the Week

Berkeley Divinity School Launches A Campaign

MONEY WILL PROVIDE MORE SCHOLARSHIPS AND AN ENLARGED FACULTY

By A. Rees Hay

*Rector of St. John's, North Haven, Conn., and
President of the Alumni Association*

★ Berkeley Divinity School is located close to the center of one of the world's best known Universities. Just up the hill is one of the country's largest inter-denominational Seminaries. It would be hard to imagine one of our Seminaries with a better physical location for both bearing witness to the Episcopal Church and affording a tremendous range of educational opportunities.

This is your Seminary. What happens here should be the concern of every Episcopalian who takes seriously our Lord's commandment, "Go ye into all the world and preach the Gospel."

With a student body numbering 114, Berkeley Divinity School supplies a good share of the Church's clergy. Men come to Berkeley from all parts of the world and men go out from Berkeley to all parts of the world. It is important to each of us that these men receive the best possible preparation. To this end Berkeley has begun a campaign to raise three-quarters of a million. This money is to be used to add to the faculty, give more student scholarships, build a library building and to provide for adequate class-rooms. Al-

ready Berkeley has been promised \$200,000 for the national program "Builders for Christ"; this amount to be used entirely to help build the much needed library building. The balance needed for the other purposes is to be raised through what is known as "Berkeley Divinity School's Centennial Fund Drive." The solicitation will begin this spring.

Berkeley Divinity School has, through the years, become well known in England, for each year one of England's outstanding Churchmen comes to Berkeley, as "English Lecturer."

One hundred years isn't long in the life of the Church, but it is long in the life of the Church in America. This is Berkeley's Centennial year, it is being marked by a program

of advancement to meet the needs of our expanding Church—more clergy and the best possibly trained clergy.

One of the first problems of this rapidly growing school was to make space for a larger chapel. The Berkeley family had long worshipped in the garret of an old wagon barn, which, although symbolic of the upperroom, was not adequate for an expanding student body. It was most fitting that the centennial year should begin with the dedication of a new chapel.

The commencement exercises last year could no longer be crowded into any of Berkeley's available halls and so they were moved to the beautiful Gothic Church of St. Thomas not far from the school. It was a fine moment for the school when one of Berkeley's distinguished graduates, Bishop Nelson Burroughs, told of the history of Berkeley's founding and growth, in his commencement address, published in part in this number of the Witness.

Perhaps most significant and certainly most colorful of all the centennial events was the mass ordination service held at historic old Trinity Church on New Haven's Green. Eighteen Berkeley men were ordained representing eleven dioceses. Nine bishops participated in this moving service which signified, as nothing else could, the real meaning and objective of a Seminary. The historic

occasion was given added meaning by the presence of the Lord Bishop of Aberdeen and Orkney, Scotland, whose predecessors made possible the first Bishop of the Church in America.

A three day centennial convocation was held last fall. Among the speakers was the Presiding Bishop of the Church. At the dinner following the convocation representatives from almost all of our seminaries brought greetings. The Rev. George Paull Sargent, until his recent retirement, rector of St. Bartholomew's in New York City, acted as the alumni toastmaster. The main speaker at the dinner was another distinguished alumnus, the Rev. Howard S. Kennedy, rector of St. James Church, Chicago. The Honorable Myron Taylor, who earlier in the day had received a Berkeley degree, also spoke at the dinner.

The next day Berkeley was further honored by a lecture from the Bishop of Limerick, Ireland, who, together with the Lord Bishop of Aberdeen and Orkney have been special guest lecturers at Berkeley this centennial year, each staying for half the school year.

Schools are never wood and stone, but persons. Berkeley is a school of dedicated lives; men of vision and hope; men of strong faith and great courage. Berkeley Divinity is founded on a glorious past; experiencing a challenging present and looking with hope and courage to the ever new opportunities daily being opened by God for the advancement of his kingdom.

RUSSIAN DELEGATION INVITED TO BRITAIN

★ Leaders of the British Council of Churches have invited Churches in the Soviet Union to send a representative

delegation to visit Britain during the first two weeks in July.

A Council spokesman said he was confident the invitation would be accepted. He said the Council hopes the delegation will include not only representatives of the Russian Orthodox Church but also Baptists, Lutherans, Armenians and Old Believers.

It is expected that the Russian churchmen will be the guests of the Archbishop of Canterbury at Lambeth Palace while they are in London and that they will also spend several days in Scotland.

The invitation to the leaders of Russian Churches was signed by the Council president, Archbishop Fisher of Canterbury. Other signers were Prof. J. Pitt-Watson and Mrs. M. B. Ridley, vice-presidents; Bishop John W. C. Wand of London, chairman of the executive committee; Hugh Martin, chairman of the finance and administration committee and the Rev. R. D. Say, general secretary.

It said the Churches associated in the Council would greatly value the opportunity of renewing friendly relations and fellowship which such a visit would give.

Last September, the Council adopted a resolution at its semi-annual meeting urging a "friendly conference with representatives of the Churches of Russia as a means of bettering understanding and fellowship."

SONG RECITAL AT BAY RIDGE

★ Audrey Adams, with a masters degree in sacred music from Union Seminary, gave a song recital April 20th at Christ Church, Bay Ridge, Brooklyn. She studied with Clifford Balshaw, organist at Christ Church for many years before going to St. Stephen's, Wilkes-Barre.

ANNE BRADEN TRIAL POSTPONED

★ The trial of Mrs. Anne Braden (see Witness for February 17) for her story has been postponed until November or later. The outcome of two cases pending before appellate courts will determine whether or when there will be further prosecutions in Kentucky of the so-called sedition cases.

Mrs. Braden, formerly a member of the social service commission of the diocese and an active Church woman, is one of six defendants charged with advocating sedition. Carl Braden, her husband, also an Episcopalian, was the first tried and was convicted and is now in jail because of inability to raise \$40,000 bail.

PUSH DESEGREGATION IN THE SOUTH

★ A church-sponsored group called the Inter-Racial Fellowship for the Schools has been formed in Chapel Hill, N. C., to consider how this community might implement the Supreme Court's decision barring segregation in the public schools.

Stressing that its methods would be those of persuasion and education rather than pressure and condemnation, the Fellowship said it would seek primarily to work through churches and other organizations.

The group adopted a seven-point program of objectives and announced four specific action projects.

The latter include the provision in school and church libraries of study shelves on the desegregation question; the encouragement of study groups to consider the problem and its solution; the arrangement of practical illustrations of voluntary unsegregated community activities; and the use of radio forums, panel discussions and

printed matter to keep the public informed and prepared for whatever decisions the Supreme Court may make.

Sponsored by the ministerial association, the group numbers more than 50 white and Negro members.

ALLEN McGOWAN GOES TO GENERAL

★ Allen B. McGowan, treasurer of the diocese of New Jersey since 1942, has been elected treasurer of the General Seminary, New York, by



Mr. A. B. McGowan

the board of trustees of that institution. Mr. McGowan's resignation of his present post becomes effective May 1, when he will assume full-time duties at the seminary.

One of the best known laymen in New Jersey, Mr. McGowan has had a leading role in the administration of diocesan affairs. A trustee of the Diocesan Foundation, of the American Church Building Fund, and of numerous other corporations, he has been a lay deputy to the last four General Conventions, and served as a

member of its program and budget committee. He has also given regular service as a lay-reader in the mission churches of the diocese.

Mr. McGowan will succeed Samuel S. Hall of Montclair, N. J., who has served as seminary treasurer for the past two years.

AMERICA'S ROLE IN ASIA

★ America's concern over Communism in Asia rather than for the people involved is not helping the West's position in the Far East, according to James Winston Crawley, secretary for the Orient of the Southern Baptist foreign mission board.

"Above all, they would want the other people of the world to be concerned for them as people and not just as possible allies against an enemy," Crawley said after returning here from a tour.

"Most Asians feel America is concerned with the Communist angle," he said, "and not really concerned with helping the people of Asia to have a better life. What is happening in Asia is basically like what happened in the United States during the Revolution."

"They want everything in the four freedoms, spiritual freedom as well as material. They want medical service, a better diet, clothing, shelter and education. I think our nation ought to do everything possible to make it clear we sympathize with the people of Asia. We should make it absolutely clear that we are on the side of those people who want a better life."

In many areas, he said, Asians are getting more of what they want. Burma, India, Ceylon, Pakistan, the Philippines and South Korea have gained their independence

in the past ten years, Dr. Crawley pointed out, noting these areas contain 500,000,000 people.

"Their governments are set up as democracies, and they are trying to meet the economic problems of their countries," he said. "I don't expect Asia to be calm within our lifetime, but I do feel it is moving in the right direction."

"What is happening in Asia is much deeper than the efforts of the Communists to take control," Crawley continued. "There is a desire on the part of the people of Asia for a better life — the Communists are trying to take control of that. We ought to find a way in which to help these social changes in Asia."

He said his main concern "is that the freedom they have gained requires moral and spiritual maturity and integrity. I feel moral and spiritual values are more important than economic and material resources. Our missionaries in Asia are trying to help the people of Asia have the spiritual resources to meet the demands of the day."

DEPARTMENT OF SPORTS

★ The all star game of the New York Church basketball league was held at the Intercession on April 14th. There are 28 teams, divided into two leagues, with 350 boys participating in 204 games this winter.

A dinner was held in connection with the game, with Bishop Boynton the speaker.

NO CHURCH DAMAGE IN PHILIPPINES

Bishop Binsted has reported from the Philippines that no damage was done church property as a result of recent earthquakes.

EDITORIALS

A Church Program

Personal and Family Life

OUTDOORS our eyes and ears are continually assaulted by advertising, publicity, and other distractions. But it is within our power to keep them from coming in our front door: to make sure there are no comic books or picture magazines which exist only to be flipped over in an idle minute; no music playing unless the family is giving it their full attention; no drinking apart from meals and set social occasions; and no TV at all. I have never seen a family with a television set that had not, I felt, been harmed by it. We would then be driven to find something for the family to do together; our homes would be better places for children and grandparents to live in; and our personal lives, having been freed from outer distractions, might gradually be freed from inner ones also.

Our Jobs

IT IS perhaps beyond our power to plan for a Christian social order; and many of us may have to put up with jobs that are largely drudgery. But there are many jobs in America which produce useless or harmful products; or which, like much advertising, involve some form of misrepresentation; or where the conditions of work involve an intolerable injustice. And if nothing can be changed we must simply drop the job; and likewise help a friend through that has dropped his.

Church Life

IT HAS always been the poor and non-respectable that have heard the Gospel when it was preached in its greatest purity. Today the "poor" are the non-unionized working classes, the minority racial groups, and the neurotics who have broken down under competition. (God's People, the Witness, March 10.) My good friends on the staff of Grace Church, van Vorst, Jersey City, have shown what identification with those poor involves in an entire parish life of community and healing.

In particular, it means as I see it, that the clergy cannot claim any official status or priority but a priority in self-giving; and that the parish must again take up the services that have gone by default to the lodge, the psychiatrist, the alcohol-group, and the undertaker—services which for various reasons are not available to the poorest.

Our Worship

THE danger in worship is always to let it degenerate from significant to passive seeing and hearing. It is therefore equally wrong to substitute the verbal liturgy of Morning Prayer for the Communion Service; and for only a select few, or worse the priest alone, to receive the Sacrament. The Old Testament and the Psalms must therefore be restored to the Communion service. The proposed revision of the Prayer Book by the standing liturgical commission has returned to Cranmer's principle of an invariable form of service; but in its changes of wording has throughout spoiled Cranmer's splendid rhetoric, which was the chief reason for retaining the invariable form! Therefore in a valid liturgical reform, so far as we retain an invariable form of words, it must be archaic. But we should not be frightened at more far-reaching proposals for restoring reality to the Communion service: for example, that, as in the primitive Church, the Prayer of Consecration should sometimes be extempore, or that, as at the Last Supper, the Communion should sometimes consist of a full meal.

Our Learning

THE central job of Christian scholarship, which should be a pattern for all the rest, is to find out what Jesus was really like. It is a necessary and delicate job, because the writers of the Gospels misunderstood him at least as much as Peter and James and John did. And if we discover, for example, that the most highly colored miracles are legendary; that Jesus never laid down regulations for a world-wide Church through the centuries; that he did not foresee the details of his death and rising; that he really believed at one point that

God had abandoned him—then we must accept it. And when we have accepted these things, as I believe we must, then for the first time we may be able to persuade other people and ourselves that Jesus really was a man like ourselves.

Other Churches

WE MUST believe that members of other Churches intend just as much to be real Christians as we do; that it is God's will that the Church must be one; and that it is up to us to do something about it. The danger is of engaging in union for the wrong reasons, so as to form a National Church of America which would inevitably be under the thumb of the state. ("Reunion and the Ministry," *Witness*, March 24.) The remedy is to make it clear in what ways the Church will not be subject to the state (*International Life*, below).

National Life

WE HAVE no assurance in the Bible or elsewhere that the state can always become an instrument of good; but it is always our duty to try and make it one, although we should not be surprised if it insists on going its own way. The Supreme Court decision of May 17 last, rejecting segregation in the public schools, was in large part the result of decades of social action. And wherever there is in our society clear injustice (such as anti-Semitism, see *Witness*, March 11, 1954; or the case of the Bradens, the *Witness*, Feb. 17, 1955) it is our duty to raise as much of a row as we can.

International Life

I AM in full accord with the editorial, *Peace-Making*, (*Witness*, Jan. 27, 1955).—Of the two alternatives there presented I come solidly for unambiguous practical pacifism; and if war comes I trust that even as a clergyman I would find some way of testifying publicly to that position. By "practical" pacifism I mean that I could take no active part in war, or encourage others to, in the present conditions of American economic imperialism and the stated policy of using nuclear weapons; without having to decide whether war is in all times and circumstances un-Christian. I believe that the second alternative of "Peace-Making" (remaining identified with our society, even in its gravest sin of modern war, in order to criticize from the inside) will come to seem more and more a

half-way house where there can be no final resting.

Finally, it won't do any good to see such a program as just involving even more things to put down on our calendars to try and get around to: we wouldn't get them done, and if we did it would be for the wrong reasons. We have to see them as expressing in our lives what we know about the life of God; that its nature is to empty itself and to go out and help a world that has gone wrong.

We have to see the mutual giving of family life as the picture of God's love among us; and our attention as part of Jesus' attention to the needs of his people. We have to see that our jobs were meant to be as much means of self-fulfilment as Jesus' carpentry and preaching. We have to see our parishes as the place where God's emptying of himself goes on today; our worship as a continuation of Jesus' meals with his disciples, the Last Supper and the Passion, the appearances of the Risen Lord; our study as a giving up of prejudices in order to see things as they really are; our unity as flowing from God's unity; our social action as coming from the same loving indignation that condemned the Pharisees; our pacifism as coming from the one who broke down all barriers between men, and refused to give Caesar what was due to God.

I have said only a little of what could be said under each of these headings, and that not always the most important. But I would claim that if the Church as a whole committed herself even to any one of these points, she would be much different from what she is now, and would present a real challenge to the world where now she presents none; much more if she were to take up the whole program.

The spiritual trouble of our age is that we have gone wrong all along the line; if we are to return to simple Christianity, we have to hold up a standard to ourselves all along the line. And we haven't got very much time to do it in. I type out these things in the hope that individuals and little groups here and there may be helped by them to see how radically different and happier their lives can become by the power of Christ; and that through that power they may become among those in whom the Holy Spirit lives on, right through that judgement which by all the signs is heading for our world.

—John Pairman Brown

Chairman of Witness Editors

THE BERKELEY DIVINITY SCHOOL

By Nelson M. Burroughs
The Bishop of Ohio

BERKELEY has been blessed for 100 years with strong characters. (There are some who would delete the adjective.) These men, at its helm and in its crew have given it a tone and distinction which have been tonic and demanding. Rich blood has poured into its life stream.

From the start it has borne the seal of its founder—genial, gracious teacher of theology. Note Bishop Doane's tribute, at the time of Bishop Williams' death, and see how this great man's character and faith, and behavior, have persisted. "He was always clear, candid, and explicit," writes Bishop Doane. "He was like Lincoln in his unadorned columnar directness and simplicity, in his modest home, his frugal and inexpensive surroundings, his large indifference to the decorative and the ornamental. His learning, his rare powers to impart learning, his unwearied devotion to the work of his great office, and his tenacity of opinion, or rather conviction in the matters of the faith, coupled with a noble charity towards those who differed with him—his masculine and dignified simplicity in an age over given to ostentation, tawdriness and mere ornamentation in men's worship and person"—this is I think a description of the qualities which have pervaded Berkeley unto this day.

He had learned from Dr. Jarvis to go to original sources to verify his references. We of the middle generations recall Dean Ladd's scorn of secondary depositories, and text books. He had read every work in the theological library. "He was a preacher of directness and force, simplicity and courage — an Anglican divine." How well the term and the descriptions fit the men who have in successive years filled the high office of Dean of this school. They apply with singular aptness to the present occupant of that stall, Dean Urban.

While the character and outlook of the founder have prevailed down through the decades, half of which were under his direct control, what a rich variety of personalities has enlivened our times here! When Bishop Brewster attended a parish reception, following the Golden Age, he was led to say to the authorities who welcomed him, "I am sorry I

am not Bishop Williams," to which the quick answer came, "And so are we!" The new Bishop's quick step and his melodious voice, with the unusual emphasis on certain words, will haunt Berkeley halls to the end of time. His successors in office have each given glad and vivid service, no matter where their alma mater.

The Custodian of the Book of Common Prayer, the Very Rev. Samuel Hart, padding along the dormitory hallways late at night, knocked timidly at the doors, with the twinkling query, "Said your prayers, lad?" perhaps all unconsciously uniting knowledge of the liturgy with acts of personal devotion, bringing the great "Uses" of antiquity into the use of the boy from Middle Haddam or New London.

Other Deans

THE scholarly Dr. Binney followed him and the man from Dartmouth, cold at first, silent always, but eloquent in his sensitiveness to the right of every individual to make his contribution to the common treasury of Christian knowledge, liaison between the leaders of many communions, including the Roman, and between the leaders of every vocation in American and English life, great teacher of tolerance, insisting upon the Church as wide enough for all, scornful of the cults within the Church that many would promote.

This mild man, William Palmer Ladd, became mighty when human rights were at stake, and he boldly faced one of the first investigative committees to arise on the American scene. He is only now, in many quarters, coming into his own. Fifteen years is a short time for Episcopal seeds to ripen. Decanal admonitions may take longer.

These Deans we only mention, because they are the centers of attention in any generation, around whom have gathered the companies of scholars, equally beloved, as time wears on, equally despised, as immediate pressures make their presence irksome. We mention George Gilbert, with his watermelons and his nursery stories, and Charles Hedrick, with his notebook pages carefully laid out until a gust of wind confused the Codex Bezae forever with Vaticanus in the minds of successive genera-

tions beyond recall. Each generation has had its heroes and its saints. All are at one, however, in their devotion to people. All are at one in their devotion to the Church and its Master. All are at one in their readiness to devote themselves and their families to the development and the growth of the men who have come to Berkeley, year by year, daily to increase in God's Holy spirit more and more. All are at one in creating a family spirit which has been reproduced wherever Berkeley men have gone.

Studdert-Kennedy

THE long line of teachers from the Mother Church has left its mark upon this School. "Woodbine Willie," the Rev. Geoffrey A. Studdert-Kennedy, may well be their own chief spokesman in this tale of memories. Few words of his own do I recall, but his mighty spirit pervades every working day of the lives of those who were with him. Some of you remember his daily prayer:

"Make what is true more true to me,
Let fuller light appear,
All that is evil take from me,
And that is doubtful, clear.

Do more for me than I may know,
My will from self set free;
Thy perfect gift of love bestow,
That I thy child, may be."

—V. V. S. COLES.

Who ever can forget his farewell sermon in America, which included his great statement on peace? In sheer exhaustion he leaned, nay squatted upon, the pulpit of the Congregational Church in Middletown, fairly shouting,

Peace does not mean the end of our striving,
Joy does not mean the drying of all tears,
Peace is the power that comes to souls arriving
Up to the light where God Himself appears.

Joy is the wine that God is ever pouring
Into the hearts of those who strive with Him
Lighting their eyes to vision and adoring,
Strength'ning their arms to warfare glad and grim.

This might well be the working out of the motto of the school.

What have we learned this past century that will be useful and significant in the years to come? Of the larger implications of this question I am not competent to speak. Analysis of the current world situation, I leave to others,—not that I would ignore it. I accept the universe! I live in it, and the Episcopate,

indeed the clerical life in general, seems to be intimately concerned with every facet of life universal.

Task of a Minister

NOTE well this handsome statement of our function as clergymen, drawn up by a committee of laymen at a Connecticut Diocesan Convention of 1853:

"No greater blessing can exist in any village than the influence of an educated, an intellectual, cheerful and happy clergyman and his family. This influence is felt in all our social or domestic relations, softening the asperities, refining and elevating the propensities of our nature. In sickness and in health, in our joys and in our sorrows, he is with us to alleviate and to heighten, and gratitude should unite with interest in the laity to strengthen that influence." Always practical, the resolution concluded, "Much, very much, depends in this respect upon a comfortable support, cheerfully and promptly given."

May I say that I sincerely believe that this type of ministry, so clearly and directly enunciated by the worthy laymen of 1853, it has been Berkeley's design to produce from its very beginnings. It is my impression, due to the impact of one teacher after another, one Dean after another, one overseeing Bishop after another, that this School continues today to send out "educated, intellectual, cheerful and happy clergymen and their families" ready and eager to meet "the world wide society in its concretion," at the village green, in the corner grocery, in lowly reservations, or at the main intersections of America's greatest cities.

Is there any greater contribution to be made to these times? Men are wanted who are sensitive to the persons and positions of people—men who have a gentle yet firm touch—and a light touch as well. Men who will have faith in people when they no longer have faith in themselves. (And how few people today do have faith in themselves.) Men who will love people when they are hating themselves. Men who will not only serve in a building surmounted by a cross, and wear vestments embroidered with a cross, but who will cheerfully live the life of the cross, without thinking that they are doing anything unusual. A man cannot take his people further than he has gone himself, in the Christian life.

A well-known surgeon in my city has said,

(Continued on Page Twelve)

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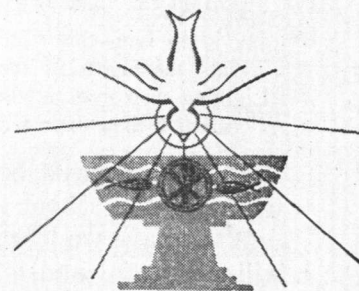
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These are the men who, as Dr. Luccock points out, "see also the Lord." In times of weariness and discouragement, when contingents change, and neighborhoods, when betrayals occur and wickedness bears down, they remember their Saviour, who when Judas kissed him, and when thorns crushed his skull, when every human resource turned upon him, marched steadily and serenely up Calvary's Hill, because he saw also the Lord — whose purpose he was trying his valiant best to fulfill.

God did teach the hearts of his faithful people by sending to them the light of his Holy Spirit. The light of the spirit is more than an intellectual, academic and theological light, although it is at least these. There is some heat in connection with the tongue of fire. Our task is not to speak only with the cold light of reason, but as our Lord on the way to Emmaus spoke, warming the hearts of those to whom we open the Scriptures.

A Blind Man Groping

By William B. Spofford, Sr.

SINCE this is largely a Berkeley number it may be a time to say a bit about the school, since my connections with it and Trinity College were among the questions asked me when I appeared before the Subversive Activities Control Board.

That I didn't learn much at Trinity was no fault of the college. I was there for fun and had a lot of it, with just enough studying to keep from getting thrown out. However I did get an idea from one professor, Wilbur Urban, one of the country's top philosophers who nevertheless found time to run a tiny mission as layreader. He got it across to me that we were here to serve. He later moved to Yale and taught also at Berkeley where his brother, Percy, is now the dean.

At the end of my senior year I began looking around for a place to do what Prof. Urban had taught. Sociology was not taught at Trinity in those days; had it been I probably would

have looked for a job in some social settlement. But I didn't even know how to start on that road. So I turned to the ministry, not because I had any religious convictions—none that I could call my own. I had taken all that had been dished out by ministers and Sunday school teachers without even bothering to inquire whether it was true or not. But I did know some happy men in the ministry that I liked a lot who were there to serve people.

One at the top was Paul Roberts, now dean of the cathedral in Denver. He was at Trinity for commencement and, while we hung on to the back end of a trolley to Middletown for a ball game with Wesleyan, he talked ministry all the way. "OK—if we win the game today I'll go to seminary," I told him. We didn't win because Everett Bacon, now a big shot in Wall Street, hit one out of the park for Wesleyan in the ninth. But the ministry bug stuck and I went to Berkeley Divinity School that fall.

I was ready to quit after the first term since the professors had knocked all my Sunday school religion into a cocked-hat. There was also the matter of Greek, at that time compulsory for ordination. I had none at Trinity so I was sent to nearby Wesleyan to take a beginners course. It made no sense to me—how could I learn enough in three years to read the New Testament in Greek? And even if I could, what was the point when scholars had done the job for me. Dean Sammy Hart said, "It is good discipline"—an argument which impressed me not at all.

So I went to an extremely silent man who was then one of the professors. He lived a bachelor's existence in the dormitory with the students. There was a card on his door which said, "Knock and come in." You would find Billy Ladd at an old-fashioned high-top desk, wrapped in a shawl, looking at you over the top of half-lense specks. Seldom a greeting—he just kept at whatever he was doing. Not so much as a nod to a chair or the vocal offer of a cigarette, but there was a box on the desk with "Help Yourself" written on the side. One learned in time to sit down and wait for his "What's on your mind?"

I told him that this religious stuff was nonsense, that Greek was driving me crazy, and that I was getting out of here. He didn't talk much—just asked questions, which was his method of teaching. He asked me if I was not smart enough to know that stupid ideas had

to be knocked out before sound ones could replace them? He said that most students with any brains ended their first year in seminary as atheists, "but if they stick around they generally come out all right."

As for the Greek, he'd see Dean Hart and find out if anything could be done about it. A couple of days later he informed me that the Dean had agreed to let me drop Greek, with the warning that I probably never would be ordained. "We'll worry about that when the time comes," Ladd said. "Even if you are not allowed to go into the ministry what you learn here won't do you any harm." In place of Greek I was to take a special course in reading under Ladd's direction, so during my years at the school he kept me at Tolstoi, Bernard Shaw, Ibsen, H. G. Wells and a raft of other prophets, ancient and modern. He also arranged a scholarship for graduate work in New York where my chief teacher was Scott Nearing, an economist and political scientist who was so good—and still is—that he couldn't hold a job in any university.

Ordination

LADD also had a hand in my ordination but it had nothing to do with Greek. When I went before the examining chaplains in New Hampshire, I was asked whether or not I believed in the Virgin Birth. I said that I was not sure I knew what it meant. The examiners spent the rest of the day debating whether it was a fair question to ask. When I returned to Berkeley I boasted how easy it was to pass an exam—"Just ask the examiners a question and they will differ so among themselves that they will forget all about you."

How Bishop Parker found out about my crack I never knew, but my hunch has always been that Dr. Lucius Waterman, then on the faculty, had picked it up somehow. He was from St. Thomas Church, Hanover, N. H., and was one of the examining chaplains, though he had not been present when I was examined. He was also nearly blind and very deaf. But the blind see and the deaf hear, so the Bishop wrote to ask whether or not I believed in the Virgin Birth. I tried the same stunt on him—just what does the doctrine mean? But he would have none of it and sent me a telegram that must have startled the girl that took it down: "Do you or do you not believe in the Virgin Birth. Your ordination depends on your answer. Wire yes or no, collect."

I showed the wire to Billy Ladd with "the

ordination is off—read this." He read it, smiled and said: "You have spent three years here preparing for the ministry. You may even make a good one. Why mess things over a 'yes' or 'no'. Go to the telegraph office and send one word, 'yes'."

That I did and so was ordained, spent the summer with my wife, Dorothy, whom I had married after my junior year, at the Messiah, North Woodstock, N. H., where Sherman Adams, now top assistant to President Eisenhower, was later warden. That fall we went to St. Paul's School, Concord, which will tie-in next week since we are to feature an article about the parish in that city by Bishop Hall.

Studdert-Kennedy

I DO NOT want to leave this Berkeley story without a word about G. A. Studdert-Kennedy. He did not come as English lecturer until later. But while he was there, Billy Ladd asked me to take charge of his mid-west tour, since we were living then in Chicago. I went to South Bend to get on a night train to ride with him into Chicago. He was staying at a club and it was late but he wanted a pot of tea. He asked me too if I would mind going to a "chemist" for some aspirin—I don't know how many he dumped into his cup. He was about the most tense man I ever met—tense because he was so thoroughly alive with his passion for Christian justice and peace.

I travelled with him and of course got to know him well. On one occasion I said that I did not understand how a man with such democratic ideas could go for all this king business. His answer was this:

"I talked to a huge crowd in the Albert Hall. It was a peace meeting and I renounced war once and for all. A few days later I got a letter from the King's chamberlain asking me if my speech had been correctly reported in the press, because if it was I seemed to be guilty of treason to the King. I said to my wife, 'Here's the end of being chaplain to the King.' So I replied that I did not know whether I had been correctly quoted or not. But I did know that I had renounced war for all time: I also knew that to renounce war was loyal to Jesus Christ and that if it was not also loyal to the King of England, then that was something for the King to worry about, not me. The letter, I learned later, was shown to the King. He read it, laughed, and said to his chamberlain: 'If you had told me what sort of a letter you were writing to Studdert-Ken-

nedy, I could have told you what sort of an answer you would get.' So, you see, the King of England is quite a guy."

And so was the Rev. Geoffrey A. Studdert-Kennedy who, as "Woodbine Willie," was the most famous chaplain in world war one.



Problems of Conscience

By Joseph F. Fletcher

*Robert Treat Paine
Professor of Christian Social
Ethics at Episcopal
Theological School*

SHOULD WE KILL THE SINNER?

CALIFORNIA'S state legislature has been trying to decide whether to abolish the gas chamber, the method of killing criminals preferred out there instead of hanging or electrocuting them. The Episcopal dioceses of both Los Angeles and California have voted against capital punishment in their latest conventions, and they have directly informed the lawmakers of their action. (The vote in Los Angeles was 222 to 80, against taking the lives of offenders.)

The Christian Churches have kept silent, for the most part, on the question of the morality of the death sentence. There are a few exceptions within the Episcopal Church, the Western Massachusetts diocese having been on record against it for some time. A few of the smaller Church bodies, such as the Quakers and the Mennonites, have always opposed it. But most of the opposition has shown itself in political circles, as in the recent appointment of a study commission in Canada's dominion government.

English parliamentary circles were stirred to a fresh examination of the nation's conscience in this matter a year or so ago, when a murderer named Christie confessed that he had killed a woman whose husband was mistakenly convicted of it and hanged in his stead. At about the same time a man named Roche in New York City was arrested and then confessed to a capital crime for which an innocent man, Paul Pfeffer, was already under life sentence in the state prison. In this case, luckily, it was not too late to undo some of the

wrong! But what if the sentence had been death?

Here in America the death penalty has been abolished in six states: Michigan, 1847; Rhode Island, 1852; Wisconsin, 1853; Maine, 1887; North Dakota, 1895; Minnesota, 1911. Luxembourg in 1822 was the first nation in Europe to stop executing offenders, followed by Belgium, Portugal, Holland, Norway, Sweden, Denmark, and since the last world war, Switzerland (1942), Italy (1948), Finland (1949), and Austria (1950). In this side of the world there is now no capital punishment in Argentina, Brazil, Colombia, Costa Rica, Dominica, Ecuador, Honduras, Mexico, Panama, Uruguay, and Venezuela. There is no place for it in the penal codes of Israel and Iceland. Peru, the Soviet Union, and Roumania have abolished it for all but certain grave political crimes such as treason. For some people there is a serious question whether it is even justifiable in cases of alleged treason, and hence the world outcry and the protest of many churchmen, bishops, priests and laymen, against the execution of Julius and Ethel Rosenberg.

Jurists from Supreme Court justices (Felix Frankfurter and Benjamin Cardozo) on down have opposed the death penalty. Only a few have openly favored it (for example, the English Lord Chancellor Birkenhead), but many have remained silent, and opposed it in that way ("evil needs nothing to conquer, except that good men do nothing"). Karl Menninger and Winifred Overholser, the psychiatrists, Bishops Nash and Appleton Lawrence, Henry Ford, Franklin D. Roosevelt, Thomas A. Edison, Alfred E. Smith, Rabbi Liebman, Miriam Van Waters — hosts of such people have begged us to stop killing our criminals. But on the other side have been even more who have not taken sides one way or the other, and even a few who have argued directly for the policy of "tit for tat."

The Last Mile

THOSE of us who have "walked the last mile" with men condemned to a gas chamber, gallows trap or electric chair, are seldom entirely dispassionate or neutral about the problem. It is even doubtful whether in conscience we have a right to be neutral, for neutrality is after all the most cynical form of partisanship, usually on the side of things as they are. But the strictly moral or ethical points at stake are fairly easily and simply set out.

Capital punishment is for capital crimes, on the principle of *lex talionis*, an eye for an eye and a tooth for a tooth (Lev. 24.20). However, this was the very thing that Jesus repudiated in the Sermon on the Mount, and likewise St. Paul in Romans 12.17. Outside the New Testament the "eye for an eye" policy has very commonly been regarded as the best way to "let the punishment fit the crime," but there has been a striking trend of opinion in support of the Christian principle of "vengeance is mine, I will repay, saith the Lord" (Rom. 12.9), as "practical" morality as well as "ideal" morality.

But even if we do not seek revenge upon criminals who commit murders, society in its own interests and for the sake of protecting the innocent must do something about them. We cannot ignore wrongs, no matter how forgiving or merciful we may be toward the wrong-doer.

There are four grounds upon which all forms of penal justice have been based, for their moral defense: retribution, or vindictive punishment; the deterrent effect of it upon others who might otherwise be tempted to crime; protection of society, by isolating the offender in prison; reformation, by showing him the error of his ways.

VINDICTIVE punishment seems obviously inconsistent with Jesus' teaching, St. Paul's, and with the spirit of love and mercy. Forgiveness, among all the virtues, is singled out for mention in the Lord's Prayer. Some have suggested that the community has to make it clear that it repudiates the killer's deed, thus "vindicating" its prohibition of murder, but this still leaves open the question whether two deaths make a life or two wrongs make a right; whether in actual fact killing the killer is the most effective way of proving that we do not approve of killing!

THE deterrence reason for capital punishment is not too solid. There are no more murders in Maine, where the death penalty is not used, than in New Hampshire and Vermont, where it is used. In 1810 the Chief Justice of the King's Bench in England spoke against a bill to abolish the death penalty for stealing five or more shillings, arguing that if it was passed "no man could trust himself for an hour" and "every vestige of his property will be swept away by hardened criminals."

Actually, two-thirds or more of the murders

committed occur in sexual jealousy or violent quarrels. Murder is the typical crime passionnel. In such cases the "warning example" does not deter men from their emotional outbursts. Those who kill deliberately are gamblers. They may not be suspected, they may not be caught, they may not be indicted, they may not be convicted, they may be reprieved. It is the certainty of punishment, not its severity, that holds people back from crime. The deterrence reason is pretty weak.

THE argument that society must protect itself is good enough, but the real question is whether capital punishment is the best way to protect law and order. It is arguable that respect for life is undermined more by a legal killing than by an illegal one. To protect society is a good purpose, but if the taking of life is wrong, then what can we hope to gain? Shall we ignore St. Paul's stern words (Rom. 3.8) against those who say, "Why not do evil that good may come?" And how much does it really protect society, anyway? If one man, Gallagher, shoots and misses his intended victim, and is tried for attempted murder, while Sheen shoots and kills, and is tried for murder, are we any safer when Sheen is "fried" and Gallagher is not?

REFORMATION is the one basis for penal justice which obviously cannot be put forward to justify capital punishment. We cannot possibly change the life or character of a dead man. Yet this is also the basis for capital punishment which is closest to the heart of the Gospel's love-ethic. The strategy of love is always to transcend punishment by transforming it into redemption. Justice plus love equals redemption. Capital punishment by its very nature rules out the possibility of any distinctively Christian behavior toward the murderer, any redeeming relationship. As Sir Walter Moberly puts it, "capital punishment is unchristian, since its object is to end the criminal and not to mend him." Maybe only a few condemned murderers secretly repent, and very few do openly. Of the two thieves hanged alongside Jesus, only one repented, even in that presence.

There are many even within the household of faith who think about the matter like pagan good citizens, not Christianly. It will be a good thing for California that two dioceses of the Church have given a Christian turn to the issue.

EASTER GARDEN AT ST. PAUL'S

★ An Easter garden, probably the largest ever installed in a British church, was opened to the public at St. Paul's Cathedral, London. It will remain open through April.

Visitors to the garden are invited to contribute to the fund to restore the cathedral. A capital sum is being sought that will provide an income of \$56,000 a year to maintain the fabric, music and services.

DUTCH PASTORS VISIT SOVIET UNION

★ Four Dutch clergymen will visit the Soviet Union in June as representatives of the Netherlands ecumenical council. The purpose of the visit is to strengthen ties between Rus-

sia and Dutch Churches and to study life in the Soviet Union.

In announcing the project the council said it was the result of an invitation from Patriarch Alexei of Moscow, head of the Russian Orthodox Church.

ECUMENICAL CENTER IN LONDON

★ The Archbishop of Canterbury dedicated the headquarters of the British Council of Churches on St. Patrick's day. He stated that the Council was largely responsible for "a complete change in the relation of Churches one to another in this country" and added that

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★ Dean J. W. Robertson has accepted appointment by Bishop Page as part-time director of Christian education in the diocese of Northern Michigan.

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Edited by George MacMurray

Understanding the Parables of Our Lord by Albert E. Barnett. Alec R. Allenson, Chicago. \$2.50

Forty-three parables are treated in the order in which they are reported in the Gospels. Each parable is examined in the light of the thought sequence of the context, the meaning the evangelist saw in it, the interpretation of the imagery and concepts, the point of the story in the context of the ministry of Jesus. "The author is primarily interested in religious values. He believes that the approach made in the present study is calculated to bring out the values of the parables for religious education and evangelism" (Preface).

The author supposes that each parable illustrates a single lesson, and rejects allegory as a legitimate principle of interpretation. He indicates the meaning each parable had for

the evangelist by referring to the relation between it and the context in which it is found, and then views it in the light of Jesus own ministry. "A final inquiry, of necessity left to the reader, would have to do with the present-day uses of the parables for education in religion."

—G. H. M.

Christianity and Anti-Semitism by Nicholas Berdyaev, with a commentary and notes by Alan A. Spears. Philosophical Library, \$2.75

Russia, Tsarist and more recently Soviet, has not been without its share of anti-Semitism, in which even some ecclesiastical personages are supposed to have been involved. The last words of the nineteenth century thinker Soloviev were prayers for the Jews, however, and so it is not surprising to find his disciple Berdyaev in the ranks of those who stand for justice to that tortured race.

Berdyaev, pp. 28-30, disposes of the legend that Russian Communism is a Jewish movement, and analyses

the real roots of anti-Semitism. He is realistic enough to understand that "facts do not exist for those whose thought is determined by resentment and befogged by emotions and crazy obsessions. Only a spiritual cure can open their eyes . . ." and so, "In order that Jews may become converted it is of the highest importance that Christians should make a start by getting converted themselves, that is by becoming real believers and not formal ones."

—William S. Schneirla

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SEABURY HOUSE ENTERTAINS

★ A special tea is being held today, April 21, at Seabury House, with the Presiding Bishop using the occasion to thank contributors to the national Church center. Mrs. Sherrill is the hostess, with wives of National Council officers assisting and guiding guests on a tour of the house and grounds.

Seabury House houses an average of two conferences a week, in addition to the quarterly meetings of the National Council. Fees, rents from houses on the property and an annual \$10,000 appropriation from General Convention help defray the cost of running the center. An endowment fund of \$500,000 is currently being raised to hasten self-support and expand its uses.

MARYLAND HAS ORDINATIONS

★ Twelve men were ordained priests at a service held March 31st at St. Paul's, Baltimore, one of whom was Peyton G. Craighill, ordained by his father, Bishop Craighill, formerly bishop of Anking and now rector at Lothian, Md. Those ordained by Bishop Powell and their assignments: R. C. Albaugh, Trinity, Towson; James Carey Jr., Grace and St. Peter's, Baltimore; C. E. Danner Jr., Emmanuel, Baltimore; R. M. Elder, St. James, Monkton; D. F. Etherton, Ascension and Prince of Peace, Baltimore; W. D. Faughnan, Ascension, Middle River; J. C. Fenhagen 2nd, Holy Nativity, Forest Park; I. L. Fetterhoff, St. Michael and All Angels, Baltimore; Robert Flottesmesch, St. Thomas, The Alameda; J. E. Griffiss Jr., St. David's, Baltimore; W. D. White, Christ Church, West River.

This was the largest number

of men to be ordained at one time in the history of the diocese of Maryland. There were 900 at the service.

NEW LEADERS OF YOUTH DIVISION

★ The Rev. R. L. Harbour and his wife have been named executive secretary and editor of publications, respectively, in the youth division of the National Council.

Mr. Harbour, at present rector at Ivington, N. Y., will be responsible for developing the over-all program of youth work; Mrs. Harbour will prepare special literature and assist her husband in the general work of the division.

LONG ISLAND HAS ORDINATIONS

★ Nine men were ordained deacons by Bishop DeWolfe on April 16th at the cathedral at Garden City: W. L. Ketcham, Babylon; P. D. MacLean, Garden City; R. A. Norris, Astoria; A. H. Palmer, Garden City; M. P. Regan, Carle Place; D. F. Styles, Hollis; S. A. Watson, Freeport; R. H. Wellner, Brooklyn; W. L. Wipfler, Woodside.

VIRGINIA SEMINARY IN THE LEAD

★ Three eastern seminaries graduated 63 per cent of the clergy now under active ap-

pointment as overseas missionaries. Virginia leads with 29 per cent; General has 19 per cent; the Episcopal Theological School, 15 per cent.

The present enrollment of the seminaries are: Berkeley, 114; Bexley, 60; Pacific, 93; Episcopal Theological School, 105; General, 170; Nashotah, 44; Philadelphia, 73; Seabury-Western, 80; Sewanee, 61; Southwest, 50; Virginia, 175.

SOUTHERN PASTOR RESIGNS

★ The Rev. W. B. Abbott, Presbyterian of Berryville, Va., has resigned as pastor in protest against "a definite unwillingness on the part of the governing group to encourage members of other races to join or attend church."

Acceptance was voted by the congregation, 54 to 30.

→ **APRIL 24**



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BACKFIRE

WALTER H. STOWE

President, Church Historical Society

The General Convention of 1952 adopted a resolution which reads in part as follows:

"Resolved, that the Managers of the Church Historical Society proceed by all proper means and with all possible speed to remedy the over-crowded conditions and lack of fireproof housing under which it now operates as an official custodian of this Church."

The Managers of the Church Historical Society in order to fulfill the above mandate of General Convention have voted to accept the generous offer of the Trustees of the Episcopal Theological Seminary of the Southwest, Austin, Texas, to remove its headquarters there, including its library and archives, provided:

1—that the fireproof library building of the Episcopal Seminary of the Southwest is erected as planned, and

2—that a satisfactory contract is negotiated between the two parties.

The Historical Magazine of the Episcopal Church is published by a Joint Commission of General Convention and is in no way under the control of the Church Historical Society. The said Joint Commission has no intention of transferring its place of publication from New Brunswick, N. J. to Austin, Texas, as some reports have stated. Historical Magazine will continue to be published in New Brunswick, N. J.

H. J. MAINWARING

Layman of Wollaston, Mass.

The famous Low-Church author of the original form of the Lambeth Quadrilateral, William Reed Huntington, would certainly disagree with your statement that separated groups from the Apostolic Church with their ministers, are "in some sense

a true part of the Body of Christ." In his book, *The Church Idea*, he likens such separated groups to the American States that separated from the Union. He explains how the United States government, when the South surrendered, did not deal with a single Confederate state as a state (a separated body). The people of all those separated states were regarded as individuals.

Thus the Apostolic Church regards properly baptised but separated members as true members, but does not recognize them, when banded together in groups that set themselves up with their own ministries, interpretation (or misinterpretation) of her Scriptures, misconceptions and even alterations of her Creeds, etc., as "parts" of the Catholic Church. What our own Episcopal Church officially sets forth as a description of the Church of Christ can be found in the Offices of Instruction in the Book of Common Prayer.

Moreover, with all respect to Wesley, (whatever may be said of Luther in the Latin Communion) neither he nor his followers, nor any other group, were ever "driven" out of the Church of England nor out of the American Church. Wesley was a priest of the English Church to his death. He was shocked and horrified when his separating followers presumed to "ordain" bishops. He would not use such a title for himself, he did not believe a priest could make a true bishop let alone men who never have had the priesthood but prefer to reject it.



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JANE R. LEROY
Churchwoman of Chicago

The Easter Number was excellent. I liked particularly the Story of the Walkers which was extremely well done. Your magazine would be improved, I think, if you had more from Spofford Junior and less from Spofford Senior. Why, for instance, should he have moved into that Paterson strike, or the other strikes he has been telling us about? Such conflicts are none of the Church's business.

NORMAN LITTLE
Layman of Washington, D. C.

I hope that leaders of all parties in the American Church may follow the lead of their English brethren on the matter of union, reported in the Witness April 7th.

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Struggle For Social Justice:

JEHOVAH versus BAAL

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

HEBREW history was convulsed by a long struggle for social justice which was identical with the warfare of Jehovah (or Yahweh) against Baal. "The baals of Canaan are set over against Yahweh; and the name Baal becomes the very signature of Heathenism." Prof. Moore of Harvard (Commentary on Judges, p. 195). The actual force that created the One-God religion was precisely the long-continued struggle for social justice (not socialism or communism). This is the essential truth about Hebrew history; and it is an appalling fact that for centuries our churches and our religion have been so largely based upon a misinterpretation of Hebrew history. In other words, the Monotheism of Israel was not produced by a supernatural impulse, operating arbitrarily on a mountain-top in the desert of Arabia. It was, and is, a cultural achievement of the Hebrew people themselves.

COMING into view amidst the campaign of modern scientific scholarship as applied to Hebrew history, the foregoing considerations are securely enthroned in the faculties of our great institutions of learning, such as Yale, Harvard, Chicago, Duke, etc. Technical circumstances have prevented the religious public and the general public from assimilating the situation. But religion is on the eve of adjustment with a scientific chronology measured by millions of years instead of six thousand years. And the people are dimly aware that great changes are imminent. One of the circumstances retarding public opinion is the prevailing ideology of Individual Righteousness, or Salvation, which has been able to debar the proclamation of social justice from the pulpit for more than fifteen hundred years. You can help defeat Reaction!

TWO circulars, entitled respectively (1) **Bulletin of Bible and Hebrew History**, and (2) **Restoration of Social Justice to Belief in God**, will be sent to you free, on condition that two three cent stamps are forwarded as partial coverage of mailing cost.—Write name and address very clearly on the outside and inside of your envelope. If no stamps are forwarded, no circulars will be sent.—L. Wallis, Box 73, Forest Hills, Long Island, New York.