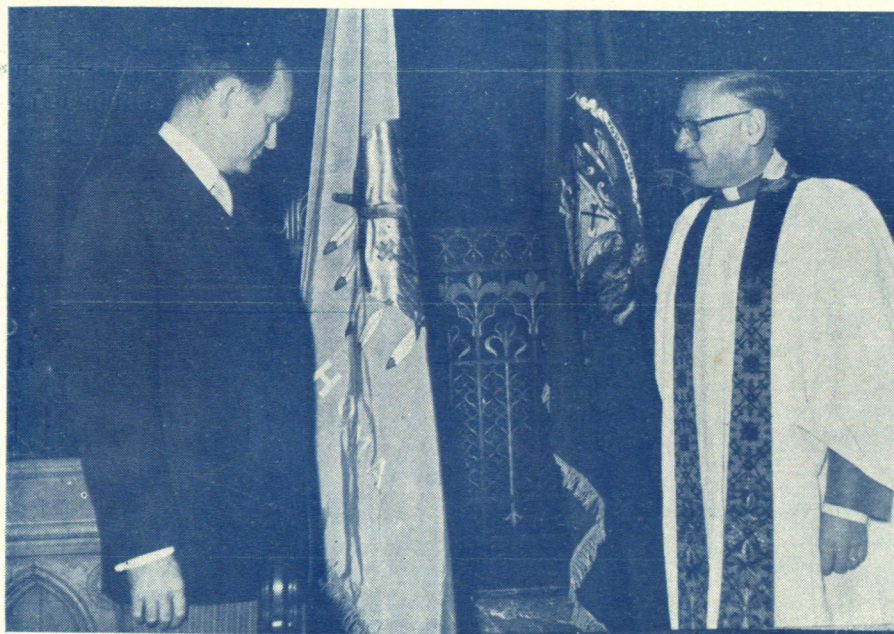


The **WITNESS**

MAY 19, 1955

10¢



OKLAHOMA FLAG

DEAN Sturgis L. Riddle received the State Flag of Oklahoma for the American Pro-Cathedral of the Holy Trinity, Paris from C. Douglas Dillon, American Ambassador to France

ARTICLE BY MASSEY SHEPHERD

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Story of the Week

General Convention to Face Increase in Budgets

NATIONAL COUNCIL TAKES DRAMATIC ACTION AIMED AT RAISING MORE MONEY

★ The National Council recommended three budgets to carry on the General Church program during 1956-7-8 instead of the customary one, the first totaling \$6,221,508, the second totaling \$7,192,723 and the third calling for \$8,063,271. This was done to call attention to some of the urgent needs which face the Church by showing comparatively how a six, seven, or eight million dollar budget would assist in meeting the needs.

The first budget does not represent any increase over the 1955 budget of \$5,837,996 except for in such items as pension premiums, which are beyond the control of the Council, and an armed forces appropriation heretofore taken care of by special funds. The second budget, the Presiding Bishop explained, lists urgent and necessary increases over the first budget if the Council is to prosecute adequately its work in the coming triennium. It represents an increase of roughly 1/6 over the basic budget. The third represents an increase of another 1/6, listing the important work which would go into effect were the Church to raise eight million dollars.

Bishop Sherrill stressed the fact that there is very little leeway allowed in preparing a budget for the national work of the Church, since the major part of the budget is needed to support missionaries already in the field and continuing programs.

All three proposed budgets will be placed before the program and budget committee which meets in New York in June, and the recommendations of this committee will be presented to the General Convention in Honolulu for its adoption in September.

Shortages

A critical situation is facing the Church through the shortage of immediately available funds for church buildings, and an equally serious shortage of clergy and women workers, the Rev. William G. Wright, director of the home department declared before the quarterly meeting of the Council. Requests for \$852,000 for emergency building work have come in, he reported, but Builders for Christ unallocated funds in the home field presently make only \$225,000 available. He added further that the requests, three-quarters of which

must be turned down, actually represent \$3,600,000 worth of buildings, since requests are made only after other local resources have been exhausted.

He called upon the national Church to face both this situation and personnel shortage together, since both problems are adversely affecting the Church's work in areas of rapid growth. He pointed out that there are 510 clergy vacancies in parishes and missions not supplied by clergy of other communities, and that 125 parishes having 750 or more communicants were having to get along with only one clergyman. He also cited the large percentage of elderly clergy continuing in their posts beyond the retirement age.

He predicted that by the middle of 1956 the situation would reach its most critical stage, as clergy who would not normally have retired do so because of the social security benefits that will come to them.

The shortage of trained women workers was equally stressed, not only by Wright, but by Bishop Block of California and by Mrs. Arthur M. Sherman, executive secretary of the Auxiliary.

A re-evaluation of the type of training and the type of women needed is currently going on, but Wright stressed the point that women workers are not "substitutes for clergymen," but have a function and work of their own in the life of the Church.

Lenten Offering

The National Council unanimately recommended that the Lenten Missionary Offering of the children of the Church not be used to balance the regular national budget, but be used as a special contribution for advance work. The recommendation will be transmitted to the program and budget committee of General Convention for presentation to the whole Church. Most dioceses presently include the children's offering in their quota payments and any recommendation General Convention may make as a result of this action would ultimately have to be referred to the dioceses and parishes themselves for implementation.

"I think that we finance too large a part of our work by people who are dead and from gifts of little children," declared Bishop Sherrill in the discussion which preceded the vote. He was referring also to the policy, whose termination has been recommended recently by the National Council, of using income from trust funds to balance the annual budget. The latter comes to \$430,000, and the Lenten Offering to approximately \$600,000.

Much of the discussion at this meeting of the National Council centered upon the problem of "raising the sights" of Episcopalians beyond the minimum operating budget to the opportunities which lie before the Church in advance work, both in areas of rapid growth in this country and abroad.

The department of promotion, for instance, requested its officers to draw up, as a matter of information, the budget it would need "to carry on a program of maximum benefit to the Church." In reporting this action Bishop Hobson, chairman, asked that "when

money becomes available" the department of promotion be included as a pioneering arm of the Church. He cited such needs as radio and television production, provision of more literature for the Church at no cost, and the payment of travel expenses to enable missionary speakers to reach more parishes. He likened the current practice of the department to that of a company asking the consumer to pay for advertising brochures and for salesmen's travel.

Negotiation in Formosa Crisis Urged by Church Leaders

★ Top officers of the National Council of Churches told President Eisenhower they heartily supported his administration's willingness to negotiate directly with the Chinese Communists on the Formosa crisis.

In a telegram to the President, officials of the Council, an organization of 30 Protestant and Eastern Orthodox communions having some 35,500,000 members, said direct negotiations could be carried on with honor and without sacrifice of principle.

Furthermore, they said, American willingness to negotiate "will go far toward ensuring the continued good will and collaboration" of our allies.

The telegram was signed by Eugene Carson Blake, Council president and stated clerk of the Presbyterian Church in the U.S.A.; Roy G. Ross, the Council's general secretary, and Roswell P. Barnes, associate general secretary.

Noting that the Council's general board had expressed its "fervent desire" for a peaceable solution of the Far East crisis, the three men

A humorous illustration of provincial thinking in relation to the Church's work was provided by the Presiding Bishop, who told of an incident when a rector preached such an effective sermon on tithing that he convinced a wealthy couple that they should tithe. However, said Bishop Sherrill, when the rector learned how much they were prepared to give to the Church, he refused the gift, saying he wouldn't know where to spend all that money.

pledged their "heartly support" to the President and secretary of state John Foster Dulles.

"The National Council of Churches and its constituent communions have steadfastly held to the view that the United States should at all times keep open the doors of negotiation in an effort to achieve world justice and peace," their telegram said.

"We believe direct negotiations of the kind approved by you and Secretary of State Dulles can and will be carried forward with honor to our country and without sacrifice of those principles which we deem to be essential to the establishment of a just and enduring peace."

"Moreover," the message continued, "this declaration of willingness to negotiate will go far toward ensuring the continued good will and collaboration of our friends and allies in Asia and throughout the world."

"Please be assured of our prayers that God will guide you and impart to you divine wisdom and understanding as you seek to resolve the tensions by which the peace of mankind is threatened."

Bishop Whittemore Started Seabury Series on Way

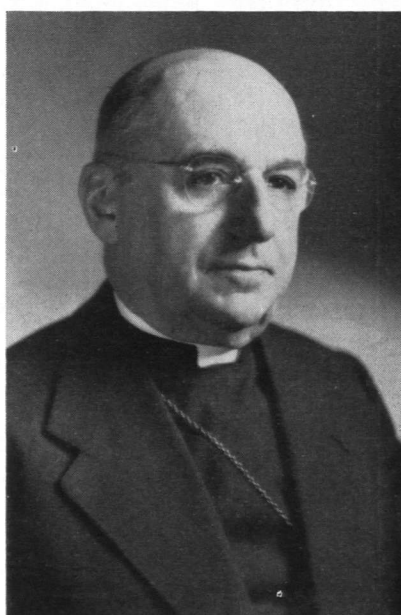
★ Bishop Lewis Whittemore, retired, of Western Michigan, who, more than any other single person, is responsible for the great and mounting wave of new interest in Christian education in the Episcopal Church, saw last month in the publication of the first nine books in the Seabury Series tangible evidence of a drive he began in 1945 at a meeting of the House of Bishops in Birmingham, Alabama.

Bishop Whittemore, himself a professional educator, and before entering the priesthood, a supervisor of schools in the Philippines, in 1945 was, along with many other leaders of the Church, extremely concerned by the poor quality of some of the materials available for church school use and by the lack of evidence that the Church was making any real progress in Christian education. He and Bishop Malcolm E. Peabody of Central New York, devised a resolution calling attention to these facts, and he then presented this to the House of Bishops.

The next year when General Convention met in Philadelphia, Bishop Whittemore presented a resolution to the Convention. This resolution, if passed, would have taken Christian education activity out of its usual National Council setup and would have made it responsible directly to the Presiding Bishop and a special board. The resolution was not passed, but as a result of it the old department of Christian education was revitalized and given a budget sufficient to begin a new work.

The Presiding Bishop then appointed the Rev. John Heuss

head of the department. Then began the studies which culminated in the first four new courses in what has usually been called the "new curriculum." Previous to these courses, however, a series of books, containing the basic teachings of the Church and designated the Church's Teach-



BISHOP WHITTEMORE

ing Series, were begun. The books were the result of an idea outlined by Bishop Whittemore to Dr. Heuss and other Christian education leaders.

Bishop Whittemore's proposal for the new books was debated and eventually agreed to by the various leaders in Christian education, and the first book in the series, Robert Dentan's Holy Scriptures appeared in 1949. Chapters in Church History by Powel M. Dawley appeared in 1950. In 1951 came The Faith of the Church by James Pike and Norman Pittenger, and The Worship of the Church by

Massey H. Shepherd was published in 1952. Volume 6 in the series, The Episcopal Church and Its Work by Powel M. Dawley, will be published this month, and volume 5 is scheduled for publication either late this year or early in 1956.

KENNEDY REPORTS ON FAR EAST

★ A steadily expanding Church population despite few missionaries and limited resources—is the consensus of a report by Bishop Kennedy of Honolulu and of Episcopal outposts in the Pacific, who in April completed his annual tour of missions in Guam, Wake Island, Formosa, Okinawa and Japan.

The bishop's visitation added 304 communicants to the Church, 216 being confirmed on the island of Formosa alone, where the Church provides a ministry to Chinese mainland refugees and members of the Anglican Church in China. In Kangshan on Formosa one of the largest single classes ever confirmed in the Pacific, 116, was presented to Bishop Kennedy in the only available church, a bamboo shed with a capacity of 75 but which that night housed 250. Frequent intermissions in the service were necessary to trap and drown the flying termites which invaded the shed in droves.

In Taipei, capital of the island, the bishop's visit was the occasion for breaking ground on the property newly purchased by the Anglican congregation there for their church.

In Okinawa Bishop Kennedy confirmed 73 Okinawans and military personnel, including twelve in the Church's leper colony at Airaku-en. "The

work on Okinawa is growing more rapidly than we can provide clergy and churches."

The population of Guam, "the last outpost of the United States in the Far East," is about to lose all contact with an Episcopal ministry. Two active congregations, on different ends of the island, were developed by two military chaplains, both of whom will have been transferred by June. "There is a great need for a resident clergyman of our Church to take over the work on this island, as there are at least 25,000 Guamanians and a much larger number of military personnel and dependents," Bishop Kennedy reports.

NOLDE GIVES PLAN FOR FORMOSA

★ Frederick O. Nolde, director of the Commission of the Churches on International Affairs, offered a plan for the prevention of war in the Formosa Straits.

Addressing the annual meeting at Buck Hill Falls, Pa., of the U. S. Conference for the World Council of Churches, he urged:

That the overture of Chinese Premier Chou En-Lai for bilateral consultations be accepted.

That a cease-fire be diligently sought with a readiness to negotiate outstanding issues.

That a United Nations peace observation unit be stationed in the area to see to it that the terms of a cease-fire are fully complied with.

That a commitment be given sincerely to seek acceptance of the principle of universal membership in the United Nations.

That an objective study of Formosa be undertaken by an impartial agency and preferably under the United Nations.

Nolde said his suggestions were not intended as "dogmatic

solutions" but to "prod open-minded consideration of ways and means by which a threatening issue may be resolved as a prerequisite to living together in a divided world."

In urging diligent efforts to obtain a cease-fire in Formosa, Nolde said that on "certain critical issues" the positions of both the United States and Chinese governments are "sufficiently flexible to make initial agreement possible . . ."

He said the Chinese Communists could, without a complete reversal, release American military personnel and civilians now imprisoned or detained in China.

The position of the U. S. on the islands of Quemoy and Matsu is "sufficiently fluid" to permit their transfer to Red China, Nolde said. He declared that the proximity of the islands to the mainland of China makes them the "natural possession of the government there in power."

CHICAGO PARISH IS NOW CATHEDRAL

★ Cathedral status for St. James Church, oldest parish in Chicago, was voted at the convention of the diocese meeting May 3-4.

Parishioners unanimously approved the transfer of the property at Wabash and Huron on the Near North Side to the diocese following the Sunday morning service before the convention.

More than half a million dollars worth of real estate and investments are involved in the transfer.

Chicago Episcopalians have been without a cathedral since S.S. Peter and Paul — one of the nation's first Episcopal cathedrals — burned down in 1921.

They have had no pro-cathedral either since the death of Bishop George Craig Stewart

in 1940. He used St. Luke's church, Evanston, of which he was rector, as a pro-cathedral.

St. James church previously had been used as a pro-cathedral by Bishop Charles P. Anderson until his death in 1930.

Bishop Burrill in his address said that the answer to all the problems and opportunities in the diocese is stewardship, which means first of all tithing. He was critical of the National Council for not promoting it. "I cannot understand," he said, "why our national department of promotion continues to give us a shot in the arm promotion each fall. Why doesn't our General Church provide us with an official recognition of tithing and the materials to teach our people about it? Why must we go to Lutheran and Baptist sources to obtain such leadership?"

For the first time since 1927 the diocese will pay its full quota to the National Council and the bishop commended the clergy and lay people for their increased response to the needs of the diocese.

WASHINGTON SEEKS CENTER

★ The Convention of Washington, hearing a report by Canon G. Gardner Monks on the urgent need of a diocesan conference center, voted that an intensive search be made for a suitable property within fifty miles of Washington for such a center, in hopes a generous donor will present it to the diocese.

It was further voted that the diocesan assessment against the parishes be increased to cover funds needed for remodelling such a gift, if offered, and for its maintenance. An amendment to the Canons was passed giving the president of the diocesan auxiliary a seat and vote in the annual Convention.

EDITORIALS

The Fatal Explosive

IN ALL the widening international debate on the H-bomb, a central issue seems to be avoided. It is not hydrogen, but hatred, which threatens the future of mankind. We cannot go on building up hateful attitudes without making a fatal explosion unavoidable. Sir Winston Churchill's finest rhetoric cannot mask the specious character of the hope he expressed to the House of Commons—that by a “sublime irony” it may develop that “safety will be the sturdy child of terror and survival the twin brother of annihilation.” This is only a newer restatement of an old fallacy—that to preserve peace, prepare for war. The accumulation of armament, the steady stepping up of tension, the increase in fear have often made war inescapable over some slight incident which might have been passed over safely, in other circumstances, particularly if the great Powers were not so well prepared.

Nuclear fission and fusion have changed nothing whatsoever in the nature of man. When tension builds up to a certain point, the long-expected war comes almost as a physical and organic relief. Civilizations have destroyed themselves before; the risk of death and annihilation is a commonplace to the soldier; that larger annihilation, perhaps of all mankind, is only an abstraction to the individual. The same men who would go bravely into death in battle cringe like the worst cowards before the more onerous duty of serving their country by speaking unpopular truths.

If we go on developing in the United States the mental climate of cold war, building up a picture of the Soviet bloc as a monstrous society, permitting military men and priests (in the immemorial fashion of their kind) to create the notion that the alternative to war is “slavery,” that this conflict (like virtually every other war man kind has known) is a holy

crusade, then war will become inescapable.

It is a fallacy to believe that there can be peaceful co-existence in a world split between heavily armed Powers glowering with jealousy, suspicion and hatred across the line between them. Peace is only possible with charity, and charity in this context means a readiness to understand how these new revolutionary societies developed, to see the good as well as the evil in them, in short to take a pragmatic, adult, humane and compassionate view of our fellow travellers on this tiny and perhaps already fated planet—and above all to recognize the quite fantastically swollen mote in our own eye when we talk glibly of ourselves as the “free world.”

Our scientists, months later, have begun to echo Nehru's plan for a standstill agreement on further atomic tests. The more tests the more we frighten ourselves and others toward war; the more “total” the weapons become, the more insinuating the whisper that maybe we had better drop one first before the enemy does. But basically we need most a standstill agreement on the propagation of hatred.

The Russians were hooted down when they proposed a ban on war propaganda at the UN some years ago; admittedly such a ban could not be reconciled with a free press. But to say that is to stop at half-truths. The fact is that our government gives the line of public opinion, and that the same people who recoiled from banning war propaganda have been doing their best to ban peace propaganda. The witch hunt has made talk of peace dangerous and shrivelled up the peace movement. Yet what is said here for a comparative handful ought to be a major topic of debate on press and radio. Our own hatred, skilfully and perpetually fostered in all we read and hear, may yet be our destruction; this is the fatal explosive.

—I. F. Stone's Weekly

A THEOLOGY OF THE LITURGY

By Massey H. Shepherd, Jr.

Professor at Pacific Divinity School

AS ONE who makes a living, in part, by reading and interpreting books on the subject of Christian worship, I may be pardoned this brief recommendation to Witness readers to acquire and ponder a recent publication of unusual merit on the relation of liturgy to our Christian life of prayer and service. I will not attempt to promote it by the customary superlatives of advertising. What I can say, in all honesty, is that the author of this book has a very profound understanding of the place of liturgy in the total experience of Christian redemption, and a remarkably perceptive insight into the historical reasons why so few contemporary Christians have glimpsed the heavenly treasure freely offered to them in the Church's tradition of corporate prayer.

The title of the book is "Liturgical Piety," and it is written by Father Louis Bouyer, a Frenchman, of the Oratory, and published by the University of Notre Dame Press.

The fact that this book is by a Roman Catholic will, of course, prejudice shallow minds against even looking at it, much less reading it with discrimination and with profit. But those who recognize that Roman Catholicism does produce true Christian wisdom and sanctity, no less than do other Christian communions, will be ready to learn some truth from such a source. The liturgy of our Anglican Communion is both historically and formally related very closely to that Latin liturgy brought to our Anglo-Saxon forefathers by the Roman missionaries who evangelized them. Hence any work that sheds light upon the essential significance of the liturgy of the Roman Catholic Church is bound to illuminate our own heritage. And one cannot peruse many pages of this work without realizing that Father Bouyer has a sympathetic appreciation for both the strength and the weaknesses of our own Anglican tradition of worship, no less than for the glories and degradations of worship in the Roman Church, to which he necessarily gives his chief attention.

The book addresses itself to an exposition of the theological and devotional principles of the Liturgical Movement, by exploring both the obstacles in its way and the goals that it

seeks to achieve. Since the Liturgical Movement is by now a ferment throughout Christendom, and not a passing fad of a few devoted spirits within Roman Catholicism itself, most of what Father Bouyer has to say is as directly applicable to all Christian bodies as to his own Church. It is particularly notable that his exposition of the Eucharist is based, with due acknowledgement, upon the work of the Lutheran Archbishop Yngve Brilioth, "Eucharistic Faith and Practice," and that his analysis of the origins of the Eucharistic rite owes much—and this, too, is duly accredited—to the late Dom Gregory Dix's "The Shape of the Liturgy."

Those who know anything at all of the present currents sweeping through the Ecumenical Movement of our time will discover to their astonishment and excitement such words as these—and they are typical of the whole approach to the subject: "the first and fundamental condition for any liturgical revival which is truly a revival of piety must be a personal knowledge of the whole Bible and meditation on it, both to be achieved along the lines laid out for us by the liturgy; such a revival implies a full acceptance of the Bible as the Word of God, and as the framework and ever-living source of all authentic Christianity. . . . The first necessity, therefore, for a liturgical movement which will lead to an authentic revival of the Church's own piety, is never to try to give back the liturgy to the people without at the same time giving them full and immediate access to the Bible."

Father Bouyer means what he says. He carefully sets forth the central faith of the Biblical revelation as that which is both expressed in the liturgy, and that to which we are committed by the liturgy. His use of the Biblical record, both of the Old and the New Testament, cannot be criticized by the most rigorous application of scientific methods. And his central focus upon the victory of our Lord in His Cross and Resurrection, and of our victory over sin and death through Him, will satisfy the most ardent evangelical. This book is full of the Gospel. And the subjective devotions to the Infant Jesus, the Way of the Cross, the Benediction of the Blessed Sacra-

ment, and the Sacred Heart, which have become for many Catholics surrogates for true liturgical piety, get the merciless criticism they deserve. Even the treatment of the cultus of the Virgin Mary is subsumed in a few paragraphs under the larger framework of the Christian Mystery as it is experienced in the "commemoration of the saints."

The discussion of the history of Christian liturgy is superb. The author sees the liturgical disintegration of the Middle Ages, and why neither the Protestant Reformation nor the Roman Counter-Reformation were able to counteract it. His remarks on the ineffectiveness of the nineteenth century "Gothic revival" are acute. It will hurt not a few Anglicans, but hurt them precisely because it is true, to read "what the Anglo-Catholics of a hundred years ago were able to borrow from the Catholics of the time were precisely those features which now appear to Catholics to be among the weakest points in their recent liturgical practice. For example, a preference for low Mass (as private as possible) rather than a public celebration; the high Mass itself carried out so as to do without Communion or any participation at all by the faithful; and, above all, an enthusiasm for Benediction of the Blessed Sacrament which tended to make it, rather than the Mass itself, the focus of congregational worship."

Particularly valuable are the author's brief chapters on the Christian Year—because he begins his discussion with Easter, not with Advent. He makes us see that Christmas without Easter is utterly meaningless, and the prey of un-Christian sentimentality. Christmas must not recall us to recollections of an innocent childhood, but to that birth which makes us "sons of the Resurrection." Christmas is the beginning of that Exodus of the divine-human Son that must take us through humiliation and death to the glory that shall be revealed at His second Advent.

Equally rewarding is the brief discussion of the Daily Office, in which the prayer of the Church is the Psalter. For, understood in the light of the Gospel, the Psalter takes us through thanksgiving for the wondrous works of God already accomplished in the history of His people to "the most daring expectation of a fuller and fuller realization." In this regard, Father Bouyer's critique of our Anglican Offices is eminently fair. He calls it "one of

the purest forms of Christian common prayer to be found anywhere in the world," but he notes that its chief defect is "an exaggerated brevity in the Psalmody." Only those will disagree with this judgment, who have yet to discover the magnificence of the Psalms as the vehicle of the Church's prayer.

To my mind, the weakest part of Father Bouyer's work is his discussion of the other sacraments, but it is possible that he is here restricted by a discreet reticence in face of his Church's authority. He tries to show how all sacraments and sacramentals are rooted in the Eucharist. But I think he has missed making clear what I am certain he understands. He treats Baptism and Confirmation in terms of their meaning in the Patristic area of the early Church, and in no place, curiously, does he remark upon the way in which the initiatory rites are disintegrated in contemporary practice. Surely he knows that the Christian Mystery of redemption is not centered in the Eucharist in and of itself, but only in the full sacrament of the Christian Passover, which is Baptism, Confirmation, and Holy Eucharist all in one. Each Eucharist is a reliving of the Paschal feast, and Baptism is as surely central to the Easter triumph as is the Eucharist. The seed of life in Christ is not the Eucharist, but the death and resurrection of the font, which introduces us to the heavenly Banquet, our continual earnest of the glory that shall be revealed in us. Without Baptism there could be no Eucharist. For unless we are baptised into His death, and buried with Him, we cannot live — eucharistically — in the glory of His Resurrection.

The final chapter on the relations of the liturgy to the world could be the basis of a whole new book. It is as profound as any part of this notable work, for it again relates the Cross to that paradox of Christian living, whereby we must struggle to redeem men who are in the world not for a worldly end but for a resurrection out of the world. "Let us imagine," he says, "that the most Christian civilization possible were established in this world. Would men then cease to sin, to suffer, to die?" We only begin to get at the heart of our problem when we "seriously face the problem of sin" — and sin is something very different from social or personal maladjustment. There is a snare and delusion in all ideals of a Christian society in this world

gained through political or economic means. This is a false humanism. But the liturgy provides "a life of true humanism in the deepest sense of the word, for it is a life concerned with fostering the true interests of human beings as they actually exist in the real order—the order of grace, sin and redemption."

A Blind Man Groping

By William B. Spofford, Sr.

THE shop chairman of the plant where I was labor manager was Samuel Smith. He started as an inexperienced worker but soon became a skilled pocket-maker, and it was not long before he was singled out by the workers for the chairmanship. He had come to America from Russia, hounded across Siberia by the Czar's police because of his revolutionary activities. He had a brother who was a merchant in Toronto so he went there to discover that the family had been converted from Judaism to Christianity. Sam therefore, a very inquiring man and a great reader, sat down to find out what Christianity was all about by reading through the Bible. The Prophets fed his revolutionary spirit but the Gospels converted him. "There I found Truth walking on this earth as a Man," is the way he described it to me. He was a whole-hogger about it, with the Sermon on the Mount something not only to believe but to live. If a man asked you to walk a mile, walk two. If he asked for your coat, give him your cloak also. If one smite you on the cheek, turn the other.

Came world war one and Smith, a religious pacifist, was soon disillusioned. These good Christian people, who had persuaded him to accept Christianity, were telling him, "But Sam it isn't necessary to carry your Christianity to such extremes. After all we are not expected to take the Sermon on the Mount literally."

So he packed up and got out of there, entering Valpariso University in Indiana. He soon got into trouble there because of his views on war. One night a group of students threw him into a pond so he packed off to Chicago. There he got mixed up in a strike at the Florsheim Shoe plant so that the police were after him. Someone told him he ought to see the

Amalgamated crowd. They sent him, as a green worker, to the Kuppenheimer plant thus hiding him from the police.

Discussions

WE SOON discovered our mutual interests and concerns; loaned each other books which we frequently discussed as we lunched together in the shop restaurant or in my office. On occasions other workers would join us and, less frequently, the manager of the plant or some of his assistants. Jesse Nitka, at that time on the staff of the labor department, and later an executive of the production department who is today the general manager of the company, was a real participator in these discussions. Even the general manager of those days, if he happened to come to the shop at the lunch hour, often sat in and I recall vividly the day he burst out: "I wish I knew what you men were talking about. Why don't one of you give me a book to read." Smith therefore loaned him a copy of one of the books of Bertram Russell. He brought it back in a few days; "I tried. I read the first few pages over and over, but I can't understand a damned word of it." But he continued to sit in on the discussions whenever he was not too busy whipping up production.

He had risen to the top the hard way from office boy and had a simple way of increasing production. He'd buttonhole the top foreman and bawl him out. Never any managing technique about it—why not do this—why not do that? Just a tongue lashing. And he was always careful, I observed, to soften the blow at the end by asking the foreman how the fish were biting; what movies he has seen lately; or have you heard this one which one of the salesmen just brought back. The dressing down nevertheless had registered, so the foreman passed it on to the sub-foremen as ruthless as he had got it, but without any soft touches at the end. It was strictly Simon Legree stuff and the results were about nil since the workers were now protected in their piece work prices, hours, and working conditions by a strong union which was, at least in those days, militant.

The philosophy of the union was illustrated one evening at Hull House by Sam Levine, Chicago head of the Amalgamated, who told this story as we sat around the dinner table in the august presence of Jane Addams. "A

southern plantation owner was walking around his estate with one of his workers, a Negro, who was very clever with a whip. He could swing it a few times over his head and then cut off the flower of a daisy yards away. He demonstrated his skill a few times when the owner spotted a bee. Sam, let me see if you can hit the bee. So Sam swung his whip and was about to strike when he suddenly stopped. 'What's the matter, Sam?' 'Well, boss, I'll tell you—I reckon I better leave those bees alone—they're too well organized.'

The story would be appreciated more if you could hear Sam Levine tell it, for his natural speech was decidedly Jewish and he told the story, or tried to, as a southern Negro. The result, to put it mildly, was unique.

Mutual Trust

SMITH and I pretty thoroughly understood each other before long. We accepted each other as honest men who would state the truth as we saw it in any situation. He never put up a fight for a worker, or group, if he thought they were wrong. He'd tell them when he thought they were wrong. They could go over his head if they wanted to by going to the union business agent who was a frequent visitor to the shop. But the fact is I do not recall any of them ever doing it. For they learned that Smith would battle just as hard for them if he thought they were right.

We had our battles naturally—after all we were in a class conflict situation where Smith's job was to fight for the workers and I was paid to see that the company got its rights. And "rights" on either side, are sometimes hard to define. But this I can say: before I was through with Smith I had such confidence in him that on those frequent occasions when I had to be away from the shop I'd say: "If anything comes up while I am away, settle it your way and it will be ok with me." I can even add that we understood each other so well that there were occasions when we staged mock fights, either to strengthen my position with management, or his with the workers.

It was inevitable that Smith soon was elected a business agent and rose to a position of importance in the Amalgamated, not only locally but nationally; just as I think it was inevitable that a man of Jesse Nitka's intelligence and ability, was soon the general manager of the company, and that the shop manager in those days, a man of fine personal qualities but who

could not accept the new order of things, ended up as the doorman, checking to see whether people had the necessary credentials to enter the shop.

Sidney Hillman

SIDNEY HILLMAN, Amalgamated president, left the day-by-day operations to his able lieutenants. His genius came to the fore during the negotiations with management over new contracts.

One year the firms insisted that they were losing money and asked for a decrease in wages. Hillman said that the union knew that firms had to make a profit, otherwise there would be no jobs so the union would agree to a decrease if necessary, but let's see if there are not other ways to handle the matter.

The industry in those days was very seasonal. Salesmen took orders from merchants and sent them in. When there were enough orders, the garments were cut and trucked to the shops where they were piled on tables. Then the workers were called in, section by section, until after a few days the shop was in production. But they worked from the top of the pile, with the result that the merchant who had his order in first was at the bottom of the pile. So, in order to have clothes to sell, he ordered from several firms. When one order was received he cancelled the others by wire. And I can testify to having seen many thousands of dollars worth of suits and overcoats, representing cancelled orders, which had to be dumped on the market at a loss. This mis-management was not corrected by engineers for the company—it was corrected by experts for the union, hired by Hillman, who pointed out to management that a system of production control might so reduce costs that wage cuts would not be necessary. The system was installed, to the advantage of both the firm and the workers.

The firm that employed me made nearly a hundred different styles of men's suits to satisfy the fastidiousness of merchants and the handful of customers who wanted the fancy affairs. It was on Hillman's suggestion that a study was made of the kind of suits men had bought over a period of years. A tremendously high percentage were from three conservative models. These, Hillman pointed out, could be made, without any great risk, in advance of sales. The suggestion was

accepted, with a tremendous saving resulting and practically the elimination of the seasonal aspects of the industry. All of which, naturally, added up to no wage decrease for the workers.

There is a lot more I could tell about those years I earned my living as a labor manager, while running St. George's and the Witness as an avocation. But the story can be summed up this way: the brains in the business, at least in those days, was supplied more by the union than by management. Dr. Todd, my superior, was sent on a round-the-world tour by the company as a sort of super-salesman.

While he was gone I was called before the president of the company, informed that Dr. Todd was not to return as labor manager, and I was offered the job. I told him that it meant that I had to decide whether I was to be a labor manager or a clergyman—so I declined the offer with thanks.

But I have always kept up with developments by having a meal, whenever I go to Chicago, with my old buddies, Sam Smith and Jesse Nitka who are also the closest of friends even though one today is a top official of the Amalgamated and the other is the general manager of the company.

PROGRAM FOR CHRISTIAN PUBLICITY

By John E. McMillin

*Layman of the Epiphany, New York, and
An Advertising Executive*

IN RECENT years many Christian organizations have been puzzled, and to a degree troubled by the problem of church publicity, and church public relations. Churchmen everywhere have recognized the effectiveness of these modern business methods, yet have questioned the reasons, the methods, the uses and the means of publicity, as it should be applied in Christian work.

The following is an attempt to re-examine, and re-evaluate the problem, and to present a simple practical, Christian approach to it.

Why should Christian churches use publicity?

There is only one possible reason — as a means for getting more people to share in the work, worship and spiritual life of the church. Publicity that is undertaken for any other reasons, such as to glorify an organization, to build up the personal reputation of a minister, or to satisfy the personal egos of parishioners, cannot be justified on any Christian basis. The spreading of Christian opportunity, however, can always be justified—it is in fact a Christian duty — and publicity which has this as its goal needs no apologies.

What is good publicity for a church? The only good Christian publicity is publicity which succeeds in drawing more people into the work, worship and spiritual life of the church. This is the test—and the only test by which publicity can be judged good.

What is bad publicity for a church? There

are many kinds of bad church publicity. In general they fall into three classes:

Publicity which is proud.

Publicity which is pointless.

Publicity which is puerile.

Proud publicity boasts—and repels. Pointless publicity states facts — gets names in papers—uses tons of stamps and ink and paper, and hours of Christian time—yet gets no action from its readers. Puerile publicity debases the church, and degrades the faith of those who use it.

Breaking It Down

AMONG organized orthodox Christian churches today, probably 25% of all bad publicity is bad because it is proud, 70% is bad because it is pointless, and 5% bad because it is puerile.

To whom is good publicity addressed?

All good Christian publicity is addressed to people who are seeking—to people who are looking for something they want but have not found—who secretly, perhaps, but actively, none the less, want what the church has to give them.

This is a very important point. Much current Christian publicity is written as if the writer felt he had to create the need as well as supply the solution.

The need is always there in human nature. The function of publicity is simply to sound new notes, paint new pictures, open new vistas by which the reader or listener or viewer

recognizes the need he has felt, and sees a way of satisfying it.

How does good publicity reach and touch people?

In general all good publicity contains an element of news. It contains something different, something unexpected, some new way of approaching a problem, some new kind of solution. Remember — the people who are seeking are dissatisfied. They have been looking for a key. Most of them have heard the old words, the old ideas, the old cliches, the old approaches to church life, or religion. They are unmoved by them. But their hearts can be unlocked, their minds opened, their attentions arrested by the new.

Getting Ideas

WHERE do good publicity ideas come from? All good publicity ideas—of any kind for anything—come from the inside. From the thing, or the institution or the service or the people who make or use or benefit from it.

No good publicity idea comes from anything but the truth about the thing publicized—expressed in a new, vital way.

No good publicity idea fails to recognize the truth about the people to whom it is addressed—and speaks to them with love and understanding.

In a small church, or church organization—where will most good publicity ideas come from?

In probably 90% of the cases from the rector himself. This is not because the rector—any rector—is a top notch publicity man by commercial standards. But because he is the nerve center of the church's work. He knows it. He knows his people. What it stands for. What it expresses.

What are a rector's chief obstacles to creating good publicity ideas?

Listed in order of seriousness they are probably:

Lack of enthusiasm about his own church or parish.

Fear of his own clergymen contemporaries.

Defeatism about the outside world.

Find a rector who has overcome all three of these and you are almost certain to find a good publicity operation.

What is a rector's best and simplest source of good publicity ideas? Unquestionably it is the new members of his own congregation. The more time he spends with them—not

simply as a Christian duty—but in an effort also to understand how and why they have come to his church, the better prepared he will be. If he knows what has drawn them, what they most enjoy, and are most grateful for, what they find most interesting and new and unusual, he will have all the materials from which good publicity ideas are made. He will know from the inside what does attract, and will attract new people.

Methods

WHAT methods and media does good publicity use? Good publicity appears in newspapers, on radio and TV, in letters, folders, car-cards, posters. But so does bad publicity. No publicity is good because it appears in a newspaper, for instance. Nor is it bad if it is merely on a postcard.

The point is—good publicity thinking never starts by asking where? It first asks—what? What is your news? And then it asks—how? How can you get this news to largest number of seekers in the most practical, efficient, dramatic, yet economical way? Find the answers to what and how—and you will have the answer to where.

In fact, the whole problem of Christian publicity is as simple, yet as difficult as that.

Battalogesis

By Corwin C. Roach

Dean of Bexley Hall

“NOW the whole earth had one language and few words” is the curious way in which the R.S.V. translates the opening words of the Tower of Babel story recorded in Genesis 11. What a happy time that must have been in contrast to the loquacity of our modern age. Stuart Chase in *Power of Words* has estimated that our modern daily output of words at the very lowest exceeds twelve trillion. The printing press, radio and television bombard us with a barrage of words.

Perhaps our greatest fault as a people is that we talk too much. In some communities automatic cut-offs have been put on telephones. In others persistent talkers have been brought into court for failure to hang up in the case of emergencies. The Greeks had a word for it and we find it in the Sermon on the Mount. The Christians are not to be long winded like

the Gentiles. They are not to indulge in bat- talogesis.

On the other hand there is no special virtue in few words over many. A better rendering of our text would be: "The whole earth was of one language and of one speech" or as Mof- fatt puts it "one vocabulary." The men who started to build the Tower of Babel could talk to each other because they spoke the same language. Because of their greed and arro- gance their speech was confounded so that they could no longer understand each other. That is the state of the world today. We use the same words but their meaning is confused and distorted. Democracy, freedom, truth, salvation, man and God mean different things to different men today.

We are told that when the first Christians preached the gospel, men of varied tongues were amazed because they heard them speaking each in his own native language. The disciples talked in the speech of every man present. Pentecost was the reverse of Babel. We can converse in the various languages of modern man, in the dialect of labor and management, of race and color, youth and age, poverty and prosperity. We can speak to men's fears, his longings and his hopes. But like those early Christians our message must be the good news of the Gospel. Whether we speak in the tongues of men or of angels, whether we use few words or many, for us there is one language and one word. That Word is Christ.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IT IS hard for a parson to be treated as a man rather than a minister. He is sup- posed to be an example and to be held up as an example would make most men uncomfort- able. He is expected to be godly in his conver- sation and manners and it would be a great help if the same was expected of Mr. Wilson or Mr. Fairless. They may be godly but they are not expected to show it.

The minister is supposed to believe naturally in much that the modern man thinks nonsense and to set forth in his life conduct that most of his male parishioners would think Quixotic, to say the least.

He is expected to say a few words on a mo- ment's notice, to offer prayer on any suitable occasion, to take delight in instructing children and inspiring women.

He has only one refuge from it all—to follow Christ in the teeth of the congregations.

How Is It Done?

By Philip H. Steinmetz

Rector of the Ashfield Parishes

I FIND that some people are unwilling to practice religion until they know how it works. Not being able to understand prayer, they reject it. Not seeing how church attend- ance can be of any use, they avoid it. Not understanding the Bible, they shun the oppor- tunity to let it open their minds.

Yet the same people use television without understanding it. They eat food without knowing how it is digested and they go to sleep though they do not know how it rests them.

They might say that they do these things because they know that they will work even tho they don't know how, whereas they do not believe that religion does work. They have not proved that it does not work. They make the leap of faith that it can't and that they can lead good lives without the grace of God.

Oddly enough they are not impressed by the many failures of people who have tried before them, indicating that it cannot be done. Yet they fill your ears with illustrations of the sins of church people, which only go to prove that every Christian knows, that we are all sinners.

The truth is that religion does work, though we know not how. We Christians have been shown a mercy out of all proportion to our merit. We are so everlastingly grateful for the abundance of that mercy that we are dif- ferent people, inside and out, though still prone to repeat our mistakes. We have been caught up and turned around and are trying to adjust our lives to new circumstances. We don't know how it was done, but we believe it is in- tended to happen to each of God's children. And it is our great joy to be part of the process of spreading the news of what God has done and is doing to everyone, everywhere, every day.

STUDENTS URGED TO COOPERATE

★ Episcopal College students should "work together with members of other Christian communions in responsible activities of an ecumenical nature," asserted the commission on college work in a statement adopted and reported to the National Council.

The statement, which also affirms the necessity of such students being "rooted and nurtured in Anglican faith and practice," was also endorsed by the Council's division of college work and committee on ecumenical relations.

The statement made two major points. The first was that "the contribution of the Protestant Episcopal Church to the ecumenical movement in the colleges and universities of the United States can be made

only by Episcopalians loyal to the doctrine, discipline and worship of the Church."

Secondly, "members of the Episcopal Church who belong to the college or university community as students, faculty, administration and staff are called to witness to their Christian faith as members of that community."

The statement went on to say that Episcopalians should take the initiative to provide leadership on those campuses where there is no responsible leadership in the ecumenical or inter-faith levels.

CONVENTION MEETS AT ALBUQUERQUE

★ Final action in the completion of attainment of diocesan status was accomplished by the diocese of New Mexico and Southwest Texas, meeting

April 19-21 at St. Mark's, Albuquerque, when the final draft of the constitution and canons was adopted. The Rev. George A. Stracke, canonist, presented the final draft.

CHURCHES IN EUROPE HAVE MEETING

★ Bishop Keeler presided at the meeting of the American Churches in Europe, held April 20-21 at St. James Church, Florence. All the churches of the convocation were represented by clerical and lay delegates: Paris, Rome, Florence, Nice, Geneva, Munich and Frankfurt, a new parish.

Dean Sturgis Riddle of Paris was elected dean of the convocation and was elected deputy to General Convention. Richard Mazzarrini, head of an air line, also of Paris, was elected lay deputy.

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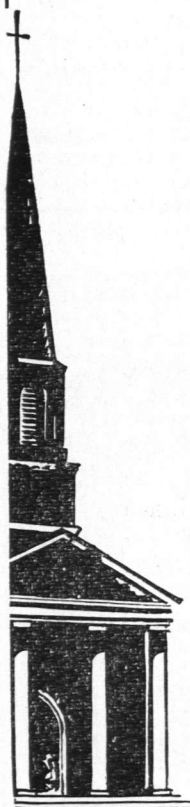
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END SEGREGATION IN NEW JERSEY

★ The convention of the diocese of New Jersey, presided over for the first time by Bishop Banyard as diocesan, voted unanimously to ask all parishes to end segregation.

A resolution was also passed criticizing liquor advertising that encourages young people to drink, and an educational program was launched aiming at reaching youth on the evil.

EASTERN OREGON CONVOCATION

★ Bishop Lane Barton told the convocation of Eastern Oregon, meeting April 15-17 at the Redeemer, Pendleton, of plans and hopes of the district in the next two years which

would culminate in the 50th anniversary of the district as a separate entity.

Diocesan status is not on the immediate horizon but sound strength and growth is seen throughout the district.

SPOKANE ACTIVE IN BUILDING

★ Like many other areas the district of Spokane is preoccupied with building churches for a rapidly growing population. Last year's convocation organized a lending corporation for the purpose and authorized a drive for \$100,000, which was raised. This year's session on April 20th promised

to stand back of a bond issue for an additional \$200,000. Indications are that approved projects will be ready and waiting for the whole amount.

OUR MISTAKE DEPARTMENT

★ We stated April 21 that the present enrollment of the General Seminary is 170. The total number of students enrolled in the seminary this year is 221. Sorry.

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Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8,
C Sat 5-6, 8-9 & by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v

Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,
Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,
9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. Edward E. Chandler, p-in-c

Sun HC 8, 10; Daily HC 8, ex Fri &
Sat 7:45.

HOWARD KELLETT HONORED

★ The Rev. Howard Kellett, chaplain at the state prison in Massachusetts, was cited by the American Chaplains Association for the part he played in quelling the revolt there last January. The Roman Catholic chaplain, the Rev. E. F. Hartigan was similarly honored.

The same week a seven-man committee of religious and civic leaders who settled the uprising denied it had resorted to a deal with the rebellious convicts.

The statement replied to a report issued here by the Suffolk County grand jury after its investigation of the revolt in which four inmates held five guards and several pris-

oners hostage for three days.

The grand jury charged that the citizens committee comprised the public welfare by its part in "a deal" offering the prisoners "assurances" and "promises" of speedy court trials.

In answer, the committee said its "sole motive in entering Cherry Hill (where the barricaded convicts held out), in response to a request from state authorities, was to try and save lives."

"With the help of God, this mission was accomplished," the group said.

"All we stated to the four convicts was the best estimate we could obtain from responsible officials of the normal process of justice and penal procedure. At no time have we considered this a deal."

URGE NEGOTIATIONS WITH CHINESE

★ The diocese of Massachusetts passed a resolution praising President Eisenhower for expressing a willingness to negotiate with the People's Republic of China.

The Supreme Court was praised for outlawing segregation and the delegates called for implementation of the decision in the life of the diocese.

CONVENTION OF LIBERIA

★ Bishop Harris noted in his address to the convocation of Liberia that two candidates were ordained deacons during the year; that five men are in the theological school of Cuttington College and nine are in college preparing for the ministry. Confirmations last year totalled 487.

The quota of the district was raised 80% for next year to increase funds for missionary work in the district and to increase the amount sent to the National Council.

Bishop Harris also announced an anonymous gift of \$100,000 for a new science-library at Cuttington.

The tenth anniversary of the bishop's consecration was noted by the passing of appropriate resolutions.

NEW SECRETARIES OF EDUCATION

The department of education of the National Council has added three members to its staff this summer: the Rev. Alfred E. Persons, now rector of St. Matthew's Church, Enid, Okla.; the Rev. Richard U. Smith, rector of St. Christopher's Church, Kailua, Oahu, T. H., who will both be associate secretaries in the division of leadership training, and Miss Margaret Chasen, who will succeed Miss Margaret McBride as an associate editor in the division of curriculum development.

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BOOKS

Edited by George MacMurray

Man's Knowledge of God, by William J. Wolf. Doubleday. \$2.95

This is the second book in the Christian Faith Series. Our review of the first one, Alexander Miller's *The Renewal of Man*, explained that they are evidently tailored to inform believers, not to convince unbelievers. Professor Wolf's volume is an exposition of the meaning of revelation, in which he bases his whole conception precisely on the principle that faith in a revelation results only from a believing in-

terpretation of the evidence: the revelation "that is perceived to be such only by the eyes of faith" is the theme of this book.

The author, who teaches systematic theology at the Episcopal Theological School, has managed to survey this much surveyed area of Christian doctrine with considerable urbanity, much synoptic learning, and pleasant thrusts of wit and humor. Miller's exposition of justification held that Christian faith is not reached by reason but by the "sola grata, sola fide" of Luther. Professor Wolf spells that thesis out in detail, to show that the revealed truths of Christian belief are not knowledge discovered by inquiry (a "gnostic" idea), but personal experience directly "given" to the believer. His description of it as a divine act responded to in a believing interpretation is strongly reminiscent of William Temple's view of revelation as an event (act of the divine initiative) plus appreciation.

The Bible is the main frame of reference throughout, but Professor Wolf also relates revelation to history, to redemption, to the Church, to faith and reason, and to religion. His love of the Bible and "bibliocentric" perspective adds considerable richness to his treatment. For some tastes there may not be enough emphasis on the Church as a medium of God's self-disclosure, or upon the development ("progressive") features of revelation. He offers a confident and suggestive account of God's revelation in the Biblical drama and in personal experience, but practically nothing about God's nature or purpose as manifested in social experience and institutions.

Perhaps the most distinctive element in this book, on the side of its content, is its major emphasis upon the ontological argument for God's existence, as in St. Anselm. But Professor Wolf is clear that even

here we are dealing with an argument only, not a proof. He has carried on, and heightened, the central theme in this series of self-validating faith and its ex post facto reasonableness.

—Joseph Fletcher

The Book of Daniel. By Julius A. Bewer. Harper, 75 cents.

This is the latest addition to Harper's Annotated Bible, and the last volume, unfortunately that we shall have from the pen of the late Professor Bewer. It is a thoroughly reliable, up to date interpretation of the book, with many notes emphasizing its real religious value—especially when historically interpreted and not allegorized or millennialized.

—Frederick C. Grant

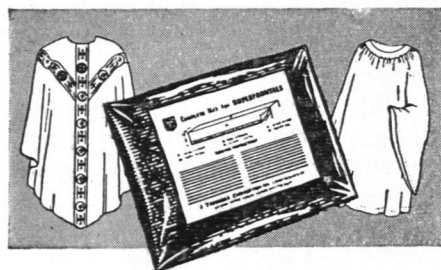
Christian Doctrine, a one-volume outline of Christian belief by John M. Shaw. Philosophical Library. \$6.00.

A concise distillation of the results of a quarter of a century of instruction in the basic theology of the Reformed tradition. In some respects a kind of developed commentary on the Westminster Standards—the *Confession*, *Larger* and *Shorter Catechisms*—the manual includes references to relevant contemporary studies and views both within and without the Calvinistic fellowship.

In a number of places, e. g. notes on pp. 131, 303 and 304, Dr. Shaw stresses fundamental similarities in the great Reformers, revealed by recently developed studies of their earlier writings, as well as differences between their "more distinctively prophetic" earlier works and the later creedal statements which fixed the post-Reformation Protestant traditions. An excellent summary of modern liberal Calvinism in which a somewhat fuller index might increase the value for purposes of general reference.

The Philosophical Library is to be complimented on making this standard statement of the dogma of one of the great segments of the Reformed branch of the Church.

—G. H. M.



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BACKFIRE

G. ASHTON OLDHAM

Retired Bishop of Albany

In the Book review of your issue of April 28th is one on *Security and the Middle East* which states that proposals have been submitted to the President, and if their nature is to be judged by this brief review they appear to me to be extremely one sided. Can it be that the sponsors believe Israel is in no way to blame for the present situation?

How about the attack on an undefended town and the killing of all its inhabitants in true Nazi fashion which occurred a few years ago? How about the moving of the capital of Israel into Jerusalem in flat defiance of a United Nations mandate? And how about the 850,000 Arabs driven out of their homes and not permitted to return nor given compensation?

Not long ago I was in that part of the world and saw the plight of these Arabs at first hand. Most of them are living in caves or tattered tents, receiving a pittance of a dole (not from the Jewish state) which is not enough for subsistence.

Fortunately outside friends are helping, notable among them being the Anglican Bishop in Jerusalem who has already built five villages, the Arabs supplying the labor, where they can live in simple decency. Their scanty ration is supplemented by soup kitchens and bread distributed by the bishop's wife and helpers. This situation constitutes the running sore of the relationship between the Arabs and the Jews and until this is settled in some proper manner there will be small hope of peace in that benighted area.

While I have great sympathy and respect for the Jewish people, among whom I have some warm friends, I do not feel they can be acquitted of blame in this most unfortunate situa-

tion, and their true friends would do them service by urging them to make some sort of reparations for this act of inhumanity.

L. FRANCIS ELLSBREE

Layman of Brighton, Mass.

Let us go back to first principles, in regard to your article, *Reunion and the Ministry*.

The appeal of the Anglican Communion is to the Early Church. When, in the Early Church, or at any time before the reformation, did the Church recognize as genuine any ministries conducted apart from her Bishops?

In the early Church "each (minister) knew that he had authority to exercise that commission only which he had received, and that, if higher office was to be given to him, he must wait to receive it. This is the principle which obtained in the church from the first . . . and the principle of succession took effect in the establishment sooner or later all the world over, without struggle, of the ministry which prevailed unquestioned down to the sixteenth century in East and West, the ministry of bishops, presbyters and deacons." (Gore, in *Orders and Unity*).

"In fact, it was the decision of the Church, early, unanimous, and final, that only a bishop can validly ordain, and only a presbyter can celebrate the eucharist." (Ditto.)

LUTHER D. WHITE

Layman of Waterford, Conn.

Quite a change has come over our spiritual climate since the end of



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World War II. During that war Soviet Russia was an esteemed and helpful ally. Hitler Germany was a bitter enemy to be fought with all the means in our power. With the death of President Roosevelt the ebbing of American liberalism began. First, came the address of Winston Churchill at Fulton, Missouri, initiating the cold war. This war is still continuing with unabated vigor.

Knowing the terrible menace of an atomic war, we pray it may not develop into a hot one. It does not seem as though we are doing our part to preserve world peace. The statements of Secretary Dulles are always truculent, never conciliatory. Whenever our opponents propose a peace conference they are rebuffed on one excuse or another.

How long can this sort of diplomacy go on without involving us in war? Huge Armaments have never insured peace, quite the reverse. Officers of the National Council of Churches recently urged President Eisenhower to "resist the pressure of those advocating policies that could lead to a third world war."

It is to be hoped that he will follow such urging in order that world peace may result.

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Foreword by DR. KARL MENNINGER

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