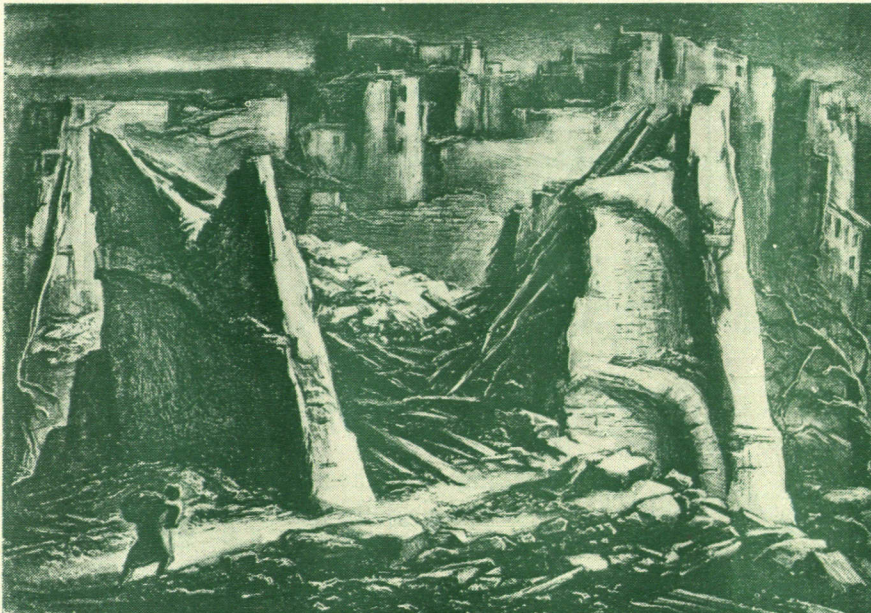


# The **WITNESS**

MAY 26, 1955

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## THE ATOMIC AGE

**T**HOMAS E. MURRAY of the Atomic Energy Commission warns in this issue that we stand on the edge of the abyss of atomic annihilation

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**ARTICLE BY ROBERT TRENBATH**

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## SERVICES In Leading Churches

### NEW YORK CATHEDRAL (St. John the Divine)

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  
are Cho ex Mon.

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Sundays: Holy Communion, 7:30 and 9  
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Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing Ser-  
vice, 12. Daily: Morning Prayer, 9;  
Evening Prayer, 5:30.

### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

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9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
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ning Prayer, 5.

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The Very Rev. Francis B. Sayre, Jr.,  
Dean

Sunday 8, 9:30, Holy Communion; 11,  
ser. (generally with MP, Lit or proces-  
sion) (1, S, HC); 4, Ev. Weekdays:  
HC, 7:30; Int., 12; Ev., 4. Open daily,  
7 to 6.

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munion, 8:15. Thursday, Holy Com-  
munion, 9:30. Friday, Holy Commu-  
nion, 7.

### PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

23, Avenue George V  
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Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Stephen Keeler, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

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For Christ and His Church

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munion; 9:30, Church School; 11 a.m.  
Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12  
noon; Tues., Fri. and Sat., 8; Wed., 11;  
Thurs., 9; Wed., Noonday Service, 12:15.

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day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

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p.m. Weekdays: Wednesdays & Holy  
Days 10:30 a.m.

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and College Chaplain  
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4:30 p.m.; Canterbury Club, 6:15 p.m.

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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**

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**Threat of World Destruction  
Grows Day by Day****NOTHING IN HISTORY HAS PREPARED US  
TO COPE WITH THIS SITUATION****By Thomas E. Murray**  
*Of the Atomic Energy Commission*

★ Today we stand on the edge of the abyss of atomic annihilation. Daily the threat of world destruction grows measure by measure. Who can foretell the day when disaster will strike and mankind shall be hurled into a hydrogen holocaust surpassing imagination?

Speaking from the vantage point of five years of intimate association with the world nuclear crisis, I can assure you that I do not overstate the danger. Man's power to destroy was multiplied tens of thousands of times over with the first atomic explosion at Alamogordo ten years ago. Before any progress toward political control of that original awesome weapon of mass destruction could be made, events had overtaken us. When I first became a member of the Atomic Energy Commission early in 1950 we were stockpiling bombs of the Alamogordo type. At that time a practical hydrogen bomb was considered by some as bordering on the impossible, by many others as something in the distant future. However, by the end of 1952 we had achieved a large scale thermo-

nuclear reaction that literally dwarfed the bombs then in our atomic arsenal.

I witnessed that first hydrogen bomb test at Eniwetok in the far Pacific on November 1, 1952, and not many months thereafter publicly announced the broad potentialities of the titanic nuclear forces there unleashed. If there ever has been any doubt, then that Pacific detonation, which was given the code name "Mike," made it clear that the discovery of the key to the release of nuclear and thermonuclear energy has completely changed man's relationship to the world in which he lives. "Mike" put within man's grasp the power to destroy civilization.

Nothing in the history of the human race has prepared us to cope with this awesome situation. In this new era the destructive capabilities of man have taken on new dimensions, orders of magnitude greater than anything in man's experience. To all this, the world, not only has had no time to adjust, but no time even to comprehend.

The 10 years since the first nuclear explosion and the less

than 3 years since "Mike," have been all too short a time. In that brief interval the world has scarce begun to understand the forces that men could release to destroy in a matter of seconds what it took centuries to put together. It is not strange that man is overwhelmed by the problem of controlling these forces so capable of tragic misuse. Yet time is running out. Man must quickly recognize his atomic dilemma and make the superhuman effort to resolve it.

**Radioactivity**

Hiroshima and Nagasaki were laid waste by atomic bombs equivalent in destructive power to twenty thousand tons of conventional high explosive. Yet this cold technical fact cannot of itself convey a sense of the immense suffering involved, nor of the thousands of souls dispatched in a matter of seconds before the judgment seat of God. Neither can one adequately describe the terrible power of thermonuclear detonations like "Mike" by describing them in terms of millions and millions of tons of high explosive. It is not sufficient alone to think of these engines of mass destruction in terms of blast and heat. We must think also of their ability to contaminate temporarily thousands of square miles of the earth's surface with life-destroying radioactive particles. Small wonder then that words are inadequate to convey a real ap-

preciation of the horrendous nature of this threat to our existence.

Yet if we cannot adequately convey the real meaning of today's weapons, how can we hope to imagine what tomorrow's weapons will bring forth. Is there any basis for believing that the weapons developments of the past few years will not be matched and even over-shadowed by those of the years just ahead? Each new series of weapons tests has opened new avenues of weapons development. With each test it becomes easier to reduce our present civilization to ashes.

In this slide toward the precipice whence can we be saved? There is little in the history of man's efforts to achieve disarmament that gives cause for hope. Yet never before have the wages of failure been so tragic. The need has never been so compelling.

I have repeatedly and publicly advocated that one and all should become acquainted with the realities of the nuclear arms race. In particular the leaders of all nations must become completely and fully aware of the present and ever-growing threat of world destruction. A well informed leadership on a world-wide basis is absolutely essential to survival.

In this connection I have been urging for some time that, as a first step, world leaders be shown the full effects of large-scale thermonuclear explosions. Such demonstrations can be arranged without disclosing weapons technology. What a tragedy it would be if after a nuclear holocaust it was disclosed that those who struck the atomic spark had no real understanding of the extent to which the nuclear fire would spread. How

can the world take any chance that each one in authority is not thoroughly familiar with what an all-out atomic war would really mean?

### God Given Laws

Under present world conditions we, as a nation, have no immediate alternative but to maintain our military strength unimpaired. Our weapons programs must continue to move forward in order to maintain our world atomic superiority. Of itself, however, this daily increase in nuclear strength can never resolve the dilemma in which we find ourselves. Military might must rather be subordinated to those God given laws of spiritual and moral conduct on which true peace and justice depend. This right order will not be realized so long as men persist in the convenient fallacy that they can compartmentalize military might and moral principle.

The dilemma of our times was clearly defined by Pope Pius XII last January when he said: "Each of the two groups into which the human family is divided tolerates the existence of the other because it does not wish itself to perish . . . Each of the two groups smarts under the fear of the other's military and economic power. In both of them there is a grave apprehension of the catastrophic effect of the latest weapon . . ."

The Holy Father goes on to say: "The present co-existence in fear has . . . only two possible prospects before it: either it will raise itself to a co-existence in fear of God, and thence to a truly peaceful living-together, inspired and protected by the Divine moral order; or else it will shrivel more and more into a frozen paralysis of international life, the grave dangers of which are even now foreseeable."

If, then, man is to avoid

world suicide, he must think in terms of rebuilding the arsenals of the spirit. Pre-occupation with the power of thermonuclear weapons must yield to the infinitely greater power of prayer. Prayer is the one and only force by which man will ever receive the inspiration, the courage and the strength to enable him to direct nuclear forces toward a better and more abundant life.

The providence of God Almighty has deigned to reveal to the minds of men some of the deeper secrets of his creation; He has subjected to the will of man immeasurable forces for good or for ill. To that same providence man must have recourse, instant and persevering, for the enlightenment of his understanding, and the direction of his will, for the wisdom to use the bountiful gift of God as he has willed it—for man's good. Human prudence is not enough to cope with this situation, even if we could count on the good will of every person on earth; much more do we need the help and the direction of Divine guidances, when half a world is intent on the goal of our destruction.

### Duty of Prayer

This duty of prayer, though it falls most heavily on those in whose hands rest the fateful decisions of our critical times, is not confined to them alone. It is a duty which lies upon all who have a stake in the survival of our nation. To state it baldly: we pray, or we perish. The greatest source of hope in our present trying and difficult times is that we are a nation of God-fearing people, that we have not repudiated our dependence in God, nor, blinded by our achievements, set all our confidence in the material and the technological.



Prayer, obvious as its necessity may be to any right-thinking person, will either be rejected, or what is equally tragic, never be seriously considered by large numbers of people. Among these are many who are convinced that all the afflictions of man can be overcome merely by dispelling ignorance and relying on human intelligence. Even more numerous are those who are preoccupied with the material considerations of an increasingly secular culture that has no time for God.

All the more important then become the prayers of those who do believe in him. Yet, in a special way, I look to womanhood. Surely this will include legions of daughters of Irish descent the world over. Beyond them, however, I look to womanhood everywhere for the inspiration and example to turn us toward God and prayer. For wherever men are strong in faith, is not that faith nurtured from the cradle by their mothers and strengthened by the example of their wives? What more appropriate occasion than the eve of Mother's Day to recall all that we owe to their interior strength and gentle guidance.

It is to women like our own wives, and our mothers and grandmothers that we must look to lead us back to God. Had not my own wife emulated and carried on the principles of my dear mother, I surely would not be here tonight to receive your signal honor.

I am convinced that the strength of this as of all nations lies in its womanhood. Now more than ever the issue of survival requires that we call on that strength, so firmly founded on faith in God. Doing this, we shall be inspired to go forward in that faith with courage and optimism for

the future. And so find good cause for recalling that old familiar toast with this slight modification:

"Here's to God and Ireland  
To her glorious and virtuous  
womanhood  
And death to tyrants everywhere."

*From an address delivered at the annual dinner of the American Irish Historical Society in New York on May 7th.*

## MEET TO CONSIDER INDIAN WORK

★ The Church's ministry to the American Indians was discussed at a meeting of fourteen Church leaders held at the national Town and Country Institute, Parkville, Mo.

They summarized their conclusions with a seven point message:

Given equal opportunity, the Indian will attain results



*Dr. Vine V. Deloria*

equal to those achieved by his non-Indian associates.

Christianity does not deny the values of Indian cultures.

There is a talent for leadership and a capacity for support among Indians which the Church has neither fully recog-

nized nor sufficiently called upon.

In matters of personnel we must enlist our ablest clergymen, both Indian and non-Indian, and provide them with the best possible training to fit them for the particular ministry in which they are to engage.

The need for Christian social workers, in addition to clergy, teachers, nurses, is beyond anything which the Church presently supplies.

Our local churches and chapels are intended to serve the neighborhood and, to that end, there should be no distinction as to Indian and non-Indian worshippers.

Indian candidates for holy orders must be sought from among those who will be able to minister adequately anywhere in the Church.

Attending the meeting were the following bishops: Kinsolving of Arizona; Rhea of Idaho; Lewis of Nevada; Kinsolving of New Mexico; Emery of North Dakota; Gesner of South Dakota; Watson of Utah; Hunter of Wyoming. Others were the Rev. Vine V. Deloria, in charge of Indian Work of the National Council; Dr. R. G. Fisher, anthropologist of Santa Fe, N. M.; Director Norman L. Foote of the Institute; the Rev. Clifford Samuelson, head of Town and Country work of the National Council; the Rev. J. G. Moore, director of research of the National Council; the Rev. William G. Wright, director of the Council's home department.

## URGE WOMEN AS DEPUTIES

★ The diocese of Massachusetts voted to ask General Convention so to interpret the canons as to make it possible for women to be deputies.



# West Missouri Launches Move To Canonize Two Bishops

★ A move to have the Church canonize two American bishops has been launched by the convention of West Missouri.

Proposed for sainthood are Bishops Jackson Kemper (1789-1870) and Daniel Sylvester Tuttle (1837-1923), both bishops of the Missouri area.

The movement got under way when delegates approved a commission to study the possibility of canonizing modern saints and to investigate the lives of the two bishops. They acted on a recommendation made by Bishop Welles who suggested that as a first step the West Missouri diocese canonize the two churchmen.

(The only saints recognized by the Episcopal Church are those mentioned in the New Testament.)

Findings of the commission will be reported to the 1956 diocesan convention. The resolution providing for the commission was amended to specify that a minority report would be publicized, together with any majority report, if the commission members failed to agree at the end of the study period. The commission will consist of not fewer than six clergymen and six lay persons appointed by the bishop.

Several delegates opposed canonization as a diocesan policy. Answering that viewpoint, Bishop Welles said:

"I do not propose to do this without the support and enthusiasm of a large measure of the diocese. If at the next convention there is not a large measure of support, I shall withdraw the entire idea."

Later, Bishop Welles said that he hoped the idea would

catch on in other dioceses in which Bishops Kemper and Tuttle served.

"If enough dioceses canonize these two men," he said, "there is a good possibility that they will be declared saints by the whole Church."

Bishop Welles explained that such an eventuality could come about only by action of the Church's General Convention. This body, he said, would have to authorize a change in the Prayer Book to include the two bishops as saints.

The bishop added that while his proposal was unique for the Episcopal Church in this country there was precedence for it in the Anglican communion as a whole.

All Churches of the Anglican communion, he explained, have the same "red letter" New Testament saints, but the Church of England also has over 60 of its own "black letter" saints. He said that if the final action taken on the two Missouri bishops was favorable "they will have the same standing as the Church of England's black letter saints."

Bishop Kemper was the first missionary bishop in the Episcopal Church, having been appointed to that post in 1835. He was the first bishop named by the Church for work west of the Mississippi. He also served as bishop of Missouri, Indiana, Wisconsin, Minnesota, Nevada, Idaho, and Kansas.

Bishop Tuttle, a native of Ashland, N. Y., went west and became the Church's first Presiding Bishop from west of the Mississippi. He held this post

from 1903 to 1923. Fifty-six years a bishop, he was at different times the bishop of Missouri, Montana, Idaho and Utah.

## CONVENTION OF MISSOURI

★ Bishop Lichtenberger made a strong plea for the end of racial discrimination at the convention of Missouri, held at Christ Church Cathedral.

The convention paid tribute to Bishop Scarlett, retired, whose 25th consecration anniversary was on May 6th.

Deputies to General Convention were instructed to work and to vote for any proposals which in their opinion represent a practical step for closer unity with other Churches.

## MRS. TAFT SPEAKS IN LEXINGTON

★ Mrs. Charles P. Taft of Cincinnati was the headliner at the meeting of the Auxiliary of the diocese of Lexington, held concurrently with the diocesan convention.

The convention passed a resolution praising Bishop Moody who celebrates the 10th anniversary of his consecration in the fall, and voted support for the program outlined in his convention address.

Minimum salaries for clergymen was raised to \$3500 and rectory for married men and \$3,000 and quarters for those unmarried.

## SEABURY-WESTERN NEW BUILDING

★ Ground will be broken on June 9 for the new library-auditorium at Seabury-Western Seminary. Taking part in the ceremony, which is a part of the commencement program, are Bishop Keeler of Minnesota, Bishop Burrill of Chicago and Dean Alden Kelley.



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# EDITORIALS

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## A Service Well Done

THE Forward Movement celebrates its twentieth anniversary this year. We extend our congratulations to the editor, Francis John Moore, and to the old editor, Canon Gilbert P. Symons. Congratulations are also due to the bishops, missionaries, parish clergy, teachers, laymen and laywomen, who, through the years, have written for the Forward Movement without reimbursement and often anonymously. Congratulations are also due the business manager, Hal D. Balyeat, and the treasurer, Glenn A. Biggs, for their generous voluntary service, and also to the small, faithful staff who in 1954 handled 3,422,000 individual pieces of literature.

The regular reader of Forward Day by Day, perhaps, doesn't realize that the little booklet is really a child of the depression. At the General Convention, held in Atlantic City in 1934, there was a spirit of gloom. The depression which started in 1929 began to register in the Church. The National Council, many dioceses and parishes were in debt. The committee on budget and program called for drastic cuts. The spirit of gloom was in part dispelled by a resolution of hope, calling for: "A joint commission to cooperate with the National Council in a Forward Movement to re-invigorate the life and to rehabilitate the work of the Church."

The commission began its work with zeal. It stressed the fact that the Movement was not an institution or an organization, but "an arousing to new life, of the people." Part of this program was the publication of a booklet, "Discipleship," to be used during Lent 1935. It was designed to assist Bible reading, meditation, and prayer. No further publications were considered at the time, but so instant was the demand, that under the title, Forward Day by Day, publication has continued since then. Other literature also was issued.

Six years later at the General Convention in Kansas City, a program called Forward in Service was launched. This program, centered in the National Council, stressed activity, and work. The Forward Movement and Forward in Service separated, and the task of publication was left to the original Forward Move-

ment, which was now established officially under the supervision of the Presiding Bishop.

Publication through the years has demonstrated that there is a need in the Church for the type of literature, the Forward Movement has published. Multitudes of people, who are religiously illiterate, are willing to be informed by simple readable tracts. The Church must broadcast her literature as a maple does its seeds, and this literature must be brief, inexpensive, well written and attractive. The Forward Movement has met this need.

Beginning with one publication, Forward Movement now has about 150 titles. These include, The Bible, The Prayer Book, The Sacraments, Prayer, Worship, and Helps For The Sick and Suffering. All these, following the Forward principle, are brief, well written, attractive, and inexpensive. During the war years, Forward Movement carried on a special ministry to the men in service. The Wayside Hymnal, published in 1939, was adopted by the U. S. Navy, and 1,600,000 copies of the Hymnal were distributed free to the men in service. This was but part of their war time ministry.

Although growth has been continuous, it has not been without difficulties. Obviously, there has been the financial problem of keeping the material at a low price, despite rising costs in production. There is the difficulty of trying to be non-partisan and non-controversial, in so comprehensive a Church. The Forward Movement deserves the gratitude of the Church on the way it has met and overcome these problems.

This child of the depression, which has seen military service, is almost twenty-one now. We extend to all concerned with Forward Movement, our thanks for a job well done, and our best wishes for the years ahead. Forward Movement, through the years, has been a channel reaching out with ramifications touching countless millions of lives. Those nearest to it pray that it may "never be crystalized into an organization, but may remain untrammelled, spontaneous, unofficial, while yet authorized and responsible."

We congratulate all who have contributed to the Movement through the years. We give our thanks. We add our prayers to theirs.



# BEING WHAT WE ARE MEANT TO BE

By Robert S. Trenbath

*Rector of St. Alban's Church, Washington, D. C.*

IN THE 58th chapter of the Book of Isaiah, the prophet is berating his people for their misunderstanding of God. Though they have fasted, God has seemed no closer to them. They have sought their own pleasures and oppressed their workers; they have fought and quarreled. For these reasons, says the prophet, their fasting has been unacceptable to God. Then he goes on to say that what God wants of his people is "to loose the bands of wickedness, to undo the thongs of the yoke, to let the oppressed go free, to share their bread with the hungry, to bring the homeless poor into their homes, to cover the naked, to take away from the midst of them the yoke, the pointing of the finger and the speaking of wickedness." If they do these things, says the prophet, then they shall be like a watered garden, an oasis with a steadfast spring.

A well-watered garden conveys to our minds a picture of blossoming flowers and ripened vegetables. Such a garden is a place where seeds will grow into what they are meant to be. They will grow downward, sinking their roots into the soil; and they will grow upward, lifting their faces skyward and unfolding the mysteries of their nature in all their beauty. They will grow into what they are meant to be—hollyhocks or hydrangeas, cauliflower or carrots, potatoes or pumpkins.

This simile suggests that people in God's Church can become, like the plants in a watered garden, what they are meant to become, what they are created to be.

What are we created to be? The answer, I think, that our Christian religion gives us is that we are created to be people who are living in a meaningful relationship with ourselves, with our God, and with our fellow men.

## Relationships

IN OUR day we hear more and more about relationships, because they are of the very stuff of life. Those of us who have read *The Lonely Crowd*, by David Riesman, know that we are living in an age when increasing numbers of people are what Riesman calls "other-directed," that is, they are more concerned about their relationships with other people than ever before, as contrasted with periods

in our history when a man's work or goal was considered foremost—sometimes to the exclusion of all other people. We cannot take relationships for granted today; often at the moment when we do, they blow up in our faces.

A common difficulty is that we have not learned, first of all, to be related to ourselves. Often our busy-ness is a cover for our refusal to face and accept ourselves. We are alone in the midst of crowds of people. This is not an unusual experience, especially in large cities. But once we recognize our condition, the beginning of a new life opens up before us.

One truly finds himself, however, only as he enters into a meaningful relationship with another person, and his own self becomes recognized as he confronts another, is accepted and loved by another. In Christopher Fry's play, *The Dark Is Light Enough*, one of the characters, Richard, has on all counts made a dismal failure of his life. The Countess, his mother-in-law, is the only one who stands by him, seeing in him something that is good, believing in him, trying to help him simply by being his friend. After her death and because of her attitude, Richard for the first time in his life finds himself and, in that moment, accepts himself.

One finds himself as he is confronted with people who understand him, and who accept and love him. The growing into what we are meant to be in relationship with ourselves, with our God, and with our fellow men are all connected with each other. They are not isolated.

## Separation

SIN is separation; it is alienation; it is aloneness. It is not something that happens only between a man and his God, but between a man and his fellow man and his God. Every time we meet another person, we confront the image of God in that person. Each of life's meetings is a triangle—God and you and me. The relationship between you and me can be broken; but if I have been responsible for it, it cuts me off from God, too; or, if you have been responsible for it, you are cut off from God as well.

As described by Isaiah, the people of his day



felt no relationship with God, even though they had fasted, because they had no relationship with their fellow men. Wickedness, oppression, unwillingness to share their blessings with others, kept them from their God. The first Epistle of John puts this truth very clearly: "He that saith he is in the light, and hateth his brother, is in darkness . . . He that loveth his brother abideth in the light . . . But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth."

If for the word "brother" in this passage we substitute any relationship—father, or mother, or sister, or schoolmate, or employer, or employee, or neighbor—we realize the magnitude of what this writer is saying. To be in loving relationship with all people is to be in relationship with God. If we have failed to move out toward people motivated by Christian love, desirous of understanding and trusting them and of sympathizing with them, we have cut ourselves off from God. We are like plants in a garden that have received no water. They become stunted—less than they were created for. This is the picture of us when we have no relationship with our fellow men.

Christianity is not only what we do on a Sunday morning. That, of course, is important, and we cannot be Christians without membership in a Christian Church. But Christianity is also what we do with our relationships to our husband or wife or son or daughter or employee or the person who lives in the next apartment. That is the area in which we find God.

### Task Today

THE task of the Church today is to reach out and meet people where they are, to accept and love them where they are. Can we reach out in loving acceptance of others, not always thinking in terms of what people ought to be? Can we marry with no thought of changing the one whom we marry? Can we accept our children with no idea of imposing upon them a very rigid pattern which they might not be able to accept or which might not be suitable for them?

If we can be this kind of people, the Church, like ancient Israel, will be like a well watered garden. It will be like an oasis with a steadfast spring, because it will be continually drawing upon the waters supplied by God—a blooming,

refreshing spot in the midst of a world which can be a very dry desert.

May God help us to be what we are meant to be—people living in a loving relationship with ourselves, with our God, and with our fellow men.



## Problems of Conscience

By Joseph F. Fletcher

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

### MUTILATION AND SACRIFICE

IF WE take literally or at least seriously St. Paul's metaphor in I Cor. 6.15-20, that our bodies are temples of the Holy Spirit, can we ever mutilate them lawfully? What excuse, if any, would we ever have to invade God's proprietary right; to make alterations or change the construction of his (our) house? As custodians, how free are we?

There is a long standing opinion that we may exercise enough self-possession, enough control over our own selves, to undergo surgery if it is needed to save our lives. Obviously, medicine and surgery presuppose that God's ownership is not absolute, or at least that his control is not!

We are speaking here of mutilation, destroying in whole or in part some natural function. When Van Gogh cut off his ear it was not a mutilation unless we hold that the ear's auricle is needed to "gather" the sound. When a prizefighter has his battered nose rebuilt it is the correction of a disfigurement only, unless the old nose prevented breathing or smelling. When a Fiji Islander thrusts a bone through the septum of his nose, that is definitely disfigurement, to us, and beautification to him, but not mutilation.

Some situations of lawful mutilation are easy to suggest. If a hunter's foot fills with gangrene after being crushed in a rusty trap, he may surely have it amputated without injustice to God or himself. And so also he might have cut it off himself to escape the trap, if that had been necessary to avoid death



by exposure or from the attacks of wild animals. The principle is that we may sacrifice a part to save the whole.

But let's look at a more difficult case. Let's suppose one, hypothetical but entirely plausible. A nun's sister has married an earl who is an only child. His wife proves barren because both her ovaries are found to be desiccated, and it is not possible to reactivate them by transplanting a piece of "live" ovary as a graft from a donor. At least one of her ovaries must be replaced entirely. As things stand the earl's immediate line of descent will come to an end. There is no ovary bank to turn to, comparable to a blood bank or an eye bank. The countess' sister, the nun Sister Martha, wants to donate one of her ovaries, but she discovers that she has only one, so that she would not just be sharing a natural function with her sister—she would be entirely destroying her own natural power to procreate. Having taken vows of celibacy, cutting herself off from parenthood, she determines to go ahead with it. Is she right to do so? It is clearly a case of mutilation.

#### Church Rules

IN OUR Episcopal Church we have no authoritative rules in such matters. In the Roman Catholic Church they do have. In the directives of the Catholic Hospital Association the rules about mutilation are definite. They do not cover things like blood transfusions or skin grafts, but they include organic transplantations along with other excisions and amputations. They are largely based on such grounds as a statement of Pope Pius XI in his encyclical on Christian marriage, that we may not mutilate the body "except when no other provision can be made for the good of the whole body."

The question this raises for Roman Catholics is: Did Pius mean that mutilation is never justified altruistically, for the sake of others; only egoistically, when it is required to save the health of one's own body, as in the removal of a cancerous ovary? Put another way, may one allow himself to be mutilated, not for his own good but for his neighbor's? How relate this to the Second Great Commandment, "love thy neighbor as thyself?" (Actually, the C.H.A. is undecided and perplexed, and solicits opinions and cases from nurses and physicians, to help in forming a conclusion.)

One writer in the Roman communion has reasoned that membership in Christ's mystical body unites us in a solidarity, so that the Christian neighbor is another self! Therefore, on the basis of this quasi-identity, he concludes that we may do for another what we may do for ourselves! Given this argument, Sister Martha could lawfully donate her only ovary to her childless sister.

The difficulty with this solution, however, is that it assumes a narrow sectarian conception of loving the neighbor, restricting "neighbor" to fellow Christians! Following the line of the mystical body argument, love is not a universal relationship but a "brotherhood" or selective association! What Sister Martha could do, therefore, for her own sister (assuming she was baptized) she could not do out of sacrificial love's sake for a Moslem woman or a communist! And this cancels out the universal and uncalculating quality of charity.

If it can be claimed (I don't see how, myself) that justice always forbids us to destroy a natural function we have, i.e., to mutilate ourselves, than it still has to be said that love transcends justice. What justice may rightfully claim, love can freely renounce. Otherwise sacrifice is ruled out of love and it ceases to be true charity, real agape. For justice is a right relation to things, but love is a right relation to persons; and persons are supreme over things, whenever their claims conflict.

Finally, it may be objected that Sister Martha cannot give her ovary to her sister because it is God's, not hers to do with as she pleases, even if her pleasure is to sacrifice it lovingly for a neighbor. To this, surely, we only have to reply that the notion of the divine monopoly of life and health and vital powers is primitive animism, not Christian faith. It makes us puppets, not people. And to take St. Paul's metaphor in First Corinthians literally is to distort and burlesque his superb poetry and religious imagery beyond all excuse.

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### THE BISHOP AND THE PASTORAL RELATIONSHIP

By Edward L. Parsons

*Bishop of California, Retired*

A controversial subject which is here dealt with by one  
of the foremost scholars of the Church

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The WITNESS  
Tunkhannock, Pa.

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# A Blind Man Groping

By William B. Spofford, Sr.

THE Church League for Industrial Democracy was born during the first world war. The Episcopal Church had its Church Socialist League, modelled after the organization in the Church of England with the same name. The secretary was the still very-much-alive, A. L. Byron-Curtiss, who at the age of eighty-four writes me letters setting down his views on events, national, international, ecclesiastical.

The Socialist Party opposed the war, with the group headed by Byron-Curtiss doing the same. So the pro-war members called a conference which met at the Church Missions House in New York and organized the CLID. Some of us stuck with Byron-Curtiss, including Bishop Paul Jones, Charles Collett and Horace Fort, mentioned in my story of St. George's, Chicago. But the angels went CLID, including William F. Cochran of Baltimore and Mrs. Willard Straight of New York, both wealthy and able to see that the new organization was adequately financed.

The efforts of Byron-Curtiss, and the few who stuck with him, to keep the Church Socialist League alive was short-lived. He had published the Social Preparation at infrequent intervals, which he took to Church gatherings where he would button-hole people to subscribe and with the meager funds pay the printer and perhaps have a bit left to carry on. General Convention of 1919 was to meet in Detroit, so I was asked to line-up articles for the Social Preparation to be distributed there. I have searched libraries for a copy of that number without success, so I do not know who contributed. But I went after big-shots and one at least responded since I have his letter stored in a strong box. The address at the top is 10 Adelphi Terrace, London, W.C. 2; the date, 4th August, 1919, and the signature at the bottom, in very tiny script for such a bold man, G. Bernard Shaw. He wrote:

"Your invitation to me to address an Encyclical to the Protestant Episcopal Church of America would, if I complied with it, expose

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*The Church League for Industrial Democracy is functioning today as The Episcopal League for Social Action.*

us to the retort that you are not the Primate and I am not the Pope.

"Besides, if the blood of millions of their fellow creatures did not move the Protestant Churches to protest, nor the Catholic Churches to proclaim that in the kingdom of heaven there are no frontiers, can you suppose that a few drops from my inkbottle would have any effect on them. I am duly flattered by your assumption that the men who would not listen to Christ would listen to Bernard Shaw; but the Churches have come out of this war so badly that if they did listen to me now I should ask, like the Greek orator, 'What foolish thing have I said?'

"All the men and women in America to whom anything I could say would be likely to appeal seem to be in prison, where my words cannot reach them. If any of the few who were faithful to a religion which I, being only a connoisseur and not a devotee, do not profess, are still at large, I can only congratulate them. I can hardly congratulate the Churches on having missed a supreme opportunity; for I am afraid that supreme opportunity may prove to have been their last.

"As I am by family tradition and baptism an Irish Protestant, perhaps I had better add that of all the ecclesiastics in our pseudo-Christendom, the Pope and the late Roman Catholic Bishop of Limerick set an example which only a few British and American Bishops had the grace to follow."

Besides distributing this number of Social Preparation, the C.S.L. conducted a forum at the Convention led by the Rev. Irwin St. John Tucker, an old line Socialist of Chicago, who had been tried for his anti-war stand and had been convicted, along with Victor Berger. But it had been impossible for the government to lock up these men since every time they tried Berger would embarrass the authorities by again being elected to Congress by his Milwaukee constituency. Tucker was a master at running meetings so that these affairs in Detroit were exciting and attracted large crowds.

But it was a swan-song. There was no money whatever to carry on, so finally the few remaining C.S.L. members decided to give up and join the new Church League for Industrial Democracy, of which that great soul and social pioneer, Bishop Charles Williams of Michigan, was the president.

It was not long afterward that Richard



Hogue resigned as executive secretary—forced out really because of marital difficulties which would have been embarrassing for an organization working within the Episcopal Church with its rigid canons on divorce and remarriage. The Rev. Francis Barnett was made acting secretary and he carried on for a time from a Church center in New Hope, Pa., where the Rev. Samuel Booth, later bishop of Vermont, and my old friend, Charlie Collett, had charge of a number of rural missions, attempting to do in the rural field what we had originally planned for Chicago — earn their living as farmers while running churches on the side.

The executive committee of the League also appointed the Rev. Albert Farr of New Jersey as field secretary for the east and asked me to fill the same position in the mid-west. So I resigned from St. George's and spent a large time preaching sermons, giving courses at summer conferences, indeed working myself in whatever I could in an effort to tell as many as possible what the League stood for and enroll members.

The comparatively small Church organization, with a membership which varied with the times from 1,000 to 2,500, sought to convince the followers of Christ that Bishops of the Church were right when they declared in a Pastoral of 1922: "that an outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life." Or to quote a later Pastoral Letter of the Bishops (1933): "The Master's concern for the under-privileged and neglected folk was repeatedly manifested in his habit and teaching. That millions of our people are denied the common necessities of life, that approximately one-third of our population is below the poverty level, that there is widespread want in a land that is abundantly productive make evident the lamentable inadequacy of existing economic systems. With these conditions the Church is immediately and vitally concerned. If our present Christian civilization produces these ills then obviously it has departed from the right principles enunciated by Christ."

So, in addition to acting in the industrial situations which I have related—with more to come—we talked and we wrote; we taught and we lectured. One of the big opportunities came at General Conventions where we ran

forums. We insisted on our right, along with other unofficial organizations of the Church, to a hall for our meetings and the listing of them in the official Convention program. We were opposed by the bigwigs so there was usually a battle—I'll tell of a couple of them presently.

## Four Years as a Jew

By Paul C. Carlton

*Congregational Layman of Boston*

A GENEROUS check enclosed in a beautiful greeting card from a beloved family of Jewish friends of over twenty years standing, causes us to think rather deeply about those happy years when hardly an evening passed when we were not in the company of Jewish friends, and to all intents and purposes might have been a Jew.

Of course we were not in any literal sense Jewish. Our ancestry on our mother's side is Yankee, and presumably goes back to the Mayflower, though there are a few links that have not yet been connected. On our father's side—he was an Englishman—the ancestry is Anglo Saxon. These facts would preclude any likely Jewish blood in our background.

The first job we secured after leaving high school was that of a salesman of woven labels. The obvious customers for such labels were the custom tailors of Greater Boston. They were almost one hundred percent Jews. Later on, we added to our labels, a line of buttons for the wholesale trade. We called on cloak and suit manufacturers, raincoat manufacturers, and tailors' trimmings houses. Again these concerns were almost all run by Jews. This experience gave us a wide introduction to one segment of the Jewish people.

We consider this period as a sort of preparation for what we have referred to in our title as "Four Years as a Jew." We met these people in a business way rather than socially. It was in a later period that our contacts became chiefly social. We do not seem to have carried away from the earlier experience any unusually strong convictions about the Jews. We are sure, however, that we did not become Anti-Semite. In fact some years later we had a very pleasant reunion with a Mr. R., a customer of those early days, whom we met coming out of Ford Hall. Mr. R. and his



brother ran a raincoat factory. We recalled the happy occasion when we had secured for the Rs. the services of a young woman of German parentage, who served happily as their bookkeeper and secretary for many years.

A few years later America swung into its great depression, which also became world wide. In common with other thoughtful Americans, we began to take an interest in economic problems. We saw the difficulties with Capitalism as it is, and were eager to discover what Socialism could do about it. We joined the Party in the hope of finding out. Our experience within the Party quickly served to acquaint us with another type of Jew. We also attended and eventually joined Ford Hall Forum, which brought us in contact socially with still more Jews. For the next few years almost all our time not consumed in looking for work, attending church, and visiting relatives, was spent in the company of Jews. On one occasion at Ford Hall we were accosted by a Gentile acquaintance who addressed us as "Mr. Carltonbaum." Strangely enough, we found that we did not mind the mistaken identification. Not only were these stimulating evenings spent in the company of Jews, but we often patronized Jewish eating places, and became fond of Jewish dishes. We could cover many pages telling about significant and delightful experiences that befell us as we associated so freely with Jewish friends.

#### Jewish Traits

PRACTICALLY all of the Jews we met in this way were both affable and intelligent. A very few turned out to be disagreeable, but they were definitely the exceptions. We will select two examples to indicate the unusual qualities we so often found in our Jewish friends. As a result of our active work in the Socialist party we came to know a very unusual Jewish young woman living in Roxbury. When we first met her, she did not impress us particularly, but as time went on and we saw her regularly at Ford Hall meetings, we realized that here was an unusually worthwhile person. She had a remarkable combination of attractive qualities. In the first place she was one of the most truly relaxed persons we had ever known. In addition to this she was the soul of tact and kindness although completely honest and highly intelligent. She had a beautiful singing voice which she had been training for some years at the settlement music school. She was also modest and well man-

nered. She was all of these things without being prissy or superior. The time spent in her company soon came to be sheer delight. We have been on summer excursions with her and another Jewish girl friend who was also excellent company. We do not hesitate to say that if we had been reasonably well fixed financially, with at least a small bank account, and prospects for promotion in business, we would certainly have proposed to her; and we cannot even today help feeling that in spite of our diverse religious backgrounds we could have made her happy if we had had the opportunity.

Let us now sketch briefly the story of our relations with a modest Jewish family whom we had come to know rather early in our "Jewish period." This couple often visited the restaurant which served almost as our clubhouse. Both husband and wife were of a friendly, cheerful disposition. Our paths had happened to cross in a number of directions, and as a result, a strong friendship developed. Soon we were visiting in their home at least once a month. The woman was an excellent violinist and had been studying music assiduously for years. Eventually a daughter came along who inherited her mother's talent and acquired almost as great skill on the violin. Our friendship for this stimulating household has been maintained for twenty years. At this moment we are waiting with pleasant anticipation for an expected visit from these folks, which will include some delightful violin music as well as the agreeable company of the man of the family.

We would like to close these thoughts with a brief comment as to some of the characteristics that marked the Jews as we know them. One does not need to be acquainted with many or any Jews, to have an opinion about them, and often an unfavorable one. According to the popular legend there are certain characteristics that identify the majority of Jews. Exceptions are supposed merely to prove the general rule. According to this legend Jews are usually tricky, money mad, often dishonest and ready to take advantage of a friendship, especially with an outsider. Most of them are held to show a streak of clannishness as well. This is the popular indictment offered by many non-Jews. Our contacts with Jewish people were over a long enough period to be reasonably conclusive. Our sample was large enough to be generally convincing.

As a result of our experience we would say with absolute confidence that the majority of Jewish people have no more of these undesirable traits than do comparable numbers of Gentiles. At one point we feel that Jews are superior to Gentiles, though no generalization is true in all cases. Jews are usually highly intelligent. They show this very often in their ability to make the most of their natural endowments. So often Gentiles do not do nearly as well in this regard.

All in all our four years experience "as a Jew," even though only synthetic, was most delightful. The fact that we can write of it with such genuine enthusiasm, and if we had space, such detail, after twenty years, and that a number of these friendships are still in excellent repair, proves how valuable and educative such an experience can be.

We earnestly hope that the future will see an ever enlarging growth of mutual appreciation between Jew and Gentile, which will lead to the gradual elimination of Anti-Semitism and of all other evidences of race prejudice.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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THERE may still be people who have attics and who sometimes go in them and rummage round in the waste of years. "Oh, here is that old album. Just look at the dresses they wore then! And the beards! And look! Here's the old spinning wheel!"

The Church does not have an attic but it has many discarded fashions, especially in theology. There was a time when "the Jesus of history" was all the rage and poor St. Paul was frowned upon as almost altering Christianity beyond knowing. There was a time when missionary zeal coined the phrase "the world for Christ in this generation." There were times—they are still with us — when "form criticism" and exalted ideas of the Word and Sin and Judgment occupied the thoughts of reflective Christian men. Yes, theology has its fashions and its attic too.

But Christ is the same, yesterday, today and forever.

## Nurture Corner . . .

By Randolph Crump Miller

*Professor at Yale Divinity School*

THE publication of the first three courses in the Seabury Series is a great event. It is a miracle that it ever occurred. In 1946, when the House of Bishops made its suggestion, the staff resigned. With no staff, no experience, no philosophy of education, no publishing house, and no money, a group of volunteers tackled the job. By 1949, some money was voted, and a staff was gathered. The original group of educators had formulated a philosophy and inaugurated the Church's Teaching volumes. The Seabury Press was founded as a division of the Department of Christian Education.

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## BISHOP GOODEN HONORED

★ A service honored Bishop Robert Gooden, retired suffragan of Los Angeles, was held May 24th at St. Mark's, Glendale, California. The coinciding anniversary years of his 80th birthday; the 50th anniversary of his ordination and the 25th anniversary of his consecration was the occasion for the celebration. Such a triple anniversary happened only once before in the history of the Church in this country among 369 bishops.

A feature of the service was the presence of Bishop Gooden's son, Heber Gooden of Panama, who flew to Glendale to take part in the tribute to his much admired and beloved father.

Bishop Gooden, a pioneer in the application of Christian principles to social and political life, now resides in Glendale and continues to carry on many of the activities that have distinguished him in his long service to the Church.

## DELAWARE HITS GAMBLING

★ The convention of Delaware adopted a resolution opposing all gambling, particularly dog-racing and bingo. Bishop Lewis of Nevada, speaker at the dinner, said that legalized gambling in his

state has made it impossible for the authorities to keep the underworld out.

The convention approved the proposal of Bishop Mosley for a million dollar development fund for growth in the coming five years. It followed a study of the diocese which has taken a year and a half to make and is now in two volumes with a total of 400 pages.

## MARTIN NIEMOELLER RESIGNS

★ Pastor Martin Niemoeller has resigned as foreign secretary of the Evangelical Church in Germany, a post he has held since the war. He has been under fire for his outspoken stand on political issues, particularly his opposition to the Paris agreements and the re-arming of his country.

He recently called upon Ba-

varian peace groups at a meeting in Munich to "strengthen and lead to success the worldwide movement against atom warfare" by promoting the Vienna Appeal. This was adopted by the World Peace Council last January and demands prohibition of the production and use of nuclear weapons.

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# PEOPLE

## CLERGY CHANGES:

T. L. FETTERHOFF, formerly curate at St. Michael and All Angels, Baltimore, is now ass't at Christ Church, Baltimore.

RICHARD P. LAYMAN was graduated from the Chaplains school, Newport, R. I., May 6 and has been assigned to Camp LeJeune, N. C.

E. EAGER WOOD, rector of St. James, Roxbury, Mass., becomes rector of Christ Church, Lima, Ohio, Aug. 1.

PAUL HOORNSTRA, canon at St. Paul's Cathedral, Detroit, becomes dean of Grace Church Cathedral, Menominee, diocese of Northern Michigan, July 1.

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## LAY WORKERS:

MONIQUE ROMAN, staff ass't in the dept. of promotion of the National Council, has been awarded a scholarship to study French and Italian literature at the University of Turin, Italy, where she enters in Sept.

MARY WHITTEN, for the past fifteen years a teacher in public and private schools, has been appointed director of education at Christ Church, Cambridge, Mass., by the rector, the Rev. Gardiner M. Day.

## RELIGION PROFESSOR:

JOHN A. HUTCHISON, a Presbyterian minister who is in charge of the religious program at Williams College, has been ap-

pointed professor of religion at Columbia University by Chaplain John M. Krumm. In recent months he has successfully met attacks following accusations by government investigating committees.

## DEATHS:

ROBERT C. HUBBS, associate rector at Christ Church, Baltimore, died April 30 at the Church Home and Hospital.

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## METHODISTS MAY JOIN SOUTH INDIA

★ A seven-man committee was appointed to examine the possibility of two Methodist Conferences joining the Church of South India instead of the proposed United Church of India and Pakistan.

The Church of South India was formed in 1947 through the merger of Anglican, Methodist, Presbyterian, Congregational and Reformed bodies.

The two groups are the Hyderabad and South India Conference, constituent members of the Methodist Church in Southern Asia. The latter is one of five bodies involved in a plan to form a United Church of North India and Pakistan.

The proposal has been placed on the agenda of the August meeting of the negotiating committee for the North In-

dia Church union plan.

Geography largely determines the composition of Church groupings in India although diocesan boundaries and provincial political divisions do not always follow strict geographical lines.

Methodist Bishop Shot K. Mondol of Hyderabad, president of the National Christian Council of India, was named chairman of the seven-man committee.

## BISHOP LOUITT IS HONORED

★ The diocese of South Florida observes the tenth anniversary of the consecration of Bishop Louttit on May 23rd. It opened with a service at St. Luke's Cathedral, Orlando, with Bishop Louttit celebrating and Bishop Mallett of Northern Indiana preaching.

Taking part in the service was Bishop Wing, the retired

bishop, and Bishop Bram, the present suffragan.

The diocese has made many advances during these ten years; in the number of communicants; finances; new building. Bishop Louttit also has played a leading part in the Church nationally, and particularly as chairman of the armed forces division of the National Council.

## RACIAL DISTINCTIONS ARE ENDED

★ The convention of West Virginia took the initial steps in changing the diocesan canons so as to eliminate racial distinctions. Negro parishes and missions heretofore were permitted to send only a lay delegate to council meetings and even then under restricted circumstances.

Bishop Campbell, who became diocesan at the convention, strongly supported the action.

## Please Have These Men in Your Prayers--

Over three hundred young men will graduate from the Church's seminaries and be ordained to the Diaconate in May and June.

They are chosen, called, commissioned, for the special work of the ordained ministry, and they will be sent to all corners of the country and throughout the world.

They need the prayers of the Church, that they may fulfil their course in faith, in love and in true devotion to our Crucified and Risen Lord.

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## PARISH HOUSE DEDICATED

★ A new parish house costing \$130,000 was dedicated at St. Thomas Church, Newark, Delaware, May 9th by Bishop Mosley. It is some distance from the church but eventually a new church, chapel and another wing for the parish house will be built at the new location.

The rector of the parish is the Rev. Theodore Ludlow, and his father, Bishop Ludlow, retired suffragan of Newark, took part in the dedication.

## EASY DIVORCE SCORED

★ Bishop Marmion told the convention of Kentucky that divorces were too easy and said lawyers who are Christians should feel it their duty to try to effect reconciliation. He also urged Church people to lead in ending segregation.

## ARCHBISHOP ORDERED TO REST

★ The Archbishop of York has cancelled all engagements for a ten day period on the order of physicians. Now

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eighty, he recently returned from an arduous overseas trip and has a heavy summer schedule.

## VERMONT CUTS DEPUTIES

★ The convention of Vermont voted to pay the expenses of two clerical and two lay deputies to the Honolulu Convention, and also the expenses

of Bishop Vedder Van Dyck. Four were elected in each order but presumably only two will go.

A resolution was introduced condemning comics but several speakers expressed fear that it would infringe on civil liberties. The resolution, as amended, called for a study of the situation by a committee of the state legislature.

# Program of Social Justice Wanted By Public Now

**Social Justice Our Object in War for Independence.**—The government of George the Third was entirely controlled by the Tory, landed aristocracy of Britain, which definitely represented social INJUSTICE, both in Britain and in America. The Tory government of Britain corruptly UNDERTAXED the private landed possessions of the aristocracy, while corruptly OVERTAXING the industrial and commercial classes in the towns and cities of Britain without their consent. Our rebellion against Britain was for the purpose of driving out the Tories and establishing social justice.

**Corrupt Tory Fiscal Practices Bequeathed to America.**—Our methods of taxation, inherited from the British Tories, have, in the main, followed the corrupt Tory practice of overburdening Production, while undertaxing and favoring land. The overtaxing of Production is added to the price of goods. This increases the cost of living, and seriously restricts the buying power of the general public.

Equally bad effects are caused by the undertaxation of land, which leads to speculation in vacant suburban areas and vacant city lots. This artificially raises the price of land everywhere, and inflates rents.

In other words, our inherited methods of taxation PENALIZE Production and PROMOTE Speculation. Our war of Independence drove the British Tory aristocracy from America; but that war will not be logically completed until we learn how to abolish our inherited Tory tax methods.—More about this in the next advertisement.

Three circulars free on condition of sending postage amounting to nine (9) cents. If you have either of the first two, you need send only six (6) cents; and if you have both of the first two, you need send only three (3) cents. No. 1, **Bulletin of Bible and Hebrew History**, touching, in part, upon land and taxation.—No. 2, **Restoration of Social Justice to Belief in God**, No. 3, **Basic Facts in Today's Economic Problem**.—The first two are ready to be sent out at once; and the third, still in preparation, will be sent as soon as ready.—No formal letter needed. Simply put your name and address, very clearly, on outside and inside of envelope enclosing the stamps, pinned or otherwise attached to card or sheet of paper. It seems necessary to add (because of misunderstanding) that if no stamps are sent, no circulars will be forwarded.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

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# BACKFIRE

H. J. MAINWARING

*Layman of Wollaston, Mass.*

What you term "the Protestant answer to the question of what really constitutes a minister of the Church" was not heard of for fifteen hundred years of her life. Protestant ministries are therefore novelties—a result of deliberate separations from the Church and rejection of her three-fold ministry of Bishops, Priests, and Deacons.

The position of the Episcopal Church is not simply that of "Anglo-Catholics." It is her official stand for the ancient Catholic ministry, stated in the Ordinal, in the Book of Common Prayer.

Other requirements being satisfied, what does the Church do when a Protestant minister seeks to minister among us? She insists on his being Confirmed by a Bishop, and he is then, regardless of his past ministry, ordained to the Diaconate and then to the Priesthood, by a Bishop. There are no exceptions—this is our Church's unailing practice. This is no reflection on his personal goodness nor his past experiences, but the way by which the Church safeguards her ministry and the administration of her sacraments.

Catholics have not "shut their eyes to the fact that the Church can become . . . corrupt . . ." We point to the English Church, and show also that she corrected herself, while retaining every essential of Catholic faith and ministry. And there never was a time when the true exercise of Christ's ministry was not a fact in the Church.

Let us come to the real point. The major Protestant bodies outside our Church are of modern origin. Is the Episcopal Church still so corrupt in their eyes that they cannot come within it? Is she corrupt to insist on the necessity of the Priesthood? the Episcopate? Confirmation? the Real Presence in the

Blessed Sacrament? her authority as a keeper and teacher of Holy Writ?

The Church never drove any of them from her fold. The Methodists deserted her, despite Wesley's fervent plea that they should remain. He was horrified when some styled themselves "bishops," and begged them to stop. But Luther declared that whosoever destroyed the Order of Bishops would be doing God's will; and at the end of his life he groaned that things were much worse among his followers than when he began his "reform," by revolting from the Church. "It is astonishing, if you read Calvin's denunciations of the Roman Church in his *Institutes*, to reckon how many of the abuses which he denounces have been completely remedied." (Charles Gore).

The way to unity lies not in helping to perpetuate ministries which lack Catholic authority, nor to set

up "major denominations," nor to distort or reject this and that portion of Catholic faith and practice. For some years now, and, I understand, in increasing numbers, denominational ministers, dissatisfied with the shifting vagueness and crumbling of Protestantism, have been coming to us, "by thousands meekly stealing" home, to a true and truly authoritative ministry, to valid sacraments, to the complete Faith, and to a richer spiritual life.

## THE CLERGY

*Of Hartford Cathedral*

Mr. and Mrs. William E. Scott with a small baby are soliciting help from Episcopal Churches eastward from Wyoming after a brief residence in Connecticut. Clergy will be well advised to refer Scotts to local social agencies rather than to finance their touring.

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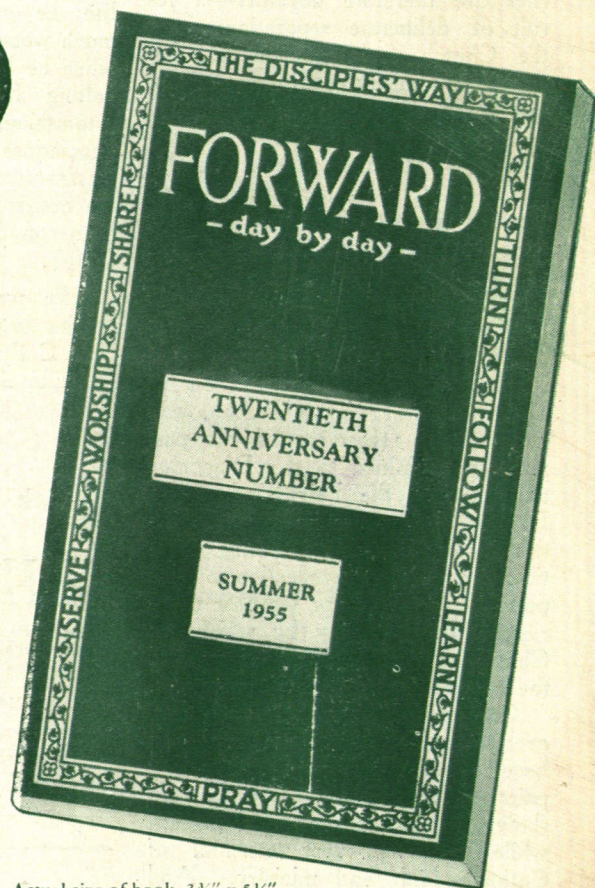
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