

# The **WITNESS**

JULY 21, 1955

10¢



## CHAPEL OF THE HOLY COMMUNION

**B**ISHOP JUHAN, Dean Lewis and Vestry  
attend a service in the beautiful chapel of  
the Cathedral of St. John, Jacksonville, Florida

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**CHRISTIAN WITNESS IN JAPAN**

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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.

### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing Serv-  
ice, 12. Daily: Morning Prayer, 9;  
Evening Prayer, 5:30.

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

8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
10:30 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursday at 12:10  
p.m. Organ Recitals, Fridays, 12:10.  
The Church is open daily for prayer.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; Eve-  
ning Prayer, 5.

### WASHINGTON CATHEDRAL MOUNT SAINT ALBAN

The Rt. Rev. Angus Dun, Bishop  
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.

### ST. PAUL'S 13 Vict Park B ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector  
Sunday: 8, 9:30 and 11.  
Holy Days: 11; Fri. 7.

### ST. JAMES' 117 N. Lafayette SOUTH BEND, IND.

The Rev. William Paul Barnás, D.D.,  
Rector  
Sunday: 8, 9:15, 11. Tues.: Holy Com-  
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

Services: 8:30, 10:30 (S.S.), 10:45  
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The Very Rev. Sturgis Lee Riddle, Dean  
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For Christ and His Church

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## SERVICES In Leading Churches

### ST. STEPHEN'S CHURCH Tenth Street, above Chestnut PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.,  
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Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
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12:30 and 5:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

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Rev. Erik H. Allen, Assistant  
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Noonday Prayers Weekdays.  
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### ST. PAUL'S CATHEDRAL OKLAHOMA CITY, OKLA.

Very Rev. John S. Willey, Dean  
Sunday: H. C. 8, 11 first S.; Church  
School, 10:50; M. P. 11.  
Weekday: Thurs., 10. Other services  
as announced.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., Hartford, Conn.  
Sunday: 8 and 10:10 a.m., Holy Com-  
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.

### CHRIST CHURCH CAMBRIDGE, MASS.

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

### ST. JOHN'S CATHEDRAL DENVER, COLORADO

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednes-  
day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH INDIANAPOLIS, IND.

Monument Circle, Downtown  
Rev. John P. Crains, D.D., Rector  
Rev. Messrs. F. P. Williams,  
E. L. Conner  
Sun.: H.C. 8, 12:15, 11, 1st S. Family  
9:30; M. P. and Ser., 11.  
Weekdays: H. C. daily 8 ex Wed. and  
Fri. 7; H. D. 12:05. Noonday  
Prayers 12:05.  
Office hours daily by appointment.

### TRINITY CHURCH MIAMI, FLA.

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

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Rev. Robert W. Fay, D.D.  
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Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N HC; Evening, Weekday, Lenten  
Noon-Day, Special services announced.

### CHURCH OF THE INCARNATION 3966 McKinney Avenue DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector  
The Rev. Donald G. Smith, Associate  
The Rev. W. W. Mahan, Assistant  
The Rev. J. M. Washington, Assistant  
Sundays: 7:30, 9:15, 11 a.m. & 7:30  
p.m. Weekdays: Wednesdays & Holy  
Days 10:30 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector  
The Rev. Donald G. Stauffer, Assistant  
and College Chaplain  
Sunday: 8, 9:30, 11 a.m., High School,  
4:30 p.m.; Canterbury Club, 6:15 p.m.

### ST. PAUL'S CATHEDRAL Shelton Square

BUFFALO, NEW YORK  
Very Rev. Philip F. McNairy, D.D., Dean  
Canon Mitchell Haddad  
Sun., 8, 9:30, 11; Mon., Fri., Sat.,  
H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,  
prayers, sermon 12:05; Wed., H.C. 7  
a.m., 11 a.m., Healing Service 12:05.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.*

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**Story of the Week**

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**Leading Scientists Present  
Choice Before World****EINSTEIN AND BERTRAND RUSSELL INITIATE  
STATEMENT SENT TO GOVERNMENTS**

★ A statement on the use of nuclear weapons in an atomic war, signed by world-renowned scientists, was released in London on July 9th by Bertrand Russell. In a preface, he stated that it was initiated by himself and Albert Einstein, the latter signing it in the last week of his life.

Others to sign the historic document were Prof. Percy Bridgman of Harvard, winner of the Nobel Prize for physics; Prof. Leopold Infeld of the University of Warsaw, joint author with Prof. Einstein of two notable works on the development of physics; Prof. Hermann J. Muller of Indiana University, winner of the Nobel Prize in physiology and medicine for discovery of the production of mutations; Prof. Cecil F. Powell of Bristol University, winner of the Nobel Prize for physics; Prof. Joseph Rotblat of the University of London; Prof. Hideki Yukawa of Kyoto University, winner of the Nobel Prize for physics.

Earl Russell also stated that Jean F. Joliet-Curie, a leader at the international people's peace conference which met in June in Helsinki and a Nobel Prize winner for chemistry, also approved the statement

but too late for his signature to appear on the document sent to the heads of the governments of the United States, Russia, Britain, the People's Government of China, France and Canada.

**The statement:**

In the tragic situation which confronts humanity we feel that scientists should assemble in conference to appraise the perils that have arisen as a result of the development of weapons of mass destruction, and to discuss a resolution in the spirit of the appended draft.

We are speaking on this occasion, not as members of this or that nation, continent or creed but as human beings, members of the species man, whose continued existence is in doubt. The world is full of conflicts and, overshadowing all minor conflicts, the titanic struggle between communism and anti-communism.

Almost everybody who is politically conscious has strong feelings about one or more of these issues. But we want you, if you can, to set aside such feelings and consider yourselves only as members of a biological species which has had a remarkable history, and

whose disappearance none of us can desire.

We shall try to say no single word which should appeal to one group rather than to another. All, equally, are in peril, and if the peril is understood there is hope that they may collectively avert it.

We have to learn to think in a new way. We have to learn to ask ourselves not what steps can be taken to give military victory to whatever group we prefer, for there no longer are such steps; the question we have to ask ourselves is: What steps can be taken to prevent a military contest of which the issue must be disastrous to all parties?

The general public, and even many men in position of authority, have not realized what would be involved in a war with nuclear bombs. The general public still thinks in terms of obliteration of cities. It is understood that the new bombs are more powerful than the old, and that, while one A-bomb could obliterate Hiroshima, one H-bomb could obliterate the largest cities, such as London, New York and Moscow.

No doubt in an H-bomb war great cities would be obliterated. But this is one of the minor disasters that would have to be faced. If everybody in London, New York and Moscow were exterminated the world might, in the course of a few centuries, recover from the blow. But we now know, especially since the Bikini test,

that nuclear bombs can gradually spread destruction over a very much wider area than had been supposed.

It is stated on very good authority that a bomb can now be manufactured which will be 2,500 times as powerful as that which destroyed Hiroshima.

### Destroy Humanity

Such a bomb, if exploded near the ground or under water, sends radioactive particles into the upper air. They sink gradually and reach the surface of the earth in the form of a deadly dust of rain. It was this dust which infected the Japanese fishermen and their catch of fish.

No one knows how widely such lethal radioactive particles might be diffused, but the best authorities are unanimous in saying that a war with H-bombs might quite possibly put an end to the human race.

It is feared that if many H-bombs are used there would be universal death — sudden only for a minority, but for the majority a slow torture of disease and disintegration.

Many warnings have been uttered by eminent men of science and by authorities in military strategy. None of them will say that the worst results are certain. What they do say is that these results are possible, and no one can be sure that they will not be realized.

We have not yet found that the views of experts on this question depend in any degree upon their politics or prejudices. They depend only, so far as our researches have revealed, upon the extent of the particular expert's knowledge. We have found that the men who know most are the most gloomy.

Here then is the problem which we present to you, stark and dreadful and inescapable: Shall we put an end to the human race: Or shall mankind

denounce war? People will not face this alternative because it is so difficult to abolish war.

The abolition of war will demand distasteful limitations of national sovereignty. But what perhaps impedes understanding of the situation more than anything else is that the term "mankind" feels vague and abstract.

People scarcely realize in imagination that the danger is to themselves and their children and their grandchildren, and not only to a dimly apprehended humanity. They can scarcely bring themselves to grasp that they, individually, and those whom they love, are in imminent danger of perishing agonizingly. And so they hope that perhaps war may be allowed to continue, provided modern weapons are prohibited.

This hope is illusory. Whatever agreements not to use H-bombs had been reached in time of peace, they would no longer be considered binding in time of war, and both sides would set to work and manufacture H-bombs as soon as war broke out, for if one side manufactured the bombs and the other side did not, the side that manufactured them would inevitably be victorious.

Although an agreement to renounce nuclear weapons as part of a general reduction of armaments would not afford an ultimate solution, it would serve certain important purposes.

First: Any agreement between East and West is to the good in so far as it tends to diminish tension.

Second: The abolition of thermo-nuclear weapons, if each side believed that the other had carried it out sincerely, would lessen the fear of a sudden attack in the style of Pearl Harbor, which at present keeps both sides in a state of nervous apprehension.

We should therefore welcome such an agreement, though only as a first step.

### Peaceful Use

Most of us are not neutral in feeling, but, as human beings, we have to remember that, if the issues between East and West are to be decided in any manner that can give any possible satisfaction to anybody, whether Communist, whether Asian or European or American, whether white or black, then these issues must not be decided by war. We should wish this to be understood, both in the East and in the West.

There lies before us, if we choose, continual progress in happiness, knowledge and wisdom. Shall we, instead, choose death because we cannot forget our quarrels? We appeal, as human beings, to human beings: Remember your humanity, and forget the rest. If you can do so, the way lies open to a new paradise; if you cannot, there lies before you the risk of universal death.

### Resolution

We invite this Congress, and through it the scientists of the world and the general public, to subscribe to the following resolution:

In view of the fact that in any future world war nuclear weapons will certainly be employed, and that such weapons threaten the continued existence of mankind, we urge the governments of the world to realize and to acknowledge publicly, that their purpose cannot be furthered by a world war, and we urge them, consequently, to find peaceful means for the settlement of all matters of dispute between them.

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CLERGY RETREAT, Adelynrood, So. Byfield, Massachusetts; September 6-9; auspices, the Brotherhood of the Way of the Cross. Conductor, the Rev. Miles Lowell Yates, Chaplain, General Theological Seminary. Charges, \$11.75. Apply to the Rev. Sherrill B. Smith, Sr., Superior, F. W. C., 7 Pearl Street, Mystic, Connecticut.

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# Church Pension Fund Officer Explains Investments

By Robert Worthington  
*Executive Vice-President*

★ In the Witness for July 7 there was quoted a report of the pension committee of Province VII. May I comment on the two suggestions of the committee?

One suggestion is that the Trustees of The Church Pension Fund invest its funds in common stocks to the extent universities invest their funds, which is roughly 50 per cent.

The funds of universities are endowment funds to be held permanently, with only income return available for disbursement, whereas the entire principal of the Fund as well as the income return must be disbursed as pensions; that consequently the common stock in university endowment funds need have no limits, whereas the common stock holdings in the Pension Fund must be limited by the ability of the surplus funds, over and above the actuarial reserves, to handle wide market swings; and the Fund at present has common stock holdings very close to the value of its surplus funds, and has securities whose prices rise and fall, including common stocks, of a value much higher than its surplus funds.

The second suggestion in the report of Province VII is that the Fund employ professional counsel or invest in mutual investment company shares.

The Fund has professional investment counsel, namely J. P. Morgan & Co. Incorporated. This firm handles the investing, either directly or as counsel, of well over a billion dollars in common stocks and bonds. It acts on pension

trusts and endowment and other funds for many industrial companies, insurance companies, colleges, schools, etc. It has very high standing in these matters.

The investment policy which the Trustees follow is described in their 1954 annual report. Copies may be obtained by writing the Fund, 20 Exchange Place, New York City.

## SEABURY SERIES SOLD OUT

★ As a result of the overwhelming demand for the Seabury Series throughout the Church, bound stock of four titles was exhausted on June 17. Arrangements are being made, however, with both the printer and bindery to make books immediately available to meet the continuing stream of orders.

Published on May 9 by the Seabury Press, the titles are: Tish and Mike, Grade I pupil's readers; God's Family, grade IV pupil's reader; More Than Words, Grade VII pupil's resource book; and the parents' manual, Families in the Church. Teacher's manuals for grades I, IV, and VII are still available, but stock of these, too, is being rapidly used up and orders for more stock have been placed. The three books for Vacation Church Schools—God's Children Now, Children of God, and Together as Christians—will be published in late July.

The entire first printing of The Episcopal Church and its Work was sold out one week after publication. The second printing is now on the press, and books will be available again in about two weeks. This

long and eagerly awaited book, volume VI in the Church's Teaching Series, was published on June 9.

## EFFECTIVE CONTROL IMPERATIVE

★ Bishop Bell of Chichester, preaching at Westminster Abbey at a service marking the anniversary of the UN, called for effective international control and inspection of hydrogen and atomic bombs to bring about the eventual elimination of such arms of mass destruction. He said that the use of the hydrogen bomb would be genocide on a world scale.

The service was attended by Queen Elizabeth and the Queen Mother.

## CHURCH STEEPLE IS REPLACED

★ The steeple of Old North Church, Boston, made famous by Paul Revere, which was toppled over by a hurricane last year, has been restored to the 215-year-old landmark. The cost of \$150,000 was obtained through a nationwide appeal.

The church is officially Christ Episcopal Church.

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## WHO IS The Rev. SAMUEL ENTWHISTLE



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## INTERCOMMUNION WITH SOUTH INDIA

★ Extension of the degree of intercommunion between the Church of England and the Church of South India was authorized in resolutions adopted at the summer session of the Church Assembly. Bishops, presbyters and deacons of the Church of South India were acknowledged as "true officers of the Church of God."

It was agreed that a bishop or presbyter of the Church of South India could celebrate Holy Communion and preach in an Anglican Church at the invitation of the incumbent and the permission of the bishop of the diocese.

Commending the report to the convocation of York, Bishop Ramsey of Durham said: "Nothing could do more to discourage the Church of South India from taking catholic order seriously than continual non-recognition of its bishops."

He stressed that the report proposed inter-communion and not full communion but he ex-

pressed the hope that its proposals would help towards the ultimate goal of full communion between the two Churches.

## MOVE FOR UNITY IN ENGLAND

★ The Assembly of the Church of England voted to establish closer relations with the Methodist Church, looking toward the possibility of eventual union. The two Archbishops were called upon to enter consultations with Meth-

odist leaders, following official action by that Church.

Bishop Wand of London told the Assembly that "we should envisage a complete assimilation of the two bodies with each other" but should begin by seeking to achieve intercommunion.

The annual meeting of the Methodists of Great Britain, held later in the week in Manchester, enthusiastically endorsed the move by an almost unanimous vote.

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## RELIGIOUS ADVERTISEMENTS REVIEWED IN BRIEF

**Religious and Economic Problems Related Intimately.—Denial of Connection Blasphemy.**—We have seen that the One-God religion arose out of a great struggle between the forces of social justice and the forces of social injustice. On the one side, Jehovah, represented by the Hebrew prophets, endorsed repeatedly by Jesus. And on the other side, Baal, represented by prophets coming mostly from the cities.

**One-God Religion, Emerging from Palestine, Stripped of Social Justice.**—Monotheism, upon leaving the hills of the Holy Land, and coming down into the heathen world, was wholly shorn of the social forces that gave birth to it (although, even in reduced form, it was far superior to heathenism). It has been promoted for nineteen hundred years by secular blasphemous elements, operating in the background, but acting through organized religion. Churches and clergy have been and are innocent, but have been prevented from understanding the basic facts of religious history. The obfuscating, reactionary formula declares with strident emphasis: "Religion is spiritual, and has nothing to do with social problems."—A small minority of educated clergy aware of general situation, but called "heretical" and prevented from acquiring influence.

**General Public Today Losing Interest in Severe, Individualistic Deity.**—The outrage perpetrated upon Social Monotheism in the Roman empire and subsequently is at length reaching its logical result: The reduced, non-social, individualistic form of monotheism is failing to hold the lay element from which the churches always have been recruited. The general subject is dealt with in three circulars, available without charge if stamps are forwarded to cover mailing cost. No. 1, "Bulletin of Bible and Hebrew History." No. 2, "Restoration of Social Justice to Belief in God." No. 3, "An Approach to Our Underlying Economic Problems." Nine cents in stamps, postage on all three circulars. Clip to card in envelope, with name and address, sealed, first class. Also return address on outside of envelope. No letter necessary.—To prevent misunderstanding, note that no circulars will be forwarded if no stamps are sent. — L. Wallis, Box 73, Forest Hills, Long Island, New York.

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## A CONFERENCE

on the Church's concern with present Economic, Social and International Issues,  
sponsored by

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REV. H. H. BEARDSLEY  
Westbury, L I., N. Y.

Speakers To Be Announced

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# EDITORIALS

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## Asking Enough From God

THE story of the crippled beggar who was healed by Peter and John is striking because it tells about a man who, although he didn't get what he asked for, did receive something for which he had never dreamt of asking—namely, the inestimable gift of healing. It was an almost routine thing he asked—an alms of silver or gold—a thing he asked from everybody, day in and day out, with reasonably good results.

It is in some such way that men and women often come to the Christian Church. By and large in our society people come to ask the Christian Church—not to do the big thing for the world, the daring thing, the thing that would set the world upside down, revising all its values and changing all its standards. By and large, the world doesn't want that from the Church and never dreams of asking for it. All the world asks is that the Church give it a little boost along, keep people obedient and well-behaved and satisfied with things as they are. When ever statesmen or business men talk about Christianity and what it can do for the world, they almost always use words like "save" or "defend" or "preserve." The New Testament is not interested in "saving" our civilization but in radically changing it. Christianity says that the world as it now exists is on the wrong basis, with false standards and distorted values. The basic motives of fear and pride that run right through our civilization have to be converted into faith and love and humility before Christianity will have done its job.

All the while God is ready to give us new life, and we are busy asking for the cheap and the trivial, the incidental and the unimportant. This is what the Prayer Book is talking about in such phrases as "those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us." Or, "Almighty and Everlasting God, who art always more ready to hear than we to pray and

art wont to give more than either we desire or deserve."

So here is something important about Christianity; it recognizes that God is ready to do more for us than we are ever prepared to ask for or to accept. The things we ask for in prayer may not be wrong. Indeed in our crippled and sinful condition they may even be necessary, but they cannot compare in grandeur and wonder with what God wants to give us.

It almost never occurs to us that the whole of our present life—both as individuals and as a society—rests on a false basis, that in the eyes of God we are hideously disfigured and crippled. We have gotten used to our infirmity. We are surprised to hear that there is really any better way to live. If anyone insists on dwelling on how deformed our lives really are, we are apt to dismiss him as morbid and unhealthy.

We often prefer not to ask for such a drastic and radical thing as redemption, for example, because we are afraid of the cost it will exact. As long as a man is crippled or infirm he has a kind of immunity from life's responsibilities; but health carries with it heavier burdens. So it is that men find the promise of Christian redemption not altogether cheering news. If life can really be healed of its deformities, then we can carry the heaviest kind of new responsibilities.

It is only realistic, then, to expect that the process of redemption will often have to begin without our knowledge or consent. If God were willing patiently to await our desire to be healed, it is doubtful whether our redemption would ever take place at all. Like the cripple who was suddenly seized and set upon his feet before he could ever express any desire to be healed at all, so we are often subjected to God's shock-therapy. God doesn't consult us about our redemption, he suddenly sets us in situations which are beyond our ordinarily crippled capacities, and only so are

we driven to him for redemption with his transforming power.

Since it is true that we cannot ask God for the great things because we do not really know how desperate our condition is and are afraid to take leave of all its familiar securities, then we must pray for the grace to accept what

God does to us or allows to happen to us, in the assurance that even the most painful and shocking experiences may be the first feeble struggles toward health and soundness.

—John M. Krumm

*Chaplain of Columbia University*

## CHRISTIAN WITNESS IN JAPAN

By Kenneth E. Heim

*Representative of National Council in Japan*

THIS is a report to Christians on what you are saying to people who are not Christians—to people who are not of the Church.

It is also in the nature of a report on how you are saying what you are saying to these non-Christians.

And it is finally a report on whether what you are saying is worth saying. I mean by this: is it worth saying now? is it worth saying to these people now? is it worth saying at all?

The particular people I am referring to is the people whom I have been living with for the last two years, the people who attacked us at Pearl Harbor, people who savagely fought us on a score of islands whose names have become immortal: Luzon, Guadalcanal, Saipan, Tarawa, Iwo Jima, Okinawa—one could go on and on. They are also the people whose cities became burning holocausts in the wake of our avenging planes: Kobe, Osaka, Tokyo, Sendai, Aomori, and scores of others; large cities the size of New York, Chicago, Newark, Cleveland; and many more the size of Scranton, Yonkers, New Bedford, Providence. On top of, and separate from these, of course: Hiroshima and Nagasaki.

It is about these people that I want to report to you—what you are saying and how you are saying it, and whether it is worthwhile saying.

For it is you who are saying something in Japan; it is you who are saying it because you are the Church, and because you have sent people to say it for you. The people whom you have sent are technically called missionaries, which means simply people sent out by you, the Church.

My privilege in the last two years has been to be with those you sent, to watch them;

occasionally to help them; and to tell you what they are doing for you who sent them.

### The Message

AND so to you the senders, from those whom you have sent, I report: this is what they have been saying for you to the Japanese with whom we fought not so long ago:

God who made my people and your people loves us both. He makes no distinction between us in his love. He loves the people of every nation and he loves them as individuals.

He loves you as much as he loves us, and he loves the Russians and the Chinese as much as he loves you.

He loves the Buddhists and Shintoists and Mohammedans as much as he loves Christians, therefore, it is not necessary for anyone to become a Christian to be loved by God. He already loves you whether you are a Christian or not. If any Christians give an impression that you must become a Christian so that God will love you more, they do not understand their own religion.

And if other religions should say this, they are right.

This is the first thing.

This second is how much God loves his world. Only Christianity says this in this way.

This is the hard part because it is really quite incredible to us who tell it. I would not believe it unless I knew it were true. But if it is true it is too good to withhold, and it can make every difference in the way we face every problem of our life.

Essentially, we human beings are untrustworthy, untrusting and dangerous to each other. We have been unable to stop killing each other, to stop hating each other, to stop



being afraid of each other. We band ourselves into gangs, into groups of workers, groups of intelligentsia, groups of tribes, groups of nations; we create areas of people, little trust areas, and then we use these areas to exclude and divide ourselves off from each other. The more skillful we become, the more we think, the more devastating do we become to each other. We are dangerous to ourselves and to each other, and the earth is steeped with our blood. That is the truth about us . . . and yet it is also the truth that God loves us anyway.

He loves us so much that he came to us. He came to us as one of us. He came not to pay a ten minute sick visit, but to stay a life time. He did not come to overawe us with splendor or power so that we would pay him the tribute of the awe we feel for his power in the stars or the atoms. He did not want that. That is secondary with him.

He knew we were dangerous, yet he came to us through the doors of birth through which no one can escape again. And he came unarmed. He stayed a life time. That's as long as there is here. We shortened it for him. We killed him. That is how much God loves us.

I have given you what your missionaries are trying to say to our brothers in guilt and love in Japan. The story belongs to them as much as to us.

Christians are simply those who are grateful for this and want to go on telling it.

### We Are Brothers

**N**OW if this is true, and if it is believed, then we are brothers in many ways that go far deeper than our cultural differences or our biological likenesses. We are brothers in those ways of fear, hate, self-righteousness, which lead to wars and which would even destroy a God of love if he became a man. We are fellow criminals against the peace. There is no room for superiority here. There is only room to tell about the love of God for all of us in spite of ourselves, and in this we again are brothers, and are free to appreciate God together.

The appreciation of God for this is what it means to be a Christian. That is all.

If we know this, we are free to love each other. We are free to be vulnerable and even funny to each other. Missionaries are usually funny. The best are the funniest who don't mind being funny.

We are free to appreciate all the good things

God has provided through his creation in nature and culture there, and the riches of these are very great indeed, and we are free from the sentimentality of having to romanticize them as Lafcadio Hearn did.

We are free to bring any gifts which God gave through our own culture, such as bathroom plumbing, and Beethoven, and hygienic kitchens, without feeling that these give us any superiority. And we are free to accept the exquisite gifts of graciousness and simplicity of living from a people who have cultivated them with a unique individuality of their own for over a thousand years. The gifts are God's, after all, in any case.

We are free to exchange our common gifts and even more our common sorrows.

So we become brothers.

### How It Happens

**H**OW does this happen? The best and deepest was the Englishwoman of sixty who never had time to learn the language well, but came and did a foolish thing. Instead of staying with the influential Japanese, she went to the most obscure and neediest who were hidden away in the mountains. They were lepers and she spent the rest of her life with them. She built a house by their dwellings, she nursed them in the final stages of their dreadful illness, and she washed their loathsome bodies and saw that they were buried when they died.

She is not forgotten in Japan. She did not do this so that England would get a good reputation, yet England has a better name because she came. She did not even do this so that the Church would have more members, but the Church's reputation is great because of her.

She did it because she understood how God loved people and this guided her to love them too.

There are a host of others who have been freed by Christ from self-love to love Japanese whom God loves. And there are Japanese also who have been freed from having to love themselves unduly to love us, not idolatrously, but with amusement and even in enjoyment of our strange ways.

That is the only way. It is the way of your representative, the missionary. But, of course, when I say you, I mean you as that body of people whom God uses to declare not your love, but his.

This is why the missionary can do for his country what no one else can do, not the ambassadors, not the cultural missions, not official representatives of any kind. But that is always a by-product.

The missionary has no axe to grind. He has simply to declare a love which is not of his own and which wants no return which is not free. There is no anxiety, no defensiveness here.

Only this can get through the cultural barrier, the post war weariness, sophistication, yes, and even the bitter rigid doctrinaire armor of Communism.

It carries with it the power to love the Japanese for themselves. Governments have no power to do this: they must give economic aid in return for political friendship.

The missionary is free, and this might yet save a country which allows him this unconditioned freedom.

The missionary becomes devoted to people and shares deep things with them in the growing experience that they are lovable. If they join the Church which teaches this, then that is their decision, not his.

Is this message worthwhile? Is it worthwhile now and to the Japanese?

I will not answer this.

But I have seen that it is on their faces and I know that it is in my heart. Are you at one with us in what we are doing?

## A Blind Man Groping

By William B. Spofford, Sr.

WHAT I thought about after my visit to Prenter and the session with the Lord Bishop were pronouncements of our House of Bishops and other official Church bodies. Here are a few:

"The Master's concern for the underprivileged and neglected folk was repeatedly manifested in his habit and teaching. That millions of the people of our country 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 produced these ills then obviously it has departed from the right principles enunciated by Christ. No mere establishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all else, an order which shall substitute the motive of service for the motive of gain" (Bishops Pastoral).

"We believe that an outstanding and pressing duty of the Church is to convince its members of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of cooperation in service for the common good, in place of unrestricted competition for private or sectional advantage." (The Lambeth Conference, 1920; reaffirmed by the House of Bishops, 1922).

"We hold that the right of employees to organize and bargain collectively is necessary." (Bishops Pastoral).

Even as far back as 1889 the House of Bishops declared: "It is a fallacy in social economics, as well as in Christian thinking, to look upon the labor of men and women and children as a mere commodity to be bought and sold as an inanimate and irresponsible thing."

These pronouncements could be multiplied endlessly.

Is this the end of our responsibility—talk?

There are many who think so. Thus a few years ago The Living Church condemned a number of Boston clergymen, one of them my son, and another our columnist, Joe Fletcher, who went on a picket line carrying signs on which were inscribed some of these Church pronouncements. The editorial stated that the magazine "does not feel that the picket line is the proper place for a priest of the Church. . . . The pastoral theology of the altar and the pulpit, the sick-bed and the confessional, the classroom and the font, is no 'spectator theology': it is the front line of the Christian battle."

About this same time the American Communications Association (CIO) asked me, as



secretary of the League, if it might be possible to get a few clergymen on the picket line in their strike against Western Union. So I wrote about twenty-five clergymen asking them to do so. I reminded them that professional writers had picketed; that actors had picketed; that the Newspaper Guild had picketed; that chorus girls had picketed; that professors from New York University and Columbia had picketed. So wouldn't it be a good thing for a few of the clergy to do so, particularly since I would see to it that signs would carry only official pronouncements of the Church.

Only two of the twenty-five accepted, the Rev. Eliot White, Episcopalian, and the Rev. Jack McMichael, Methodist. Most of them simply ignored the matter altogether. Those who did decline offered varied reasons:

One wrote that he was all for the union in this instance and was convinced their cause was just. "But it is quite possible that I will be nominated for bishop soon. My chances would be nil if I went on a picket line."

Another, considered one of the more socially conscious and courageous of the clergy, wrote: "My position is that I would probably do more harm in my parish than I would do good at large by doing anything as dramatic as picketing. I am able to preach what I please and I don't think people have any doubt where I stand. But if I went in for picketing I would immediately arouse emotional antagonism that would be a block to getting some reason into the heads of those who are still open to some degree of convincing. I'll defend the right of anyone else to picket. With me it is not a question of losing a job or anything of that sort. I'd simply lose what chance I have to convert people. I would however be all for a public statement on the industrial issues involved, signed by the clergy."

Another stated that he had an important luncheon that day; another that he didn't want to get mixed up "with a bunch of Reds" (meaning the workers of Western Union who were asking for a bit more money to meet the rising costs for food and clothing); another—not to me personally, but to a third person who relayed it to me—"that Spofford has a hell of a nerve asking me to get mixed up in a thing of that sort. He knows damned well my vestry wouldn't stand for it."

Pronouncements, sure. Prayer, sure. But action, not on your life. "The place for a priest is at the altar." Though it can be asked

by people inconsiderate enough to do so, "Ok, but where is the priest the rest of the time—at tea? on the golf course? dining at the club with his rich vestryman?"

Certainly most clergymen, including me, have time to carry on such activities with our better padded parishioners. So it might be good for our souls, if nothing else, for us to take an hour or so occasionally to identify ourselves with people who work. What's more, I am sure we would be a lot more effective with our parishioners if we backed some of our preaching with action. Americans, by and large, are a logical bunch and they respect a man who backs up his words, even if they do not agree with him. What most clergymen fail to realize is that people are pretty cynical about us clergy. Our talk without acts brings condescending smiles even if we, because of their respect for the cloth, rarely see them.

I discussed this whole business with a group of men in a parish I served at the time, including vestrymen who are in the upper brackets. I read them these official statements of the Church on labor and collective bargaining. They all seemed to agree with one man who said: "Well if the Church is damned fool enough to put out such nonsense go ahead and grab a sign and picket. There is no sense in talking if you are not going to back it up."

## Religion and the Mind

By Clinton Jeremiah Kew

### Love Is the Answer

A READER asks, "How can I obtain happiness? I have everything in the world but I feel fearful."

I am answering this question by quoting an address by Clifton E. Kew, clinical psychologist, at a luncheon at the Waldorf Astoria given by the Friends of Children's Museums, Inc. on April 12, 1955.

I think the answer to this question would be, "security." What man wants most in life is to feel secure, that he belongs to a group, and to be accepted and loved. Without love there can be no emotional security. Here love is used in its broadcast sense—kindness, understanding, sympathy, friendship—a love that is not for its own sake, but creative love. If a child has not received the proper type of love

while he is growing, the result is unhappiness, depressions, hopelessness, anxiety and fear.

Nowhere else can love be studied as well as in the therapeutic laboratory, between patient and therapist. Here love is seen in all its twisted functions, such as the love that wears the mask of friendliness but behind which lies the forces of domination, control and selfishness—the result being the unhappy person who comes for help. And here can be seen the healing power of love as it operates in the therapeutic interview.

Perhaps you will understand more easily how a life unloved becomes drab and unhappy, if I briefly discuss a young girl who came for help. When she first entered the office she bumped herself on the doorway. She sat very tense in her chair, staring at me intently like a cornered animal, with hands clasped tightly. I asked her to tell me something about herself. At times her mind would go blank. At other times short sentences were uttered. I learned she was an only child, that her father had remarried after her mother's death. She felt deserted by her mother and dominated by her father until he left her. She felt alone in the world, insecure, inferior, anxious and afraid.

I learned too, that she had been "the good little girl" all her life; she had tried to please everyone and conform to their wishes, simply to be accepted. She was always on the go, always trying to please, always "blending" herself with her surrounding to avoid trouble.

"It tires me out," she said one day, "but I have to please people. That is what I'm used to." It was the only way she knew how to exist, to feel secure, and to feel accepted. She could not afford to become angry at anyone, and so her hate went inside. In her mind not to please meant rejection; and to become hostile to anyone meant to be cut off, equivalent to death, for their hostility meant complete annihilation.

She lived in fear, and she paid a high price for the little love she did receive. She felt angry and guilty over her anger. But she had one outlet for her emotions—the stage. Here she could let out her feelings without the fear of rejection. Here was the only place in her life where she received attention, where she was accepted, where she was somebody. Here she felt recognized as a human being, and received love. For once she could be somebody worth loving.

But then one night the thought struck her as she left the theatre that her "show" could not go on, and the stark reality of her plight was more frightening than any audience had ever been. She knew she was playing a role on the stage which solved nothing, merely to be "somebody." Off stage she had to put on her own private "show" to avoid fear, rejection, hostility. She saw that her whole life had been one big show, which too, solved nothing. She realized she had been acting both roles, and she knew her "act" was over. She came for help.

As the months went by she poured forth her feelings of hostility, feelings which had been stored up for years. Along with this were feelings of fear and guilt. And then our real work was to begin: to help her overcome her fear of love. As her hate diminished love began to emerge. The three emotions: fear, hate and love seem to be built into every neurosis. When she became afraid of love her protective mechanism of withdrawal and trying to please began to operate on account of her fear that she would not be accepted—the same mechanism as in the case of her hate or anger. And when I told her after four years of therapy that I had not let her down, nor would I, she replied, "I don't believe you." She found that learning to love and to receive love was a slow, growing thing.

This is the story of the emotionally immature, of the neurotic person who feels haunted by fear and loneliness. Such a person has a poor concept of himself, and he cannot let anyone get close to him for fear he will be discovered as unworthy, angry, and hostile. He fights to keep people away from him for he fears you may confirm the concept he has of himself and so bring about more rejection. He will not trust anyone. He does not believe in himself, but he will begin to have faith in himself if you believe in him. He fights his fear with anger and hostility. He is afraid of love and yet he begs for love, wanting it on his own immature level. He does not live the teaching: "Love thy neighbor as thy self;" he hates his neighbor as he hates himself.

His hostility and anger make him feel unworthy and guilty. He does not want you to discover that he is hostile. To feel safe he withdraws. His guilt makes him feel more hostile, and this he again turns in on himself. He lives in a state of fear. And when he tries



to come out of his shell, he is met with fear—the fear of being discovered. When he begins to love and receive love he becomes frightened, for it is a new experience and makes him feel exposed, and he does not know how to act. He feels on thin ice. Anxiety is felt again and anger mounts as he fights his fear. And lastly, he is afraid he will be laughed at in his new role. He feels foolish, insecure, and fears rejection again.

The cure for all this suffering is love—this means kindness, affection, warmth, a feeling of belonging, a feeling of being wanted. Love is what the immature individual seeks. If the growing child is loved properly in childhood he learns to be good. Hostility seems to be a way of asking for love.

Love is the medicine for the emotional sickness of the world, and it is not impossible to have a better person and a better world if we have the courage to change ourselves within. All of us have the capacity to love, and to love is the strongest emotion we have—stronger than hate.

### Suggestions

**H**ERE are some suggestions to help you to encourage love in yourself, your family and your neighbor:

Remember that love is first expressed by the child as an infant and that he attaches himself to all objects which offer him satisfaction—mother, father, brother, sister, teacher, clergyman, playmates. Show the child love in all your dealings with him and you will lay a solid foundation for his development and emotional growth.

As parents, try to solve your problems in the atmosphere of love and understanding. Your child will attempt to solve his conflicts the way he feels you solved yours. Help the child to express his feelings correctly, and in the spirit of fairplay; then in later life he will solve his problems correctly and in the spirit of love.

Bring up your child in the atmosphere of love, and by the way you live, encourage his growth. Love is something that grows—one grows into love, and love grows within the person.

Constructive forms of loving should be encouraged, such as love of animals, hobbies, collections, etc., if not carried to an extreme. Such forms of loving are constructive to both adult and child.

Group contacts and relationships such as the

country store, the club, the church, gas station, encourage and provide outlets for love. Such group contacts offer opportunities for exchange of feelings, affection, ideas, and attitudes, which one can enjoy and go away feeling helped by the experience.

Don't be afraid to cultivate friends and warm relationships. The man with few friends is a lonely man, and is left to his own unhappiness and destruction.

Everyone needs a shared experience: a kind word, a handclasp, a smile. Don't feel ashamed to give it. It may seem unimportant to do, but you will feel better for it, and perhaps help some unhappy soul to have a better day.

Everyone wants to be acknowledged and appreciated. Express your appreciation to your family, your friends, your fellow workers. It will help you as well as them.

Remember that love can be expressed in other ways, such as having lunch with a friend, by exchanging ideas and feelings about something of interest to both.

You can express your love by sharing something you have—your hobby, a gift you make, something you like—even to telling the good place where you shop.

Love may be shown by listening to another friend. People are attracted to the ones who listen, and feel better for the experience. Don't be afraid to listen to another. He may need it.

Remember that love can modify the hate impulses, that hate can be sublimated through work and play. When this is done love will begin to come forth.

Learn to work and play together. The more you do with your family and your neighbor, the more you will understand one another, the more you will learn to tolerate one another, and the better you will like one another.

It was St. Paul who said: "Without love I am nothing." The person who really loves, gives of himself, and he will be loved in return. Those who give will receive. The one who is loved will be secure. For our own mental health we should learn to love others.

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# Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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A MINISTER needs what he does not often get—a lot of time alone. He needs to be re-charged. Our nature, both physical and spiritual, must renew its forces. The body gets tired. Give it rest. The mind grows weary. Turn to something else. The spirit is spent. Wait. It happens to everybody and if it happens more often to the parson it is because his work is with people.

We can be so busy with people that we have no time for God. When the minister does not walk with God it is little good his walking with people. It is by the Spirit's help that we see the hidden things and know the Communion of the Saints. In that communion what is seen is seen truly.

The Spirit loves the hours of silence and it is in those hours that we can listen. The worst of our lightening communications is that they have made silence harder to come by. We can rush about as never before but to what purpose? Radio and television clamor for our minds and they never leave them in the same condition. There is only one thing for parsons to do. It is to have a hide-away.

Give them an hour with God and they will carry conviction. Give them no time with God and they are like clocks running down. Soon they cannot strike the hour nor tell the time. A parson gets what he does not need, trivial tasks.

## Nurture Corner . . .

By Randolph Crump Miller

*Professor at Yale Divinity School*

THE editors of The Seabury Series have been exposed to group dynamics. They joined a group of people they had never seen before, and for two weeks they followed the one injunction: "Become a group." Sometime along the way, the individuals found they were accepted as they were—they belonged. In this group, they could say exactly what they

felt, and it was not taken personally. They never felt left out, frustrated, lost, dead. This was a purely secular experience—what Pike and Pittenger in *The Faith of the Church* (pp. 120-125) call "the secular work of the Holy Spirit."

This same experience is possible within the local parish if it fills the Biblical description of "a fellowship of the Holy Spirit."

This sense of belonging is essential to children and adults alike. One of the most important means whereby this may be achieved is in the family worship service. Experience shows that this service is the most rapidly growing of all; and children and their parents who never before felt they were a part of the "real church" now have a group feeling that is becoming stronger all the time.

This same group sense is essential to good teaching. The key to this is the teacher, who by grace is able to love each pupil as he is, and especially at his unloveliest. This is not easy, and for some it seems impossible, but "with God all things are possible." The Holy Spirit works in a mysterious way when sound group procedures are used, when persons are "Thou's" and not "It's", and when everyone knows he can be himself and be accepted as such.

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## PREPARE FOR VISITORS

★ The Japanese House of Bishops has appointed a committee on hospitality to assist Episcopalians who will visit their country either before or after General Convention.

## EPISCOPALIANS ON PILGRIMAGE

★ The Sunday before joining nine Protestant Churches in the usual summer union services, the Rev. Bradford Young took forty parishioners of Grace Church to attend a mass at neighboring St. George's, French Roman Catholic parish.

The group took missal leaflets supplied by the Roman Catholic cathedral and they were cordially welcomed by the pastor, the Rev. John F. Morin.

The reaction of the people of both parishes, Young stated, was almost entirely favorable to this act of Christian fellowship.

## CONFERENCES ON SOCIOLOGY

★ A conference on Catholic sociology was held at Wading River, Long Island, June 20-23, under the auspices of the American Church Union. Lecturers were the Rev. O. D. Reed of Danville, Ill; the Rev. E. C. Lewis of Stevens Point, Wis., with Canon A. J. duBois as chaplain.

A similar conference was held July 6-8 for the southwest at McKinney, Texas, with Prof. W. G. Jenkins of Wisconsin State College and the Rev. Thomas Talley of Denton, Texas, the lecturers.

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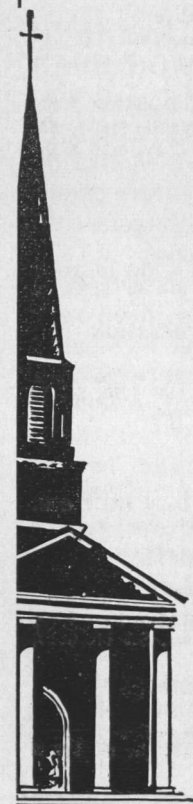
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## CONVENTION PETITIONS

★ Resolutions and petitions to General Convention may be sent in advance to the secretary of the House of Deputies, the Rev. Rankin Barnes, 281 Fourth Avenue, New York 10. They may also be introduced at the Convention by members of either House.

## PUZZLE CONTEST TO CONTINUE

★ A statement has been released by the American Church Union stating that the national puzzle contest will be continued. It has been severely criticized by a former member of the council, the Rev. Charles H. Graf of New York (Witness, June 9 and July 7).

The statement says that the

Union "does not intend to engage in a dispute in this situation wherein the dissident ex-member had allowed so many false or irrelevant factors to cloud the issue. The Council adheres firmly to its original decision, and the national puzzle contest continues under the auspices of the American Church Union."

## DIALOGUE SERMONS IN NEW YORK

★ Chaplain John Krumm of Columbia and the Rev. Emmett Gribbin Jr. chaplain at the University of Alabama, are dealing this month with troublesome questions about religion in dialogue sermons, at services held at St. Paul's Chapel each Sunday morning.

The questions are: Isn't religion just a crutch?; Is there any proof for God?; Why do we need a Saviour?; Hasn't Christianity Failed?; Isn't immortality wishful thinking?

## CONTINUED UN SUPPORT

★ Continued support of the UN was pledged by more than 100 religious and other non-governmental organizations at a meeting held this month at Geneva, Switzerland. They promised renewed efforts to insure that the UN shall be "not only for the peoples, but also of the peoples of the world."

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## CANADIANS CONSIDER REVISION

★ A proposed revision of the Prayer Book of the Church of England in Canada will be considered when the General Synod meets at Edmonton in September.

The aim of the large drafting committee is to "tidy up, retranslate, shorten and drop much of the archaic language" and to include Jesus' "eleventh commandment" when he instituted the sacrament of Holy Communion.

A detailed article on the proposed revision by a member of the commission will be in our next issue.

## SEVEN DEADLY SINS DISCUSSED

★ Dean Pike of New York Cathedral is playing the role of the tempter in dialogues on the seven deadly sins, being presented Sunday afternoons at the cathedral. Canon Howard Johnson is taking the part of the voice and Ralph E. Hartwig, layreader, is taking the part of the tempted soul.

## QUAKERS DON'T BACK DOWN

★ Mrs. Mary Knowles of Plymouth Meeting, Pa., is the librarian for the Quakers there, even though she used the fifth amendment in refusing to tell a Senate committee in 1953 whether or not she had ever been a communist. Because the Quakers refused to fire her, they were awarded \$5,000 by the Fund for the Republic for "courageous and effective defense of democratic principles."

The award stirred things up again, with some of the Quakers demanding that the librarian be required to take a loyalty oath or be fired. Some of them also insisted that the award should not be accepted.

The award however was accepted with Robert M. Hutchins, president of the Fund, ex-

pressing the hope that the example of the Quakers "will be followed elsewhere in America, particularly when our libraries, which seem to be a special target of self-appointed censors and amateur loyalty experts, are involved."

## KITAGAWA LECTURES IN JAPAN

★ The Rev. Daisuke Kitagawa of Minneapolis arrived in Japan on July 9 to deliver a series of lectures at the laymen's training institute, July 19-22, and at an institute for women, August 12-15. He will be in the country for about three months and during the time will make a survey of the Kiyosato Educational Experiment Project, which is headed by Paul Rusch. Also taking part in the survey is B. W. Fortenbury who is manager of

the Kentucky seed improvement association.

In October Kitagawa will enter the graduate school of ecumenical study at Bossay, Switzerland, by appointment of the Presiding Bishop.

## CONSECRATION IN WEST TEXAS

★ Richard E. Discus is to be consecrated suffragan of West Texas on July 22 at the Good Shepherd, Corpus Christi. Bishop Jones is consecrator and Bishop Walter Mitchell, retired of Arizona, and Bishop Bland Mitchell of Arkansas are co-consecrators.

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# BOOKS...

Edited by George MacMurray

*The Care of All the Churches* by Lewis Bliss Whittemore. Seabury Press. \$3.00

This is an admirable book. It raises a good many questions, one or two of which this brief review will mention; but it presents clearly the ideals and the varied aspects of a bishop's life.

A brief sketch of the historical background lays stress on the Muhlenberg Memorial and its plea to "widen" this Church, to help it fill the great place in American life for which it is fitted. That, one might add, was Huntington's dream and the purpose of the Lambeth Quadrilateral. Brent carried it to the world.

Then follow wise words concerning the canons (which all too many bishops have treated somewhat cavalierly), and concerning relations with the other clergy. The latter includes an excellent statement concerning the Presiding Bishop. He certainly is in fact a *pastor paritorum*; but it should be noted that that is at present a voluntary relationship. He is not canonically a Metropolitan except for certain necessary functions. It is well to have that and the question of a small See raised again.

The Bishop as leader and as scholar are excellent chapters. The latter chapter is especially stimulating but a trifle appalling — home truths which all of us ought to face.

Perhaps the "gadfly" chapter on the House of Bishops (very good for us to read) is a little too critical.

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In 1922 the House assembled a week before General Convention, devoting the entire week to Prayer Book Revision. In the 30's there were several memorable debates, leading to notable statements on the social order. Unity questions and membership in the Federal Council were not dealt with always in a *mild* way, but it must be remembered that this reviewer may suffer from one of the illusions of age.

The only serious omission, if it is such, is suggested in the preceding paragraph. As a Church, we cannot ignore the fact that we are tied to the great ecumenical movement. Also it is perhaps relevant to ask whether there have not always been tensions in the Church. Are not worship and the wider vision which may include *parties* but refuses *partisanship* ("the Church must go my way") the key to unity?

Many questions must be raised in a book which covers so much ground. But, to repeat, it is an admirable

study. Every Bishop ought to read it thoughtfully with prayer and constant checking of his own way of life.

—Edward L. Parsons

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# BACKFIRE

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After finishing my business for the day I dropped into St. Stephen's, Wilkes-Barre, for my usual half-hour of prayer and contemplation. I saw there several numbers of *The Witness*, a magazine I frequently buy at various churches. I have just finished the wonderfully moving article, *A Blind Man Crying*, which was an address given at the Torch Club.

The tragedy is that no one will heed it and only the fact that the author is associated with our great and so-respectable Church prevents him being crucified as an un-American, nefarious, ignorant, stupid purveyor of doom. What he has written I do hear whispered — most recently by a leading management consultant in the lobby of a hotel in York—but never by the peddlers of claptrap I more frequently meet.

Economically I cannot see how the article can be refuted, yet who would dare defend your position? And there I fear lies the crux of the entire problem. We cannot afford peace and why not face it. To the masses and more expensively to the classed, TV, two-tone automobiles, and the various impediments of current civilization are too important to imperil. Our leaders quite naturally would rather prolong immediate quietude, like parents giving in to a spoiled child, than provoke a pos-

sible storm, even though such temporizing leads inevitably to annihilation just as the unthwarted child produces a Micky Jelke.

A day or so before Christmas my mother and I had dinner at one of the more fashionable restaurants in New York. The food was excellent, the service superb, and the people beautifully dressed. We had just heard either Canon Johnson or Canon West at the cathedral and we were doubly conscious of the transitoriness of human wishes. I could not help thinking through that ostensibly gay dinner that soon after Christmas comes Lent and after Lent the Cross, so I hardly "graced the festive board" and since I dared say nothing to the group, none of whom ever enter a church, I was definitely no addition to the party.

I thought that quite probably the Christmas a few years hence would find the mighty towers surrounding the building, great skeletons presiding over a city of tragic quiet, too devastated to restore to its present and, to me, loved appearance. And in my mind ran the refrain: All this gayety, all this luxury is being paid for by possible war and it can only be because it soon will be no more.

We forget the stark reality of Original Sin, our propensity to do

our way rather than God's way—in this case, as is usually the case, to preserve the impediments by sacrificing the real. Let us at least hope that the paradox will be that, while we lose the impediments, at least a few will survive to preserve the real. If it works out that way it will only be because of God's eternal love for us his erring children.

We have to live, we must not despair; we must not eat, drink and be merry. We must not forget his love and his plan for the universe; his eternal knowledge of our fate. We must have faith in God the Father; in his son our Lord Jesus Christ, and the ever-present Holy Ghost; though faith is not to give us peace of mind in the Peale sense but that peace which is beyond human understanding and with the civilized hope that out of the destruction of the material civilization will emerge one more in accord with his aspirations for the human race.

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[Description Will Be Continued in Our August Advertisement]