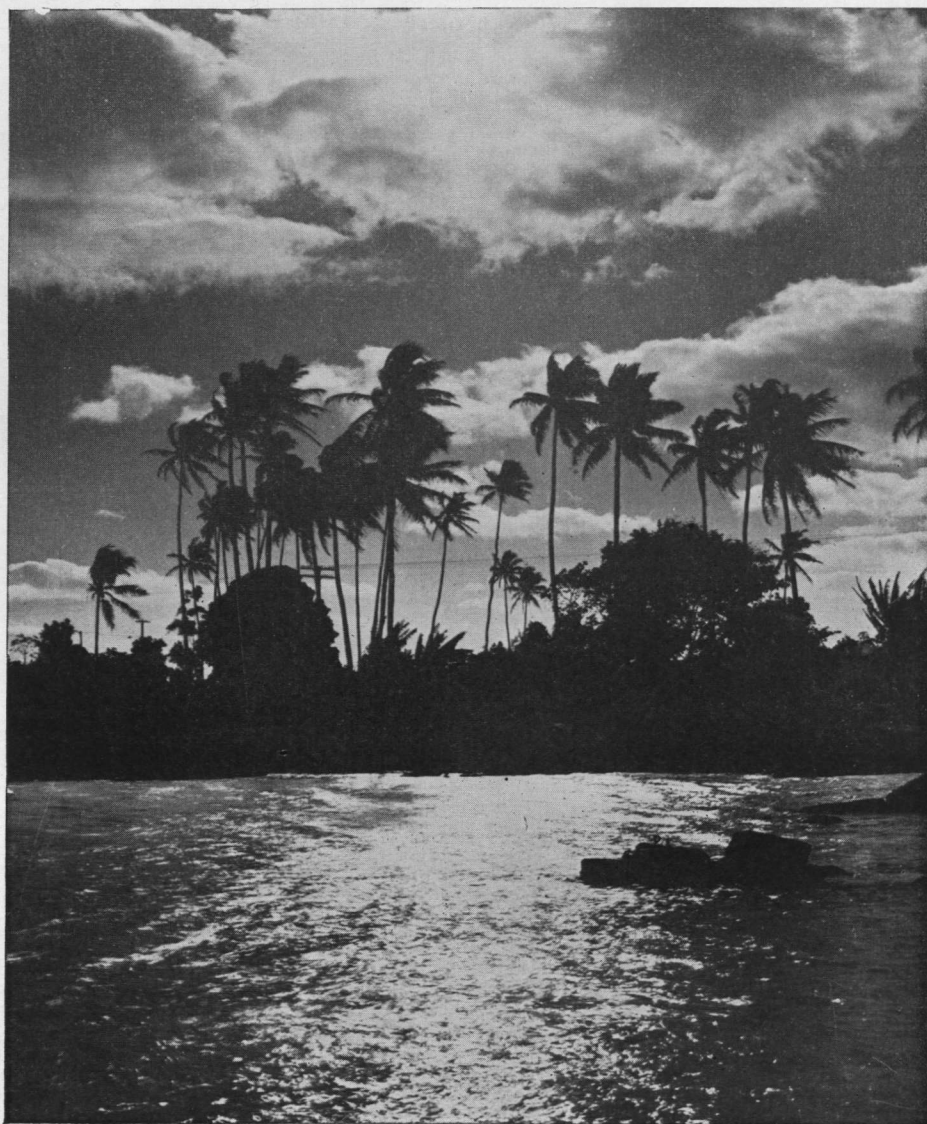


# The **WITNESS**

SEPTEMBER 1, 1955

**10¢**



**THE TROPICAL PACIFIC**  
**Meeting Place of General Convention**

## SERVICES In Leading Churches

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Sun HC 8, 9, 10, MP, HC & Ser 11,  
Ev & Ser 4; Weekdays MP 7:45, HC  
8 also 10 Wed and Ev 5.

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ser. (generally with MP, Lit or proces-  
sion) (1, S, HC); 4, Ev. Weekdays:  
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munion, 8:15. Thursday, Holy Com-  
munion, 9:30. Friday, Holy Commu-  
nion, 7.

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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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prayers, sermon 12:05; Wed., H.C. 7  
a.m., 11 a.m., Healing Service 12:05.



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**Story of the Week**

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**Report Advances in Culture  
In the Soviet Union****CHRISTIAN ACTION DELEGATE FINDS MARKED  
GAINS IN EDUCATION AND ARTS****By John Drewett***Rector of St. Margaret's, Lothbury, England*

★ The Soviet educational system is based upon a period of ten years compulsory education from 7—17 and this has now been realized in the cities. Most schools however, run two shifts owing to shortage of accommodation so that the number of hours per day spent in school is usually not more than four. There are nursery schools for younger children when mothers are at work. The school which we visited was a "comprehensive" school of some 1,500 children but the classes were not larger than 30-35. It was a good building, well-equipped apart from playgrounds which did not seem to exist.

**Languages Taught**

The curriculum is much like that of any other European country. Foreign languages (English or German) are taught from the age of 11 and the English class which we saw at work was certainly well conducted and progressive in its methods. There is, of course, no religious instruction in the schools but neither, so far as we could gather, is anti-religion taught any longer. It is hoped that by giving children a scientific attitude to life the

roots of religion will wither away.

We were interested to find a new emphasis upon the basic subjects of handwriting and numbers: certainly the handwriting was of a high standard. Emphasis was also placed upon cleanliness and tidiness in the school and various texts and mottoes containing moral injunctions were to be found on the walls.

There is a parent-teacher association attached to every school, and parents are expected to attend a monthly meeting, at which the progress of their child is discussed with the teachers. Every effort is made to ensure that the link between home and school is maintained and that parents take a real interest in and responsibility for their children's out-of-school activities. We were told that the training of teachers is a three-year course and that about eighty per cent, of the profession are women. School camps during the holidays and educational visits are common and a great deal of provision is made for leisure-time activities, including children's cinemas, puppet theatres and play centres.

At the age of seventeen, the

children go their various ways. The majority, of course, go to work; some go to the university and some to the various institutes for technical education. Among the latter are the future engineers and doctors, who are not, as in this country, educated at the university but at special colleges.

**Moscow University**

We visited the new buildings of the Moscow City University which house the science faculties. The undergraduate course is five years from the age of seventeen, and, in the case of men, military service is taken during the vacations. The new buildings are most impressive and include swimming baths, gymnasias, concert halls and canteens, as well as lecture rooms, laboratories and libraries. Each student has a bed-sitting room, and there is a common room on each floor for about 100 students. There are over 30,000 students in this and the older buildings in the center of the city where the arts faculties are housed. During our visit, the 200th anniversary of the founding of the university was celebrated; academic visitors from all over the world had come to Moscow for the event.

Russian ballet and opera are justly famed throughout the world. We were able to see the Swan Lake in Moscow and a programme of experts from some of Tschaikovski's operas in Leningrad. The choreography was superb and the theatres were packed with enthusiastic audiences of the

rank and file of the populace. We were particularly struck by the number of young people and by their obvious appreciation of the music and dancing. We saw a really splendid performance of Borodin's Prince Igor, in which the stage effects were quite remarkable. On another evening we saw one of Tolstoi's comedies, The Fruits of Education, which was delightfully acted by a most competent company. There is no doubt but that the cultural life of Moscow and Leningrad is very much alive. It is often said that the plays, operas and ballets mostly date from pre-revolution days, and this may, indeed, be the case, but today the ordinary people are able to understand and appreciate these performances, and do, in fact, attend them in large numbers.

### Art Collections

We visited the famous Hermitage Museum in Leningrad. Once the Winter Palace of the Czars, this is now the home of one of the great art collections of the world. Perhaps the most amazing part of this collection is the gold-work of the ancient Scythians dating from the 3rd century B.C. Some of these ornaments are so minute in detail that they can be seen only through a magnifying glass. We were told that no modern goldsmith could reproduce them!

The pictures in these galleries were collected by the Czars and the great Russian families. There are hundreds of Ikons of priceless worth and galleries filled with the work of the Italian and Dutch masters. Again, it was interesting to see the very large numbers of ordinary people who visit the galleries. The shops which sell reproductions were also doing a very brisk trade.

The Moscow City Art Gallery was something of an anti-

climax after the Hermitage. The Russians do not seem to have made any significant contribution to painting during the 19th and 20th centuries, and, as this gallery is mainly devoted to modern Russian works, it is rather disappointing.

One thing, however, was quite unexpected. In each of the rooms there were some religious pictures, often of considerable size and prominently displayed. These pictures were rather like those used to illustrate children's Bibles in this country and had little artistic merit. One could not help wondering why they had been put up on the walls of a public art gallery in a country which is supposedly trying to inculcate a materialist philosophy of life! This is just one of those amazing contradictions which are so common in the U.S.S.R.

Unfortunately, we were unable to find the time to see the Dresden pictures which are on show in Moscow until the autumn, when they will be returned to the newly-restored Dresden Art Gallery.

### Books and Bookshops

On the subject of literature it is far more difficult to speak without a knowledge of the language. Certainly, compared with London or other western capitals, there is a noticeable shortage of bookshops in the Russian cities. Such books as we saw are well-produced, with excellent illustrations.

The books on sale seem to fall into three main categories. There are technical books of all kinds, illustrated travel books and guides, and novels of the great Russian classical authors and of certain foreign novelists. We discovered that Dickens is very popular, and were at pains to point out that there had been some improvement in English living conditions since he wrote his books!

It is perhaps worth mentioning that the classical Communist works by Marx, Engels, Lenin, and Stalin are not at all conspicuous and do not seem to be in popular demand.

The most immediately obvious difference from the west is the absence of any newspapers or magazines except those which follow the party line. There are papers in all languages but they all say the same thing. This is where the absence of freedom seems to the visitor to be most apparent. It is obviously extremely difficult for the average Russian to get any clear idea of the conditions of life in other countries or of the currents of opinion in other parts of the world.

### Friendly Welcome

Perhaps another remarkable contradiction is to be noted in the fact that the Russian people, in spite of the things which they are told about the war-wongers and imperialists of the west, are so overwhelmingly friendly and hospitable to those who visit their country.

It is of the greatest importance that such visits should be made increasingly in both directions so that the flow of ideas can begin again. It is important, too, that those who go should be people of different political opinions. In this connection, it is good to see that the British Government

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has now set up a council to further cultural relationship with the U.S.S.R.

It is clearly bad policy to allow the channels of communication between our two countries to be limited to small unrepresentative groups in

this country who, while sincere friends of the Soviet State, do not always commend their cause in such a way as to win the support of the British public.

Next: The Churches and the Peace Movement.

Pary at prayer—at least do not let us repeat that ghastly error in a new and far more tragic context. For, if we do, we can lose young Africa to the Church: we can lose it as surely as we lose the vast mass of English working men and women at the time of the industrial revolution: and we shall.

We have no time to lose: no time for waiting. And even if we had, there is nothing to encourage us to do so. For in fact, and despite many excuses, disclaimers and rationalizations, there is apartheid in the Church and we all know it. It simply is not true to say that this apartheid is a matter of geography—Europeans live in one area, Africans in another, hence separate churches.

Here, within a quarter of a mile of where I write this article there are two churches in a "white" suburb — one for Africans, the other for Europeans: one for the domestic servants of the neighborhood, the other for their employers. I know that were I to suggest a united service in the "European" church there would arise a situation of such difficulty that I could not risk it.

## Segregation in South Africa Hit By Huddleston

★ The Archbishop of Canterbury, following his extended visit to Africa, gave a press conference which has been criticized for its advocacy of gradualism in dealing with the race questions of that country.

One of the critics is the Rev. Trevor Huddleston, head of the Community of the Resurrection, Johannesburg, who has been in the forefront of the fight against the segregation policies of the government of South Africa.

He writes:

It is not my desire or intention to seem to criticize imperitently the expressed opinions of one to whom the Anglican Church owes much. But I feel most unwilling to keep silent lest what, in my view, is a false impression of the state of affairs should lull Christians back into somnolence and an apathy which could prove fatal to the cause for which we are fighting.

As I was privileged to meet the Archbishop during his tour, and as he very generously allowed me to express my opinions then, I cannot think that it is discourteous to do so now. At any rate one must risk such an apparent fault for the sake of truth. I can only speak what, in my heart, I believe to be that truth, and I do not presume at all to pass judgement

on the conscientious convictions of others.

The Archbishop is reported as having "reacted sharply to a suggestion that the Church practised apartheid in some parts of Africa," and as saying that "the Church ministered freely to all classes and races, but that there were certain natural social desires to be taken into consideration. He felt the color bar could best be dealt with gradually, in the same way as social relations had changed slowly in England over the past century or two."

The impression made upon me by this statement was the really devastating one that the Church still had plenty of time in which to meet and solve this problem. The whole burden of my plea, both in South Africa and outside it, has been that the one commodity we simply have not got on our side is time. To compare, however loosely, the English social revolution with what might happen in South Africa is to invite the inevitable criticism from which the Church has justly suffered again and again—namely that she is an aloof spectator of human affairs when she should be a militant participator.

If it was true at one stage in English history (as I believe it was) that the Church of England was the Tory



**This  
is not  
the Rev.  
Samuel  
Entwistle.**

This is the Rev. Thomas V. Barrett, Rector of the R. E. Lee Memorial Church, Lexington, Va., and author of the

### **Adventures of the Rev. Samuel Entwistle**

A new Morehouse-Gorham Book to be published Sept. 5.

I could not risk it because it would simply reveal to the African people even more clearly the deep-rooted prejudice which even the name of Christian cannot destroy.

In a parish a few miles away, the "European" rector was asked to provide an early service for the African people living in and serving the neighborhood. (This is a very common practice in certain urban areas.) When he agreed, half the Church Council resigned at once in protest.

I know that I say truly when I say that in 75 per cent of the "European" parishes of the Anglican Church in South Africa, fierce resentment would be felt at the intrusion of any large number of Africans at the normal services of the church. It is not good for us

to be told that we do not practise apartheid. Whatever reasons we may have; however "natural" it may be; it is a fact, and neither geography nor language difficulty is the fundamental cause—but prejudice. I believe such prejudice to be sinful: and I do not believe that sin is cured or conquered by false excuse. I cannot resist the conclusion that the basic flaw in such an assessment as the Archbishop's is very simple to discern. It is twofold.

In the first place it is the assessment of a "European"—a kind and good European at that—and not an African. In the second place it is the assessment of an Englishman—to whom constitutional and democratic processes are part and parcel of his life and thought.

You cannot really condemn apartheid as it ought to be condemned unless you see it from within—from the heart of the African who suffers so greatly by it.

When St. Paul withstood St. Peter to the face, he did so on a racial issue, and he saved the universality of the Church. Here in South Africa, so it seems to me, Christians are facing an equally momentous issue. We must not fail Africa by refusing to admit our own failures. We dare not be patient with a prejudice which carries within us the seeds of absolute destruction.

#### Day of Witness

At the day of witness in New York this Summer, sponsored by the Urban Priests, Laymens Groups, Dean Pike of the New York Cathedral also dealt with the situation in South Africa. He said that Church leaders there were to be admired for their courage against a totalitarian regime which is determined to keep the Negro in a permanently

inferior position. He also called for self-examination because of the segregation character of many American churches and institutions, for which we are especially guilty in a democratic country which not only leaves us free to act on our Christian convictions in this regard, but also embarrasses us as we lag behind the secular institutions of the state.

The day of witness, which featured a colorful street parade prior to an outdoor celebration of the Holy Communion, also had a luncheon, movies, swimming and street dancing. The offering at the service went into the fund of \$5,600 being sought for Fr. Huddleston's work.

#### James at Abbey

Also at Westminster Abbey, the Rev. Marcus James called the South African government a "police state dedicated to the diabolical principal of racial injustice and oppression. The Union of South Africa is today a growing menace to world peace and should be quarantined as long as it persists in its present evil course."

The preacher at the Abbey was born in Jamaica and was for a time rector of St. Simon's, Rochester, N. Y. He later received his doctorate in course in England and is at present chaplain of the diocese of Birmingham. His report on the present condition of the Church in China, made for Christian Action following an extended visit, appeared in the Witness of February 3, 1955.

#### MISSIONARY RALLY IN PORTLAND

★ Bishop Harris of Liberia is the headliner for a missionary rally to be held at Trinity, Portland, Ore., September 18th. There will also be reports from the delegates of the diocese to the Honolulu convention.

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# EDITORIALS

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## Power for Action

By James A. Pike

*Dean of the New York Cathedral*

PRIDE is an unattractive trait, even in the eyes of our fellow men, whether they be religious or not. Pride as to particular objective accomplishments or as to particular proven abilities is tolerable enough, often it is in fact simply an honest appreciation of the realities of the case; but pride as to virtue or moral achievement is never tolerable. This natural distinction on the part of men is a sound one and is a reflection of God's reaction to these two kinds of pride.

An attitude which denies or appears to deny what is really the truth about the source of our personal capacities is in fact a slight to him who gave these capacities and may actually interfere with the proper active use of them. Thus when a man does good because of an appreciation of his own moral caliber, or even because of the call of vocation, he is always in danger of this wrong kind of pride. A secure foundation for a combination of the proper recognition of goodness when it is good and of the right kind of humility in the doing of it, lies in the constant recognition that our total standing before God does not rest upon our own merits, which are mediocre enough when taken in the large but in God's continued acceptance of us when we repent of our shortcomings. Other motives we may have, but only when they are cleansed, strengthened, and inspired by gratitude is the result free from pride. Thus - and only thus - our particular works are acceptable to God.

But the motive of gratitude is not merely a negative protection against pride. It actually provides a dynamic for ethical action which exceeds any other possible motive. One may do good to another person because it is his duty, such as fulfilling one's contract or putting in one's eight hours a day with a firm; but if in addition, there is a personal relationship, particularly one renewed by a thankfulness as to continual forgiveness for shortcomings, then there is an especial zeal for good

performance and particularly toward someone who does not take advantage of our weakness by imperious or arbitrary demands.

If this is true as to persons who have only a partial claim upon our time, it is all the more true of the Christian ethical claim. Even with a set code of laws it is difficult enough to obey simply out of sheer moral effort. But the Christian ethic calls for so much more than this: It calls for an imaginative ad hoc ethic in which the needs around one are met on the spot, often without reference to precedents or standard generalization. A positive utterance of the right word at the right time may save the neighbor here and now; an action taken without much forethought can be a witness to God's presence in the world. What is requisite for this kind of spontaneous ethic is a constant wellspring; and an abiding sense of gratitude can provide this wellspring.

Now we turn to the basis for this gratitude which has been the hallmark of the saints and the possession of many notable and obscure. Certainly the first basis is that of our creation, which is not simply a matter of the past tense but a continuing renewal, summed up in the words of the familiar General Thanksgiving, "our creation, preservation, and all the blessings of this life." But this can so easily become abstract. "He sendeth rain on the just and the unjust" alike, and it is so much easier to reduce all of this to nature or, more piously, to God's general workings, what the Declaration of Independence calls "nature's God".

Where God's provision becomes most personal and individual is in the experience of sin and guilt and God's acceptance of us in our sins when we have repented them and trust in his saving grace. Thus it is that the General Thanksgiving continues, "but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory". Here we find a distinctly Christian motivation for ethics. God has been good to us though we were not good, though we were not worthy, though we were not attractive. Thus we see immediately that this motive shapes the nature of our response, a response which God

would have us direct toward others. We are not to be good to others just because they are good, or worthy, or attractive. We are called to be good to others because they are in need of our love and service. In our redemption God takes up the slack between himself and us; so we are called to take up the slack between ourselves and others, to meet them in their need and not on the basis of their merits.

Thus we share in God's redemptive work

in the world. As we have been called to be co-creators with him, we are also called to be redeemers. We too are called to take up the hurts of the world. For this task we have been made in the image of God; for this task the Christian has been supplied the motive by the fact that through Jesus Christ God redeems him.

"Beloved, if God so loved us; we ought also love one another."

## SO YOU'RE GOING TO COLLEGE!

By Jonathan N. Mitchell

*Chaplain at New Hampshire State*

THIS is a brief letter to those young members of our Church who are going to go off to college this fall. I hope that some of the things that I am going to say to you will be of some help to you when you finally get to the college of your choice.

Going to college is quite an experience. In many ways it is the biggest experience that a person has in the first twenty or so years of his life. For one thing, many leave home for the first time - and take up a new life in a new environment. For another thing, college students find that they are more or less suddenly thrown into contact with all sorts of new thoughts, ideas, and activities. All in all, college represents quite a change - for some it's for the good, and for some it's for the bad.

The first thing I would like to say is this: Be glad you're going where you are going. There is nothing worse than going to one school and wishing that you were going to another. It takes all the joy out of the school where you are going, and it makes it hard to take a full part in the life of the school. So wherever you are going, be glad that you are going there and not somewhere else.

Another thing that freshmen ought to remember is that they are freshmen - new people in the school community and that there are others who have been there for a longer time. This doesn't mean that the freshman is not a person (as some sophomores will try to make you think) but that the freshman is a new person. So take it a bit easy when you first get to college - and if you find that things are a little strange and that you're a little uncertain about things, remember that there are

lots of others in just the same situation.

Being "new" and knowing that you are somewhat "strange," one of the things that you will naturally want is a sense of "belonging." You will, of course, want to be part of the school community. You will want to fit in. All of this is perfectly natural and understandable. But there are good ways to go about it, and there are other ways that aren't so good. Of these latter, probably the most unfortunate is the way that some try - going "college boy" with a rush. It just isn't to be recommended - it's much better to go a bit slowly and not to try to look, act, or talk especially "collegey" until you know what is going on. So take it a bit easy before you plunge into the local college dress or slang or way of doing things. It's a bad way to begin your college career.

Roommates are often sources of difficulty, too - especially if you don't make an honest effort to understand them, to be considerate of them, and to get along with them. Such simple things as keeping your things in order, being considerate about noise, being able to make adjustments, and so on will make life with a roommate much easier.

You'll probably run into some kind of orientation week or freshman week or some such thing as that. It will represent your college's effort to get you acquainted with their ways of doing things and to assist you in making the adjustment to college life. It's very important to co-operate fully in these programs and studiously to resist the temptation to try to take a short cut here and there. Occasionally you can gain a short-lived sense of



importance among your fellow-freshmen by complaining loudly about waiting in line for tests or interviews, but it's not at all helpful to you or them or the school. If you can recognize the school's problem of trying to assimilate each year more than twenty-five per cent of the student body, you can begin to understand the size of the problem that the school faces.

When your classes begin you will probably find that things are very different from your high school or prep school classes. The work itself will be somewhat different, but you will notice an even greater difference in the attitude that the professors will demonstrate toward you. Their attitude basically is that if you are old enough and mature enough to be in college, you are old enough and mature enough to do the work they expect you to do. Many freshmen are intoxicated by the seeming liberty of being able to set their own pace in studying and in working out assignments, only to find, when mid-semester exams roll around, that they are hopelessly behind.

You will have to learn to budget your time and become master of your time to the extent of keeping up-to-date in your preparation - even though there is no one looking over your shoulder to see that you are doing it.

You will find that your professors are genuinely interested in teaching you how to use your mind. Occasionally you will run across one who uses the shock treatment - who will endeavor to cause you to use your mind by challenging you with bold, new ideas. Keep your wits about you, accept the challenge of all the new ideas you run into, and think straight. Your classes are the most important part of your college experience and the opportunity to learn what is being given to you is priceless.

Everything that you find in college - your classes, your social activities, your friends, your religious experiences - can be of tremendous importance to you in the process of becoming a better educated person. The new president of Harvard has described the purpose of education as being that of "teaching a person what it means to be a man." Certainly the most important thing that can happen to you in college is to learn what it means to make sound, responsible, right decisions as you make your way through life. In this connection, I would strongly urge you to make every effort to keep your understanding

of the Christian faith apace with your other understandings. Don't throw your religion out the window when you go off to college. Learn more of your faith as you learn more of other things in college. Don't be unduly impressed by the brilliant, witty agnosticism of many college students - look more deeply into your faith for the means of adequately answering the questions of life of which you will become more and more aware.

Don't fritter away what can very well be four of the most important and most exciting years of your life. Go through college in such a way that when you finish you can truly say that you have gained deep insight into what it really means to be a man.

## *A Blind Man Groping*

By William B. Spofford, Sr.

THE WITNESS, vol. 1, no.1 was dated January 6, 1917; an eight page newspaper with the page slightly larger than the present-day tabloid. Boxed on the first page was a statement made by Bishop Reese of Southern Ohio at the General Convention the year before in St. Louis in which he called for a Church paper printed for wide circulation, priced at \$1.25 a year. The brave men who launched this venture did better than that---the weekly which they described in the masthead as "a plain paper aimed to reach the plain man with plain facts", was priced at \$1.

Irving P. Johnson was editor-in-chief; John C. Sage the managing editor, with a board consisting of L. W. Applegate, George P. Atwater, Henry J. Mikell, Ralph B. Pomeroy, Charles J. Sniffen, Charles J. Shutt, Francis S. White, James Wise. Not a bishop in the lot, but it is perhaps significant that before the Witness was a year old Johnson was coadjutor of Colorado; Sage was bishop of Salina; Wise was bishop of Kansas; Mikell was bishop of Atlanta, and White had declined election to Marquette.

Shutt moved in as managing editor when Sage went to Salina, the paper meanwhile having been moved from Hobart, Indiana, to the printing plant of Frank Clarke in Chicago. The editors went after a big circulation, with all of them supplying ideas and Shutt doing all the work. One stunt was to offer a ten week trial sub for 15 cents which several

thousand accepted. So the managing editor worked sixteen hours a day starting the new subs, with no time left to kill out those who did not renew. So when I first got to know the paper, through my association with Clarke, a vestryman of St. George's about which I wrote earlier, about 20,000 copies were being printed each week with probably not more than a third of them paid for. The result of course was a mounting debt week by week. More, the strain of the job killed Shutt---they called it flu, but I have always believed that the job had so lowered his resistance that he was an easy victim of the bug.

Bishop Johnson came on from Denver for the funeral, held at Christ Church on the South Side, and that evening I had a session with him at Clarke's suggestion. He offered me the job of managing editor. I told him that I was running a parish while making my living as a labor manager for a clothing firm and did not see how I could take on anything more. Also I told him that I did not think the sheet was any good so why not fold it up? There was a substantial reason for not---Clarke would be left holding the bag for about \$6,000 due him for printing. So Bishop Johnson asked if I would not see that the paper came out until he had time to find someone for the job. He died 28 years later without having found his man.

The story of those early days with the Witness can be briefly told. First we cut out the dead-heads and got the circulation down to those who paid for the sheet. We cut down the page size, continuing with eight pages; then twelve; then sixteen and now twenty. It was a night job as far as I was concerned, with my wife and I pasting the dummy sprawled out on the floor of our flat a dozen miles from the printing plant. I had Saturday afternoon off on my clothing factory job which I spent in the Witness office. It was a volunteer job, the reward coming through the association with a fine lot of editors---and with Irving P. Johnson in particular.

He used to say that we never could have hit it off had it not been for the fact that he was in Denver and I in Chicago. We disagreed on about everything, in the Church and out. But never, in our close association of nearly three decades, did he ever suggest that I should not write as I pleased. He had just one rule, for himself and everyone else con-

nected with the paper---write as you please, and sign it.

His own very great contribution to the Witness was an article he wrote, week in and week out without a single miss, up to the time of his resignation a few years before his death in 1947. Many of them were written on trains for he was in great demand as a missionary and a preacher. They were scribbled on yellow sheets in long hand and were set by Clarke who was the only linotype operator who did not have trouble with the bishop's copy.

He had his own unique way of handling complaints. On one occasion a letter came from his close friend and associate of South Omaha days; Paul Matthews, then bishop of New Jersey. The kick was over something or other I had written, I do not at the moment recall. Whatever it was, Paul Matthews wrote that the Witness would never amount to anything until "you fire Spofford." This was the reply:

"Dear Paul: Spofford and I will sell you The Witness for one dollar if you will agree to keep it going for five years. I can assure you that you will be relieving both of us of a very exacting job. Faithfully yours, Irving."

Nothing more was heard from the Bishop of New Jersey.

The stories about Bishop Johnson are of course legion. At the first General Convention he attended as a bishop there was a discussion about dividing the District of Panama into two districts. What each would be named was discussed to the point of boredom until the Bishop of Colorado, who as a new bishop was supposed to remain silent, walked to the front of the group and said; "A simple matter, it seems to me. Call one Colon and the other Semi-Colon."

Then there is the famous telegram he sent his wife from the New Orleans convention where it was sweltering hot. Not a word in it, just: B.V.D., C.O.D., P.D.Q., I.P.J.

One fall on a Saturday I received a wire from him saying that he was to arrive around noon and would I meet his train. I wired back that I had tickets for the Chicago-Wisconsin football game and had an extra one for him. The wire came back, "I'm too old to sit in bleachers and watch other men exercise. Meet me at the station after the game." I assumed that he was taking a later train so I went to the game with peace of mind and went to meet my boss when it was all over. I found him reading a



book on a station bench--he had been there since noon. My apologies were brushed aside with; "You wanted to see that game and I am glad you went. I have been perfectly comfortable here with a book."

They broke the mold after making Irving P. Johnson.

But there have been other interesting episodes connected with the Witness--so more presently.

---

## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

---

It was not long before Francis stopped by again for a chat and he said:

"God made us, didn't he?"

"Yes."

"Well, why didn't he make us just naturally good so we always did right."

"Francis, if you had no power to do wrong, what good would your goodness be?"

"How d'ye mean?"

"I mean if you couldn't choose evil your goodness would be automatic. It wouldn't be the result of your free choice."

"No."

"You don't want people to love you because they can't do anything but love you?"

"I wouldn't force 'em. They don't have to."

"No, and God doesn't force us. We don't have to. He holds his hand. He waits. He pleads and persuades. Even when we do wrong he is merciful and slow to anger."

"I wouldn't be," said Francis. "I'd come down hard."

"God has shown us in Christ that he wants men to love him and keep his commandments but freely, of their own heart."

"Most men love themselves."

"I know. But Christ taught us different."

"Well, who is Christ, anyway?"

"The Son of God."

"That's what the chaplain said but I never could see it."

"It took the Church a long time to see it too."

"What did he do?"

"He came on earth as man, born of a woman, born in a manger. He grew up poor, a working man; he preached and taught for three years

and he was put to death, crucified."

"Why?"

"He offended the most powerful groups of his nation and they got the Romans to execute him on what was a false charge of sedition and rebellion."

"And God let them do this?"

"Yes."

"Why?"

"For our sakes. For Jesus knew that his death would draw men to him. And God raised him from the dead and the disciples and some women and a few hundred people were witnesses."

"You really believe that," asked Francis.

"Yes."

"It's a queer story. But what was it all for?"

"For men. That we might be won to God, that we might have our sins forgiven and put them away from us, that we might enter into eternal life."

"If you told that to my sergeant he'd have booted you out."

"Didn't the chaplain tell him?"

"Not him."

"Well, that's the gospel, the good news."

"It may be good news but it don't make no headlines."

"No. We take it for granted or only half believe; we ought really to be shouting it to the world."

"In a war? Like Korea?"

"Yes."

"They wouldn't let you in the war. They'd say you were nuts."

"I guess they would. But I don't see much happiness for men unless some of us start trying to live like Christ."

"What would that mean?"

"It would mean you loved God, loved your neighbor, loved even your enemy; it would mean that you tried to do God's will with all your might and that you would do it even if it meant death."

"Gosh!" exclaimed Francis.

"You faced death in Korea, didn't you Francis?"

"I'll say."

"Well."

"Well?"

"If you live and die for your country could you not live and die for Christ?"

"You have to give up such a lot," muttered Francis.

"But you get such a lot. You get the things that make life not easy but glad."

"I don't think folks would let you do it."

"No. Hitler wouldn't. Stalin wouldn't. Your neighbors even might not. But do they settle things for you or do you decide?"

"Me."

"Very well. How will you decide?"

Francis looked awkward and uncomfortable.

"I guess I needn't decide right away," he said. "I'm having a good time now. And anyway, I don't know what to decide. I gotta go now."

He went off in a great hurry and I feared he was beginning to think I might be "one of those persons" after all.

## The Bread of Life

By Derwyn R. G. Owen

*Professor at Trinity College, University of Toronto*

WE ARE apt to think that our own age and our own world are especially marked by bewilderment, by a sense of God's absence. This theme is repeated over and over again in modern literature in all its forms. Yet it is not just a modern mood. We encounter the same thing in the literature of all times and all places. It is one of the characteristics of the human situation; it is one of the symptoms of man's quest for God. As some one has written, "We go through a world of mystery and the deepest question is: What is that being, sometimes felt, never seen, that which has haunted us from childhood with a dream of something surpassing fair that has never yet been realized? . . . O tell me thy name, thou awful mystery of loveliness."

That is the struggle of all earnest life. Both the question and the questing are very ancient. They are in the Bible, just as they are in modern literature. But the difference between the Bible and modern literature is that the Bible gives us some clues as to the answer to the question, gives us some signs pointing toward the goal of the quest, provides us with some suggestions as to the name of God.

All through the Old Testament there are clues and signs concerning the name and the nature of God; but all these clues and signs are gathered up and fulfilled in the acts, the words, and the person of him who is the central figure in the New Testament. The acts and words of Jesus are signs, indicating who he is, signifying that in him, God had finally

appeared face to face with men, that men might see and know him.

This is the significance of all the miracles of our Lord; the word for "miracle" in the New Testament is not "wonder works" but always "signs," telling us who he is. And this is the significance of the repeated refrain, "I am," that runs all through the Gospel according to St. John. This is the significance of the fact that almost all the miracles recorded by St. John are accompanied or followed by an "I am" saying; first the miracle, the sign; then the interpretation.

Jesus changed the water into wine, and he said, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." He fed the five thousand with the five barley loaves, and he said, "I am the bread of life: he that cometh to me shall never hunger." He restored the blind man's sight, and he said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of light." He restored the dead man's life, and he said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." He forgave men their sins—perhaps the greatest miracle of all; and he said, "I am the door: by me if any man enter in, he shall be saved . . . I am the good shepherd: the good shepherd giveth his life for the sheep."

### Man's Longing

MEN are hungry with a hunger that no earthly bread can ever feed; Jesus is the living bread that came down from heaven, and if any man eat thereof, he shall never be hungry. Man's soul is athirst for God—thirsty with a thirst that no earthly drink can ever quench; Jesus is the vine from which the heavenly wine is made, and if any man drink thereof, he shall never be thirsty any more.

We live in the semi-darkness of our ignorance and the limitations of our knowledge. We long for more light with a longing to which no earthly science can ever bring surcease; Jesus is "the true light, which lighteth every man that cometh into the world." If any man follow him, he shall not walk in darkness any more.

Man's hold on life is tenuous and uncertain, surrounded by a thousand dangers, tantalized by intimations of a beauty which we may not see and of a music that we may not hear; Jesus is the life—"I have come that ye might have



life, and have it more abundantly." If any man hear his sayings, he shall be protected powerfully from "the slings and arrows of outrageous fortune."

Jesus is God's answer to man's question. God may have other words for other worlds, but for our world, the word of God is Jesus Christ; and God has been and is always speaking that word, always trying to tell us his name, always seeking and searching us out. For man's quest for God is only one side of the coin, of which the obverse is God's search for man. God is like a shepherd, one of whose sheep has wandered away in the night; and he goes out into the darkness to find it. God is like a woman who has lost a coin; she turns the house upside down until she finds it. God is like a father, whose much loved son has taken his inheritance and gone into a far country, and ended up in a pigsty; "and when he was yet a great way off, his father ran to meet him, saying, rejoice with me, for this my son was dead and is alive again; he was lost, and is found."

How can we find God? The answer is, first, as it came to St. Augustine long ago: "You would not be seeking him at all unless you had already found him." And the answer is, second: You do not really find him; he finds you, for to say that you are looking for God is only the human way of saying that God is looking for you; and since he is God, he will surely one day find you. He will never give up; he will never let you go; he will go to any lengths to bring you home. In Jesus Christ we believe that God has come into this "far country" where we wander; that he has come right into our world, taking upon himself its pain and filth, that he might restore us to our rightful place as his children and heirs of his glorious everlasting kingdom.

## Nurture Corner . . .

By **Randolph Crump Miller**

*Professor at Yale Divinity School*

**E**DUCATION for Christian living takes us to the problem of vocation. Every member of the parish is called by God to do something for God's sake.

Vocation is a response of faith. When we know what God has done for us in Christ,

therefore we are to be worthy of our calling. Children have both faith and a vocation.

A child's vocation is to be a child—and not a little adult. He is to be treated as a child, and therefore he needs a diet of religious nurture that is suitable to his nature. The strong meat of the Gospel is for full-grown people.

Every member of the congregation needs to recognize the child's vocation. It is right for a baby to cry to the glory of God at his baptism. It is right that children should be at home in church, even at the expense of some discomfort to those who prefer peace of mind. It is right that children should be part of the family, sharing its activities to the full extent of his vocation.

Vocation involves limitation. We give all that we are to God, in the light of our aptitudes. Therefore we expect children to learn according to their "growing edge," but we do not force them to the point where learning is meaningless. We know a lot about the development of children, and our expectations are therefore greater in some things and less in some things than before.

---

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# BOOKS...

Edited by George MacMurray

*The Task of Christian Education* by D. Campbell Wyckoff. Westminster Press. \$2.75

At this time when a new religious education curriculum is being designed for our Church, it is important to have such a clear delineation of the task of Christian education presented by the professor of Christian education at Princeton Theological Seminary. Based on the presupposition that the aim of Christian education is the nurture of the Christian life, the author removes us from the confusion that has surrounded religious education for many years to a level beyond the conflict of transmissive versus experience-centered education. To him, there can be no conflict.

After an introduction dealing with the status of Christian education as regards theory, aims, and practice, Dr. Wyckoff indicates what "Life in Christ" means. It is a "faith to be taught," understood in terms of Biblical revelation, the meaning of the Church, the integrity of belief, and the Christian response. The next section deals with the transformation of personality and the following section with the specific concerns of religious education — curriculum, methods, and organization.

Clear and simple, this book is intended for teachers, directors of religious education, the clergy, and all who have an interest in this great responsibility. Although brief, the book is comprehensive, providing an apt syllabus of the major concerns and an excellent tool for the evaluation of the religious education program in any parish, as well as a guide to making the program more effective.

—Lee A. Belford

*The Universe and You* by Helen Howell Neal, based on the manuscript of Herbert Vincent Neal. Carlborg-Blades Inc. \$4.

This volume, written from a scientists point of view, deals with thoughts about life and man's place in the universe. Because the man of religion is interested in man, and life, and the universe, he will find Mrs.

Neal's book provocative. Herbert Vincent Neal was killed in an automobile accident in 1940. He planned to write the volume himself. Substantially, the book is based on Dr. Neal's notes for his course in theoretical biology, which he taught at Tuft's College. Dr. Neal was a biologist of national reputation, having served as secretary of the zoological section of The American Association for the Advancement of Science, and president of the American Society of Zoologists.

Professor William Ernest Hocking of Harvard, in his forward to the book refers to the course upon which the book is based: "It might be described as a course in the emergence of philosophy out of biology. It is something more than philosophy: it is the birth of reflection about man and the world from the direct encounter with science, at the frontier of its enquiry into truth."

In the chapter, *Are Science and Religion at Odds?* Mrs. Neal says: "Religion has passed beyond the bitter conflict with the scientific—consciousness of the race. We have entered a stage of maturity where a free science, a free philosophy and a free religion are united and complementary factors in a complete world view. These three overlap and intermesh, meeting different human needs and supplementing one another. Science, philosophy and religion differ in what they emphasize; each making an essential contribution to the guidance of life, not as opponents, but as partners."

It would seem as if science had come back to what the astronomer Kepler said in the 17th century, that the chief reason for studying nature is to "discover the order and harmony impressed on it by God."

—G. H. M.

*Doing the Truth*, by James A Pike. Doubleday Co., \$2.95

One has the feeling that this third little book in *The Christian Faith Series* might have a wider reading than its predecessors, mainly because its subject matter (the relation of a Christian man's faith to his action in politics, sex, business, citizenship, and the like) is much closer to the average man's experience. Dean Pike's facility in expressing himself

is well known, and here it takes the form of an often homely yet always serious and adequate discussion of Christian ethics.

It is not a book that represents original research or any breaking of new ground or focussing of new light, and there are already a considerable number of other books dealing with the same material in the same general and introductory way. For this reason *Doing the Truth* is to be welcomed.

Perhaps its chief merit is the steady and consistent way in which it relates the standards of Christian conduct to the implications of Christian doctrine: truly an essay in theological forals. In a workmanlike and well-tailored fashion, the first half deals with ethico-religious first principles, and the second half with their application, in a broad manner, to the more common patterns of personal and social relations. It would have taken more time out of Dean Pike's very busy life, but the book's value could have been increased had he been able to provide some case material or casuistry to illustrate his discussion with more operational terms.

The required brevity of these books may account for their lack of index or reading list. Except for the Bible and the Prayer Book there is in this volume not a single reference to its sources, beyond one from C. S. Lewis, one from William Temple, one from a Swedish writer supplied by Canon Johnson, and a reference to an earlier book by the author. If this series is "designed to bring to the intelligent general reader the work of the major thinkers in today's theological renaissance," then the readers are getting a drastically foreshortened idea of the wealth and variety of such writing in existence!

—Joseph Fletcher

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# Religious Freedom Hearings By Senate Committee

★ A special Senate subcommittee on constitutional rights will hold a week of hearings on freedom of religion and separation of Church and state Oct. 3.

Senator Thomas C. Hennings (D.-Mo), chairman of the group set up by the Senate judiciary committee, said the hearings will launch a study of the Bill of Rights "amendment by amendment and clause by clause."

Purpose of the investigation he said, is "to determine the extent to which guaranteed individual rights are being respected and enforced."

Two weeks of hearings on freedom of speech and press

will be held later in October, Sen. Hennings said, and four weeks will then be devoted to the right of assembly.

"The subcommittee will call expert witnesses to make expository statements on the whole field covered by a specific right, for example, freedom of worship," he said, "and to indicate any specific problem that calls for intensive investigation."

When the subcommittee decides, on the basis of testimony or its own information, that certain subjects require detailed study, he added, it will proceed with such specific inquiries before passing on to

survey the next right guaranteed by the Bill of Rights.

An unusual feature of the investigation will be stringent rules of procedure to prevent witnesses from being queried on irrelevant matters or subjected to citation for contempt if they refuse to answer irrelevant queries.

"Instructions to the subcommittee staff specify," Sen. Hennings said, "that witnesses are to be queried only as to the possible need of Congressional legislative action in a field under examination, thus branding as irrelevant all matters on which Congress has no authority to legislate."

Lon Hocker, former president of the St. Louis bar association, has been retained to serve as staff director and chief counsel for the hearings.

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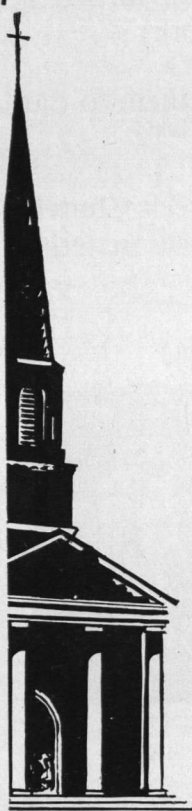
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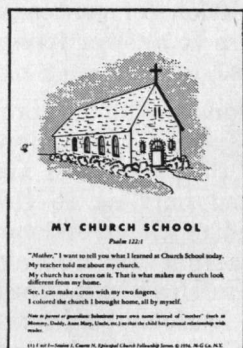
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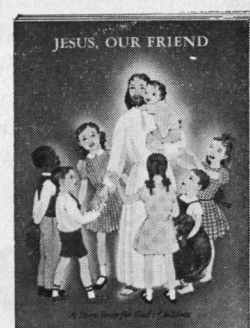
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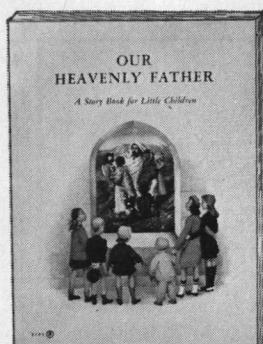
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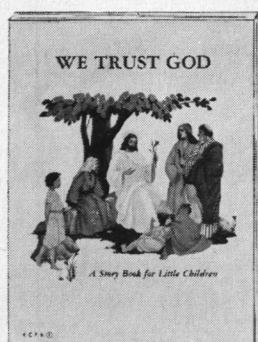
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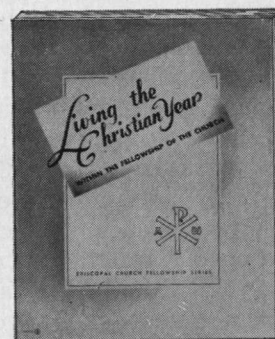


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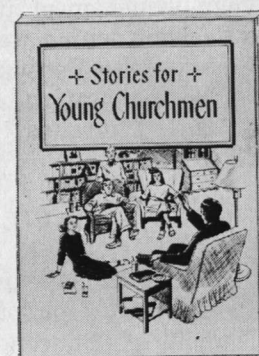
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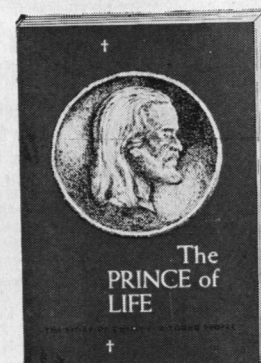
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## URGE CLOSER TIES WITH RUSSIA

★ Full and free relationships between Churches of the World Council of Churches and those in the Soviet Union was urged by the central committee of the Council, meeting in August in Switzerland.

The communication sent to Patriarch Alexei at the same time stated that the Council could not cooperate with the World Peace Council, as requested by the Patriarch.

The committee also hailed the recent exchange of visits between Western and Soviet Church leaders and expressed the hope that they would be continued with increasing frequency.

The committee also announced that the meeting next year would meet in Hungary, a decision which was hailed by Bishop John Peter as a powerful demonstration of the unity of the Churches despite all divisions.

## WORLD COUNCIL BUILDING

★ New headquarters in Switzerland for the World Council of Churches was ap-

proved by the central committee. It will cost \$750,000 with \$300,000 raised by member Churches and the balance contributed by individuals and foundations.

## CLAIBORNE ASSAILS EDUCATION BOARD

★ Bishop Clairborne of Atlanta condemned the Georgia board of education for an order requiring teachers to give up membership in the National Association for the Advancement of Colored People. He charged the board with trying to control thought, opinion and expression.

## PSYCHIATRIST WILL LEAD MEETING

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tion the leader will be Dr. Carl Whitaker, psychiatrist, who will deal with problems of psychiatry as they relate to the ministry.

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# BACKFIRE

OWEN LLOYD

Rector at Anthony, Kansas

After a general election, we say, now, that the shouting is over—promises made, etc., etc.—let's see what we will do.

Those for whom the Church by her elected membership voted are being given a Pacific Ocean or air voyage.

Where is all the money coming from?

I have been a priest of the Church for twenty-five years, and have yet to see a clear, definite statement of the spending of the monies that we are required to raise.

From what funds are the bishops' travel expenses to the General Conventions taken? And who gives this spending authority?

I suspect that most dioceses will give a grant or pay in full the travel expenses of the four priests and four laymen to and from Honolulu—all at the expense of the poor, hounded to death givers.

This poor little missionary district is providing \$600 to each delegate—and throwing in another \$600 to a member of the Woman's Auxiliary, \$1,800. I, for one, don't know from what fund the money is being taken or how we can afford to give for an ocean vacation such a fabulous sum of money. Some layman at the Convocation had the figures jumbled up somehow or

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other—"all cut and dried,"), as, ("someone said to me afterward"), but I could not understand his report, and do not to this day. It is too bad if those members of dioceses and missionary districts don't know how their money is being spent and where, in the first place, it comes from.

When I came to this District over eleven years ago, I was paid for the first year \$1,500 plus \$30 house-rent-a place that I could not live in. I moved out to a \$40 place, but had to pay the extra \$10 per month from my \$125 per month. The next year I was paid \$150 per month. Two years later, another unmarried priest came into the district, and he was paid at the start \$2,200 per year. The unmarried priest in the mission that I started in with a rental of \$30 per month, today gets a rental allowance of \$75 per month.

I maintain, gentlemen, that the priests in dioceses or missionary districts, should have a first hand knowledge of all the affairs in the same.

And, so, they are off to Honolulu. For what? To take part in a cut and dried affair or to have a definite say in what will or what won't be?

The Church seems more polit-



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ical year by year, and will continue to be so, until we attend to the business of the Episcopal Church to the world, as it has been committed to us, and let others do the same in the light that they have.

J. F. DAVIDSON

Ass't. St. George's, New York

Thanks for your article by my old friend and Church-school teacher R. F. Palmer on the proposed Canadian Prayer Book revision.

This is a neat job on a much neater looking book. The improvements seem to bring it much closer to the United States book.

The "short period of silence" before participation in the Communion strikes me as particularly commendable. Surely we have plenty to learn from our friends the Quakers in this matter. I for one hope that such provision may be made in various spots in our next revision in this country.

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