

The **WITNESS**

OCTOBER 27, 1955

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PREPARING FOR THE CANVASS

GROUPS such as this are meeting throughout the Church to plan the Every Member Canvass. They will be helped by two articles by Gardiner Day the first of which is in this issue.

ARTICLE BY GARDINER M. DAY

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;
Ev & Ser 4. Wkdys HC 7:30, also 10
Wed and Cho HC 8:45 HD; MP 8:30;
Ev 5; Sat. Ev 3:30. The daily offices
are choral exc. Mon.

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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

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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.
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CHURCH OF THE HOLY TRINITY

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The Rev. James A. Paul, Rector

Sundays: Holy Communion, 8; Church
School, 9:30; Morning Service, 11; Eve-
ning Prayer, 5.

WASHINGTON CATHEDRAL

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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, 8, HC); 4, Ev. Weekdays:
HC, 7:30; Int., 12; Ev., 4. Open daily,
7 to 6.

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ROCHESTER, N. Y.

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Holy Days: 11; Fri. 7.

ST. JAMES'

117 N. Lafayette
SOUTH BEND, IND.

The Rev. William Paul Barns, 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.

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Boulevard Raspail

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The Very Rev. Sturgis Lee Riddle, Dean
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The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from
September 15th to June 15th inclusive,
with the exception of the first week in
January and semi-monthly from June 15th
to September 15th by the Episcopal Church
Publishing Co. on behalf of the Witness
Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine
sells for 10c a copy, we will bill quarterly
at 7c a copy. Entered as Second Class
Matter, August 5, 1948, at the Post Office
at Tunkhannock, Pa., under the act of
March 3, 1879.

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SERVICES In Leading Churches

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Weekdays: Holy Communion, Mon. 12

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Thurs., 9; Wed., Noonday Service, 12:15.

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Sunday Services: 8, 9, 10 and 11 a.m.

Weekdays: Wednesday, 8 and 11 a.m.

Thursdays, 7:30 a.m.

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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.

Story of the Week

Great Parish Responsibility Is Care of Children

CHURCH OF ENGLAND EDUCATION LEADER FINDS
THIS MOST NEGLECTED IN MANY PARISHES

BY E. Notcutt Green

*Children's Work Organizer of the Missionary Society
Of the Church of England*

★ During the last few years I have had opportunities of travelling round England seeing something of the conditions in which large numbers of our children meet Sunday by Sunday to learn the faith of their fathers. Those conditions are familiar to many of us—so familiar in fact that only too readily we excuse ourselves by exaggerating the difficulties, and so leave things as they are.

Who has not seen the peeling bare unpainted cupboards, the walls of the parish room, the torn pictures ("they've been there for ages, Miss!"), the battered hymn books? Who has not suffered from the tuneless piano, the door that won't shut, and the window that won't open?

Linked with Grime

None of these things is a necessary state of affairs, and yet how often for our children does the God who dwells in beauty become God associated with grime.

Any kind of equipment is often non-existent. Frequently this is because no funds are

made available or because the prevailing attitude is that "such things are a waste of time and only encourage the children to behave badly." What seems to be considered important is that they should remain sitting down in their places and listen while (all too often) they are told completely unrelated "little stories" by well-meaning people who are quite unable to give the children any real grounding in the faith.

A recent study of some thousands of examination papers from children all over the country revealed the most appalling ignorance. Ninety-five per cent of the replies to a question dealing with the working of the Holy Spirit revealed that the Third Person of the Trinity was held to be the "good" variety of the African evil spirits.

Often, the Sunday school program lacks all variety and there is no spark of imagination or adventurous experiment with which to meet these inquiring young minds. Where newer methods are attempted,

discipline is often non-existent and chaos reigns, or else there is discipline of the "sergeant-major" variety which betrays a fear of the children—and small wonder considering all the circumstances!

Heroic Volunteers

The majority of heroic and devoted men and women who volunteer to cope with these children week after week are completely untrained for their task. On one occasion I met a 16-year-old girl who had offered to help in the Sunday school. On her first Sunday a book was thrust into her hands and then—with no further help—she was confronted with her class—50 six-year-olds. She told me she was never going near a Sunday school again and I can't blame her.

We are sometimes told that to insist on training would drive away what Sunday school teachers we have. In my experience this is not true. Insist on some measure of training and the first step has been taken towards raising the status of the Sunday school teacher which is so necessary a step if the right recruits for this work are to be found.

Unfortunately, there is now no paper or magazine prepared specially for, and drawing together all Church of England Sunday school teachers, and there is a desperate need for such. Besides the practical help its articles could give, such a paper would help to bring to-

gether into a fellowship all the men and women engaged in this work and would make possible an extension of meeting and understanding.

At this point it would be as well to forestall two comments. First, from those who sit back and say either with irritation or half-concealed complacency—"Well, my Sunday school isn't like that, anyway!" In which case let us thank God, but let us also remember that the Church is not concerned only with a prize selection but with every child of God.

Secondly there are those who excuse all manner of deficiencies by saying "My children love coming to Sunday school!" Again, let us be thankful; but is that the only criterion of judgment where young minds are concerned?

Sorts and Conditions

What of the children themselves? The independent, the restless, the eager, jostle shoulders with those who are apathetic sullen, indifferent but rarely antagonistic. Many of them hide a perhaps unconscious fear or resentment behind a facade of boasting aggression.

They are victims of comics, TV, "the flicks," the slogans, the advertisement hoardings—victims because they are the unthinking pawns of all that impinges upon their consciousness, for few have yet learnt how to discriminate. "Push-button" techniques help them to "pass the time." They are a market worth millions of pounds to whoever can best exploit it.

There are children of six and seven sent to school with the key tied round their necks as their mothers will be out at work when they come home. There are broken, disintegrated homes. But—each child represents "a hope in the mind of God" and whether they know it

or not, they look to us for help—of the right kind and given in the right conditions.

What do they think of the Church? Most of them don't begin to know what the Church is. To them it is a queer sort of building where they sit on Sundays in uncomfortable seats listening to something which doesn't appear to have the remotest connection with real life as they know it. It all seems desperately old-fashioned, and not to be "modern" and up-to-date is the sin of sins.

What should they know of the Church? There are perhaps two main emphasis round which our teaching should gather if it is to make contact with the boys and girls of today.

First, relevance. At each point of the child's development, the Church must make contact—for ever pointing forward and yet for ever meeting the child where he is at the moment. By putting the Church into the newspaper headlines, we must show them God at the center of the world's history, not only yesterday and tomorrow—but today.

Alive and Active

This will bring our missionary teaching up-to-date and convince them that far from ending with David Livingstone, the missionary Church is alive and active in the contemporary situation. To think out effective, imaginative and adventurous ways of doing this is to give the only really effective education in world citizenship that can be given.

Secondly, our teaching must centre round the Church as a Family in its truest, most world-wide sense. A practical step can be to ensure that the opening words of the Lord's Prayer are never hurried and mumbled in order to "catch

up," but that from the early years the implications of these two tremendous words shall be allowed to make their impact on even the youngest children.

And don't let us forget to pass on to the children the fun as well as the inspiration of being a member of our Father's world-wide Family!

We dare not by-pass any longer this question of the Sunday school in our day. Talk about changing the name is a detail (though it may be an important one). What is vital is that each member of the congregation should see his or her part in all this and should not rest content until that part is played, well and hard.

The children cannot care for themselves and despite all the conflicting demands that are made upon the vicar surely the care of the children should be his priority. He may not need



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essarily be the person to give the training but he is the person to find the man or woman who will give it, and to insist that no teacher shall work in the Sunday school who is not qualified to do so.

We cannot but feel a sense of shame when we compare the care that is taken to train those responsible for the secular education of our children with the indifference widely shown in the Church to the question of even a little training for those who have considerable responsibility for promoting their spiritual growth.

In these days, as ever, devotion is pre-eminent, but it is not enough. Only too often do we find the vicar grateful to anyone who will take the children off his hands. The Youth Club! Ah, that's different! How fatal and how illogical a reasoning!

How many vestrymen know what is going on in the Sunday school? Yet is it not their business to make themselves aware of what is happening to the children of the parish and at each meeting to have a report which shall not be the last item on a crowded agenda?

Ministry of Prayer

Is it not their business to inquire into the condition of equipment and premises and should not the vestrymen exercise a ministry of prayer, each responsible for praying for so many of the children by name?

What about the congregation? Theirs is the privilege of welcoming the children into the Family and yet how often does the Sunday school function in utter isolation from the congregation. The Sunday school is the means by which the children grow into the Family, the worshipping community.

For that reason the worship of the congregation must be

something so real, so happy and so attractive that the child will want to join with them rather than grow out of the Sunday school into nothing, as is so often the case.

First Steps

Where do we go from here? The first step is to go and look at what is going on among the children in the parish, where it is going on. The second step is to pray for the right way in which to use this information. The third may well prove to be to call a meeting in the parish at which clergy, vestry and congregation face together the challenge of the Sunday school in the 20th century.

Such a meeting may result in a team of parishioners getting together to clean out the premises used for Sunday school—and those cupboards cluttered with battered hymn books, and 19th century pictures. The vestry may be led to vote an annual sum sufficient for simple visual and other equipment. The vicar may have his hand strengthened in making at least elementary arrangements for teacher training.

In some dioceses those concerned to move forward in Sunday school work will find they can draw on the expert advice and enthusiasm of a diocesan Sunday school organizer, and can link up with a diocesan training scheme.

The important things, as the children themselves would say, is to "get weaving". For certain it is that if the children of to-day are to be won for Christ and drawn into the fellowship of the Church, effective action must be taken—to-day.

● ADDRESS CHANGE

Please send both your new and old address to the Witness—
Tunkhannock Pa.

PRESIDENT RECEIVES AN APPEAL

★ A group of more than 100 citizens addressed an open letter to President Eisenhower expressing their hope that "the spirit of Geneva will prevail" at the foreign ministers' meeting which opens today, October 27th, in Geneva.

The letter noted that the President's "unfortunate illness has cast a shadow over the prospects of continuing the progress that was made at the summit conference in July." The message also expressed concern "over press reports emanating from spokesmen for your (President Eisenhower's) administration which seek to put a brake on the spirit of Geneva."

Bishop Charles K. Gilbert, retired of New York, was one of the initiators of the appeal. Others were Emily Greene Balch, who was a Nobel Prize winner for her efforts in behalf of peace; the Rev. Henry Hitt Crane, Methodist of Detroit; the Rev. Sandy F. Ray, Baptist of Brooklyn; Clarence E. Pickett, for many years the head of the Friends Service Committee.

WESTERN NEW YORK LEADER'S GROUP

★ Meetings of the Church School leader's group of Western New York began monthly meetings for the 23rd year this month, with meetings scheduled once a month through May. Each meeting will be held in a different parish.

Leaders who are dealing with various phases of Church school work are the Rev. George C. Ruoff; the Rev. Robert W. Renouf; the Rev. J. S. Stephenson; the Rev. Thomas R. Gibson; Organist Raymond Glover of St. Paul's Cathedral; the Rev. R. H. Baker.

Religious Freedom Committee Sees Threat to Religion

★ The Senate Sub-Committee on Constitutional Rights has been urged to give consideration to specifications of violations of religious liberty when they open hearings on the Bill of Rights, November 14. The request was made by Religious Freedom Committee, Inc., a national inter-faith organization whose stated purpose is "to maintain unimpaired the American heritage of the free exercise of religion."

Expressing regret that the hearings on religious freedom, scheduled for October, were called off because they "provoked controversy," Janice M. Roberts, secretary of the group whose national offices are in New York City, pointed out that there is no such controversy within religion over the question of free exercise such as that surrounding an establishment of religion.

In a documented communication to the Senate body, Religious Freedom Committee wrote that "we do not believe there is in this country any serious threat of . . . an establishment of religion. We are convinced, however, by adequate evidence, that the American people are facing a real threat to the free exercise of religion from . . . the use by the Department of Justice and Committees of Congress of paid and perjurious informers; the questioning of persons by Congressional Committees concerning their religious beliefs and activities and the passing of judgment upon religious organizations; the misuse of the subversive organizations list; certain activities of the Federal Bureau of Investigation; the establishment by law of the un-

American concept of guilt by association in such legislation as the Internal Security Act of 1950 and the Communist Control Act of 1954. By this combination of investigations and repressive legislation, an atmosphere of hysteria has been created which further threatens the free exercise of religion."

Stating that the subject of the free exercise of religion is an integral part of the First Amendment, the religion liberty group has asked to be given an opportunity to present that subject in relation to the studies on free press, free speech and freedom of assembly.

Religious Freedom Committee has members throughout the country in twenty branches of Church and Synagogue. National co-chairmen are the Rev. Paul W. Caton, Rabbi Oscar Fleishaker, and the Rev. U. J. Robinson.

STEEPLE DEDICATED AT OLD NORTH

★ Bishop Nash of Massachusetts presided at a service of thanksgiving in Old North Church, Boston, marking the dedication of a new steeple which replaces the one toppled over by a hurricane last year.

Built into the new steeple is the window in which lanterns were hung on April 18, 1775 to warn Paul Revere of the approach of the British. The window and some other woodwork were salvaged from the hurricane wreckage.

Funds for the new steeple, amounting to \$150,000, were raised through a national appeal.

TRINITY COLLEGE CONVOCATION

★ A four-day convocation on the challenge to liberal education will be held at Trinity College, Hartford, November 10-14. Speakers are Judge Harold Medina of the court of appeals; Carlos Romulo, Philippine ambassador to the U. S.; Percy Spender, ambassador of Australia to this country.

President Jacobs of Trinity commented that the convocation appropriately falls one decade after the end of world war two and affords Trinity the opportunity to re-appraise its role in a world where the demands on education are constantly increasing. One of the aims, he said, is to "contribute to a better understanding of world problems. Subjects of national and international import will be discussed by competent speakers in forums and major addresses. This is part of Trinity's continuing effort to contribute something of significance and value to the community at large, over and above its primary role as an educational institution."

Liberal education in relation to industrial civilization and the basic freedoms in a democracy will be considered in the various forums.

BALTIMORE CATHEDRAL CONSECRATION

★ The Cathedral of the Incarnation, Baltimore, will be consecrated by Bishop Powell at a diocesan-wide service on November 6th. John N. Peabody will be installed as first dean and rector.

The cathedral is a fine example of Gothic architecture. Of particular interest are the stone carvings on mouldings and columns representing Maryland foliage and wild flowers, fish and crabs, animals and birds.

EDITORIALS

POLLUTION and PURITY

WE ARE glad that destiny did not make us air-sanitation engineers. Look at the problems they are faced with at our two coasts. The geography of Los Angeles is such, we have been reading, that in overcast weather the hills and clouds make it into a large closed garage in which two and a half million cars are pumping carbon dioxide. And the more cars the highway engineers are able to crowd in to that bowl, the more trouble they make for their sanitation colleagues.

Things were better in New York until recently, with fewer factories and, in summer, no coal burnt for heating. But the chemical smoke from Jersey has gradually increased, so that finally the demand was great enough to put the mass-produced home air-conditioner on the market. Immediately the summer consumption of electricity went up and Consolidated Edison had to burn almost as much fuel oil and put almost as much sulphur dioxide and soot in the air as it does in winter. So now everybody else in New York is saving up money for their air-conditioners too, so that they can thin out the smog inside their windows at the cost of increasing it outside.

It's the same way with stream-pollution, we were observing this summer in the country. A little sewage in the water does no harm; life has always been dying, and there are scavenger bacteria that take care of it, and in fact form one end of the chain of organisms that the fish and turtles and muskrats feed on. But if you saturate the water with sewage above a certain point, it kills the fish and animals; the whole cycle breaks down, the streambed itself is contaminated, and it may take nature decades to readjust even if the disturbance is removed.

These facts can obviously be treated as parables; and their spiritual meaning is not just dragged into them by preachers, but is really there. Because the way people do things runs in patterns; if we treat nature one way, we are liable to treat ourselves the same way. And in fact we have poisoned the spiritual at-

mosphere we live in so far, that dealing with the superficial symptoms only makes things worse.

There is a legend of a great urban American poet who could only get through the day by taking a benzedrine tablet at noon to get him going, and a sleeping pill early in the morning to stop him again. In an individual this is in a neurotic way strangely noble; the artist self-consciously with this dramatic gesture identifies himself with the doomed city, in order to chronicle its destruction from the inside. But lots of busy Americans do the same thing quite unconsciously with their cups of coffee and aspirins; and as a family way of life this will not do at all.

We have simply gotten to the point where air-pollution has gotten out of hand. If we ban billboards, then lo! the advertiser hires a fleet of planes and the sky is his billboard. We are scared of Russian bombers coming in over the North Pole, and want security; but whether the jet fighters that blow through our suburbs early in the morning create more insecurity in our kids than they dispel in us, is anybody's guess.

The only way to deal with pollution is to stop polluting. And we must not kid ourselves how far it lies in our power. If you have asthma, you get out of Los Angeles. If you are susceptible to hay fever, you get away from the ragweed-infested roads. And likewise, if you are susceptible to TV quiz programs, all you can do is dismantle your aerial. And if your blood pressure bounces up with each surge of the stock market, don't see your doctor—get a new job. Like Grandpa, "You Can't Take it With You".

There is a real reason for the fads of wheat-germ and health-foods, of antiseptic furniture made out of wrought iron and glass, of inconvenient backyard barbecues. We all feel the urge to decontaminate, to simplify, to return to a more natural order of life. The only trouble with these things is that they are superficial. We have got to simplify more radically; to dam up the stream of garbage before it gets to our front door; to decide on three or four things

that we really want to do and want our families to do; and then absolutely to refuse to allow ourselves to be distracted.

And when we have done all this, we shall be faced with the last and greatest temptation: of stopping to feel sorry for those who are still groping around in the sulphur dioxide. It is not impossible to make for yourself a little oasis of peace, and hold your nose while you go out to the supermarket to get groceries. But if you do, you will start getting preoccupied with yourself; and sooner or later a leaky faucet in the bathroom will annoy you as much as the radio commercials used to.

Once you have simplified yourself internally and purified your motives, everything is different; you can wade through tar and it won't stick, swim in garbage and you won't smell. Some of our friends have done just that in

effect; they have gone back to the city and spend their time calling on people in cold-water flats—people who with the utmost in politeness turn off the speaker of the TV when the Reverend or the Lady from the Church arrives, and leave the screen running. We are not sure we could face this the rest of our natural lives.

One thing we are sure of though: once we have decontaminated ourselves from the radioactive poisons that surround us, we are given what Paul calls the shield of faith, the asbestos suit with which we can quench the fiery darts of the wicked. When we have put it on, we can venture back into the polluted area and bring somebody else out with us; and as we gather together in twos and threes there will spring up little purified zones, from which in due time health and peace may spread into the rest of the world.

THE WORK OF THE MINISTRY...

By Gardiner M. Day

Rector of Christ Church, Cambridge, Massachusetts

ALMOST every week somebody says to me, "I realize that Sunday is your busy day." I often wonder what the implication of this remark is! I suspect that it is that many people really wonder what a minister does with his time during the week! I am reminded of the twelve-year-old son of a vestryman in another parish which I served who announced to his father that when he grew up he planned to be a minister. His father said to him, "That's interesting. Why do you want to be a minister?", whereupon the boy replied, "Because he only has to work at eleven o'clock on Sunday mornings!"

Sunday is a public day so far as the minister is concerned. Everyone knows where he is and what he is occupied in doing. But actually many weekdays are busier and more harassing to a minister than Sunday. For example, the minister knows that the service on Sunday will come to an end. On the other hand, he has no idea when the attempt to solve a problem that walks in on Monday will come to an end. The fascination in the life of a minister is that he does not know what opportunity for service or what difficult problem a day may bring forth. The most important and time consuming work which the minister does outside of visiting the sick is his pastoral work, namely, that of consulting with people concern-

ing spiritual and other problems which they bring to him.

To give you some idea of what this is like, I have picked out three typical examples which I have pretty well disguised. I assure you that any resemblance to any living beings is entirely coincidental.

Case One

MISS X comes to see me. She is suffering from a terrible misunderstanding with her parents. This is not something new; it is a matter of long standing; but it has taken away her sense of security and has resulted in her having become so shy that she really has developed an inferiority complex. She is obviously upset and at times feels discouraged and depressed.

Obviously this entails not simply one interview but a number of lengthy interviews over a period of time. It probably also means talking with her parents in order to see if I may be able to ameliorate their attitude. Or it may be that I cannot talk with her parents without having the girl lose the confidence in me which has already been established. In that case I have to discover other people from whom I can find out more information about the parents in regard to what their thinking and attitude relative to the situation is.

It also means discovering whether the problem is such that psychiatric help should be secured for her. In this particular instance it was impossible to change the parents. A psychiatrist in a very short period of time gave some very skillful assistance to the girl. One of our Church groups which she joined, without any of its members knowing about the situation, helped her to regain some of the security that she would have had had the relation with her family been normal.

I am glad to say that she is now a happily married wife and mother. Christ Church is privileged to be set along side of a highway of youth, and consequently, many of the problems with which its ministry deals is this general area of the relationship between the generations.

Case Two

MRS. A drops in to see me, reminding me that I had married her and her husband five years before. She tells me that things are not going well. There is increasing tension in the home and she says, "I do not know where to turn, but knowing that you would be concerned, I have come to talk to you."

Then she paints the picture of the difficulties that have arisen in her marriage. The nub of the situation was revealed when she said, "I did not realize when I married John that he had an abnormal attachment with his mother. Consequently, she has insisted on living with us and John has insisted upon her living in our small apartment." She then related the various factors in the situation that made it impossible to live happily with her husband under those circumstances.

Investigations showed that the relation between the husband and mother was an abnormal one. Neither of them would hear of any psychiatric assistance, and it became more and more evident that a continuation of the present relationship could not possibly be a happy one for the wife, let alone the mother and son, and that the marriage could not be saved. Nevertheless, even though the marriage had to break up, I believe the solution which was reached was probably the best possible one for all concerned.

Case Three

MY THIRD example is Mrs. Tubby. She was an old lady and one of the shut-ins

in our parish for many years. She died several years ago. She was a member of the parish most of her life. She lived alone. The rector and the assisting clergy in the parish called on her regularly for many years. Realizing the precariousness of her living alone as she grew older, the clergy urged her to enter a home for the aged where she would receive adequate care. Unfortunately, she had a horror of homes. Then the time came, as it almost inevitably does with so many older people, when her friends became convinced that she was not getting enough to eat. They did not believe that she was able to cook sufficiently adequately for herself. They feared that she might fall while alone and a considerable amount of time might elapse before anyone found her. One cannot compel an older person to enter a home.

Therefore, I begin a campaign of persuasion and solicit the aid of her friends in helping to persuade her that the time has come when she ought to enter a home. Finally after some months she consents but informs me that she has not the funds to pay the cost of entering the home in which she thinks she will be happy.

That means I must raise the necessary funds from her friends and others to supplement what may be available in the discretion fund at the time. This story has a happy ending as, after she had been in the home for some weeks, she was really a new woman. Eating regular meals and receiving greater care set her up so that she lived extremely comfortably and happily until her death.

Sometime ago I heard a layman remark to a group of people that the Church would have a much more vital ministry "if the ministers did not spend so much time holding the hands of old ladies." This is certainly a caricature of the Christian minister's activity. Nevertheless, it is true that with the advance of modern medicine, people live longer and consequently require more help and care. To give help to an older person whose mental, as well as physical, apparatus is moving more and more slowly takes a great deal of time and patience. Hence the minister must spend an increasing amount of time helping older people. After all, where else can a lonely old soul who has outlived his or her family turn if not to the Church?

The point of all this is that if a minister is

able to help, it is because a Christian congregation has given money in order that he may be available without having to charge a fee and without any personal axe to grind to help

people. This is the way in which your money dedicated at the altar is transformed by the grace of God into spiritual power. I shall write on this subject next week.

CLOUDS OF WITNESSES . . .

By James W. F. Carman
Dean at Phoenix, Arizona

WE CONSIDER it a divinely instigated coincidence that election day falls in the octave of All Saints' day. Thus the Church forces us to think about our citizenship in two worlds, just at a time when we are most excited about this one. Our work for the improvement of this world is done in the presence of clouds of witnesses, who indeed look upon us in our efforts from a more rarified vantage point than is possible for us who are as yet earth bound by our worldly citizenship. Yet we are reminded that the work begun by others cannot be perfected without us.

Sometime during the latter part of the first century, an unknown author sat down and wrote a letter. He was writing to a group of Christians whose faith and fervor was wavering. He wrote in order to bolster their faith in the fact of impending persecution. The immediate future looked dark. The persecutions under Nero had not ended the violent opposition of the Roman Empire. The letter is today known as the Epistle to the Hebrews; actually, scholars tell us, it was written to the Church in the city of Rome. In the eleventh chapter, the author starts out bravely to define faith.

In that portion of the letter he says "Now faith is the substance of things hoped for, the evidence of things not seen." Apparently he was dissatisfied with that, and tried again. This time the result is even worse, at least I think so; and, apparently, he did too, for he then began to illustrate faith, pointing to the lives of countless courageous men and women whose faith in God sustained the people of the past and brought Israel through one trial or crisis after another. He points to Noah, to Abraham who went out "not knowing whither he went", in other words facing the same kind of uncertainty that you do. He points to Joseph, to Moses, who because of faith liberated a whole nation from bondage. Name after name he uses, piling up evidence of the absolute

necessity of faith in God and in man's ability to achieve, with the help of God, better conditions.

Then, having told how much they had done for mankind through faith, he says a strange thing. "These all," he says, "having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

I remember back in my seminary days, when I was struggling with Greek (and I mean struggling) I asked the Greek professor about that little word "not". It seemed to me that it must have been a mistake. Surely, having pointed to the courage and faith of these people, it seemed illogical to conclude by saying they were not rewarded for their efforts—they received not the promise; but the word is there all right, and an appreciation of it is the point of this article.

Run With Patience

WHAT is the answer to it? The author gives it, I think, in his next paragraph; and in doing so, provides us with the nucleus of the thought which it is my privilege to suggest to you as the essence of this message: He says, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking

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Tunkhannock, Pa.

unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Now St. Paul constantly uses athletics as a means of illustrating certain spiritual truths. In this passage, he speaks of a race. In this type of competition, the anchor man can't win the race by himself. He does his fourth or half-mile and then passes the task on to the next man, while he becomes a witness, a spectator; in fact, the most interested spectator of the entire crowd.

So it is with us. The myriads of brave and faithful souls of the past who have obtained a good report, such men as Moses, yes; but also such men as the founding fathers, Washington, Jefferson—people of every field who stood for the best—your own father and mother perhaps—musicians, teachers, composers, mathematicians, historians, hundreds who have obtained good reports because of their faith, and who constitute the best in human history—all these cannot win without us.

We must keep the faith with that cloud of witnesses. There is much yet to be done. There are countless unfinished tasks in the doing of which you, too, can obtain a good report, if not the promise.

Race Relations

THERE is the task of making race relations Christian. So many millions of the white race do not and will not believe that God made all men of one blood. It is interesting to note the literal confirmation which science has given to those words of Paul. We know a great deal more about blood than we did twenty-five years ago. There are different types, but all human blood is the same. There is a scientific parallel to the truth that all men, black, brown, yellow, red and white are members of one family of God.

We must demonstrate our belief in that high truth by continuing to strive to eliminate racial discrimination, injustice, denial of privilege as citizens. It is a shame to America and a terrible obstacle to our approach to the people of Asia that over much of that continent the best-known city in the United States is not Washington and New York, but Scottsboro, Alabama, where a great violation of justice took place. The school board in a certain city

which had a hundred thousand dollars to spend on the improvement of their two schools, one for the white, one for the colored folk. All the money went to the school for the white children. The colored principal, upon hearing this, said, "Take the money and welcome: spend it on the white people's education: because the one thing the Negro needs is educated white folk."

End War

There is the task of making wars to cease. That is not a task for six months or six years, granted; but it is a God-ordained task which no true Christian can avoid, without betrayal of his Lord. Certainly the Christian Church must insist with all its strength, soul and mind on the bringing of other than military thinking into issues that cannot be solved by military thinking and acting alone.

Is there not perhaps some way to oppose the forces of evil other than with hydrogen bombs, poison gas and bacteriological assaults upon helpless humanity? To ask this is to answer it—we know there is. In the worldwide struggle with Communism, for instance, we must recognize that Russian Communism is not only an imperialism. It is also an idea, and you cannot shoot an idea with guns or kill it with bombs. It is a cruel, a deceptive idea.

Life Magazine quotes a famous general as saying, "Only in war does man achieve his full capacity for performance." If that is so, then the Christian Church had better go out of business and along with it the colleges which train us in the arts and sciences. It is that kind of thinking that is vicious, and all too often it intimidates those who do not believe it.

There is also the task of defending freedom. That task is being placed more and more in the hands of courageous Christian men. There is an alarming trend in this country toward suppression, and thought-control. The task in the defense of freedom is to see to it that the philosophy of strength, through free speech, is not forsaken for the philosophy of fear through repression.

So in the octave of All Saint's Day, may we remember that our efforts as citizens of this world are carried on under the eyes of a cloud of witnesses. They have finished their course in faith. There is much unfinished business. They have obtained a good report, and have kept the faith. But without us, their work cannot be made perfect.

A Blind Man Groping

By William B. Spofford, Sr.

AMERICANS for Traditional Liberties, something new on the scene, put out a statement which was printed in these pages October 6th. "Guilt by association, now extended to guilt by family relationships" was one of the things condemned. It is my text for today.

I know a man who years ago had a job in the department of commerce under Herbert Hoover. He drummed up business in an Asian country for American business and later was moved to an even better job in Europe. Hoover was at the top of his list of great Americans. Then came Roosevelt, so he was notified that "for reasons of economy" the activities of the department of commerce were being curtailed and that his services were no longer required. Economy or not, he knew that a Democratic ward-heeler had been shipped to Europe to take his job.

Not being happy about it, he has spent a good deal of time since campaigning for the Republicans. He did it for Eisenhower and was rewarded with a well paying job. As things are now, it had to be determined whether he is a security risk. It was found that he has a brother, living in a small town, whose FBI file is fairly fat. So into the town come the FBI boys to snoop among the neighbors. The story has a happy ending: the Hoover-Republican brother, as near as these agents could discover at considerable expense, hasn't seen his non-Republican brother for years and years. So they allowed him to continue to feed out of the Republican trough.

This next piece is titled: "How the Government Makes Radicals". Two young students of a midwestern college fell in love and decided to marry. The boy, a Republican, planned to go into a profession so he not only had to get his college degree but had graduate work to do after that. So the girl quit college and took a job with one of the government agencies. She sat all day punching out checks on one of Mr. Watson's machines, with a minimum number required—work which hardly involved "risk" to the government.

However this did not prevent her from getting a long letter setting down in great detail a lot of things about her father, her sister, her

brother's father-in-law, some of it factual and some more of it eye-wash. She was informed that she had ten days in which to reply after which it would be decided whether she would have her job or not.

Her reply was fairly simple: she believed her father to be a sincere Christian; her recollections of her sister were vague since she had left home when the young wife under investigation was eight and "I remember her as a loving sister, and one whom I admired greatly; I don't recall ever hearing her express any political views." As for her brother's father-in-law, she only knew him to be a regular church-goer and a successful businessman.

A few days later her boss told her that there were two men in the office to see her. With the eyes of her fellow-workers following her, she went to the office where FBI agents gave her the works for about an hour. Did she still see her father—the inference being that if she didn't maybe she could keep her \$40 a week job. Questions too about her brother's father-in-law, and her sister who had been dead for ten years. Then: "you can go back to work. You will hear from us in due course."

Pregnancy and a very innocent (up to now, at any rate) baby boy provided an answer before the government got around to theirs.

The young husband meanwhile says; "I suppose they think my wife sat at one of those machines all day figuring how she could overthrow the government by force and violence."

Very much the Republican before he shared this experience with his wife, he now rips into his father-in-law for being too conservative.

"Guilt by family relationship", in this particular case, thanks to governmental procedures, has moved from the sins of the fathers being visited upon the children to the sins of the children being visited upon the fathers.

WHO ARE THE SAINTS?

By James A. Pike

Dean of the New York Cathedral

WE GENERALLY think of saints as very good people—and we are right in a sense. However, in so labeling them we generally overlook the fact that with sanctity, goodness is effect not cause. The really determining thing about a saint is not his goodness but his loyalty. Because he is loyal to God first, last

and always—in tribulation and suffering, in choices and decisions, and even in dealing with his sins and weakness—his life shows forth goodness.

This loyalty in turn is based on his recognition that his standing with God is not based on his own merit or goodness, but rather is God's gift. Thus his sanctity arises not from his goodness but from his sins, because it is as sinner that he most clearly recognizes the over-flowing goodness of God accepting and redeeming him. His utter dependence upon God has over and over again increased by a recognition of his sins and mistakes. The vividness of his loyalty to God, and the good works which flow from that loyalty, is often in direct proportion to the seriousness of his mistakes and sins.

This basis of goodness is the truly religious one, because it exalts God rather than man. It is on this basis that a man can be both good and humble. It is truly religious because it ties us to God, puts him at the center.

We know very little about the personal lives and group relationships of the early martyrs but we honor them as saints because in the crisis of persecution they displayed clearly where their loyalty lay, and in the great act of loyalty which was their martyrdom is the primary note of sanctity—not the good works which we can reasonably assume should have been flowing from the life of a man capable of such an act of loyalty to God. In lands where religious freedom exists a man is rarely given the occasion to show in a vivid act of loyalty under persecution whether God is really first in his life. But nevertheless the issue is the same in all the day-to-day choices we make, especially in the perspective from which we make our value judgments. If we would know whether we were living up to our calling to be saints—which is our vocation here and now—this is the question to ask ourselves: Are we in our decisions, our affections, our hopes, and even our regrets, loyal to God and his Christ?

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Tunkhannock, Pa.

COURAGEOUS CHRISTIAN

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

OUR pioneering forefathers must have seen greater relevance in the collect for the seventeenth Sunday after Trinity than we do. The caravans of settlers who travelled westward across the plains in covered wagons learned from grim experience the necessity of a vanguard or scouting expedition which would "prevent" or go before the main body of travellers, studying the line of progress and looking for possible danger lurking ahead. Behind the caravan it was frequently necessary to provide similar escort—a group of fearless men who would "follow" and defend the settlers against possible ambush or other hazard.

Very similar was the situation of the early Christian missionaries. Fired with zeal to be Christ's ambassadors, they suffered exceedingly from their defenseless situation. They found—not human protection, but something even better—the grace of God, a spiritual escort and rear guard against fear, despair and human weakness.

City-dwelling Christians, established in parishes, their religious rights protected by law, pay no such price for their convictions. We have lost the spirit of the pioneer. Since we are going nowhere and facing no danger, we muddle along under our own resources, seldom aware of the need of God's grace in our spiritual lives. The strongest evidence of widespread religious inertia is the large number of persons who say, "I have my own religion."

The Christian of today needs this prayer for God's "preventing" and "following" grace. Today God summons the Church to pioneer, to reach out into those areas of the world and of our own lives as yet untouched by the living Christ. We need the grace of God to penetrate our complacency about the mission of the Church so that its zeal may reach across the twentieth century barriers of controlled thought and political tyranny, into a new and hostile Asia. We need grace that is like a surgical knife, piercing our ingrown indifference to Christian knowledge and Christian goodness. We need to cut away the heavy scar tissue of secularized family and community living.

Vigorous Christianity is found in our time where the grace of God follows after us, moving

us to penitence for our spiritual blindness and for our deliberate exclusion of God from our lives.

Once again the Church moves forward with zeal under the divine power of the thankful heart. Gratitude to God for the past says a great deal about the way we lived yesterday when it was "today". Thank offerings which accumulate three million dollars in a triennium achieve their full significance, not in the size of the offering, but in the multitudinous spirit of gratitude that impelled it.

Whenever and wherever men and women find their resources for spiritual progress—not in their own virtues or their own achievements, but in the grace of God, the Church moves forward.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IT IS a blessing for us parsons that our congregations are so tolerant of our preaching. We know that even at our best we fall far short of our aim and when we are at our worst we can be grateful for the kindly silence about our effort. We ought to preach with a burning conviction, speaking as the heralds of God, but too often we have been "so busy," and we come into the pulpit lacking the fervor we long to have.

What can be done? Should we preach less? Would it be possible for the Bishop to gather together a group of able laymen who would give us some relief from the weekly sermon? Could we get more time to think so that we might the better speak? Could we accept the discipline of hard thinking?

"Oh, but I feel a good, strong, simple talk is what people want," says Dr. Boanerges.

"You are right, Doctor. But a good, strong, simple talk is one of the hardest kinds to give."

What's the Difference?

By Philip H. Steinmetz

Rector of the Ashfield Parishes

WHAT difference does it make whether you are a Christian or just a person with high ideals trying to do the best you can? You may have been asked this question or wondered

about it yourself. How do you answer it to yourself and to people who are not Christians and see no need to be?

You may say that we have orders from parents, Church and God and should obey them and join up or accept the consequences, which may run all the way from bringing sorrow to our mother's heart to eternal roasting in hell.

Or you may argue that it pays in business and social life to be a Christian in good standing in a church and it is very useful when you wish a good recommendation for a job or need the church for weddings, Sunday School and funerals.

It is possible that you notice that it is the Christians who are doing most of the volunteer, thankless jobs in town and that they seem to be rather happy in doing them and rather less involved in the gross and frantic efforts to escape into forgetfulness which are so common among non-believers, whether through alcohol or sex.

Or you may find that you feel better somehow, though you realize that it is quite irrational, when you admit that you are not always good and have the reassurance that you are forgiven.

And, of course, it is possible that there is something to this supernatural business and you really are a lost soul until God finds you and you turn inside out and let him be the center and you the means of carrying out his plans.

Whatever your answer, it better be good because it won't be long before it will be too late to change your mind and you'll see the difference as the whole of your life is before you in that instant when you go through the doorway of death.

THE FAMILY SERVICE

By

Massey H. Shepherd Jr.

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WASHINGTON CATHEDRAL RAISES FUND

★ Bishop Angus Dun. of Washington will announce the successful completion of the District of Columbia annual campaign for the \$50,000 building and sustaining fund, at a tea held October 28th in the trophy room of St. Albans School for Boys, when the campaign volunteer workers of the campaign will be the honor guests.

Bowdoin Craighill, Jr., was general chairman of the drive, and with the four hundred workers, again went over-the-top and exceeded their goal. There were approximately 3000 donors. This fund is part of the total needed to keep abreast of the growing needs of the Cathedral's maintenance, and as the structure of the Cathed-

dral increases year by year, the staff must also increase to cope with the many problems that arise even in a Cathedral built to endure through the ages.

On November 9th, all Washingtonians will have an opportunity to benefit from one aspect of their fund when the Washington and Cathedral Choral Societies, accompanied by the National Symphony Orchestra, will present Bach's "Mass in B Minor" in the Cathedral. Paul Callaway, organist and choirmaster of the Cathedral, will conduct the Mass. Each year a portion of the fund is set aside for these concerts.

PARISH DAY SCHOOLS ON INCREASE

★ More than a hundred teachers, administrators and

clergy connected with parish day schools in the diocese of Los Angeles met in conference this month at the Ascension, Sierra Madre.

Speakers were the Rev. W. S. Chalmers, headmaster of Harvard School and Rosamund Larmour, headmistress of the Bishop's School, with a discussion following over which the Rev. C. Boone Sadler of La Crescenta presided.

Workshops were held in the afternoon dealing with testing, elementary literature, nursery programs, phonics and reading, arithmetic methods and kindergarten programs.

Reports at a luncheon indicated that the three diocesan schools, ten parish day schools and two nursery schools in the diocese had a total of 1916 pupils enrolled, a gain of about 20% since 1953.

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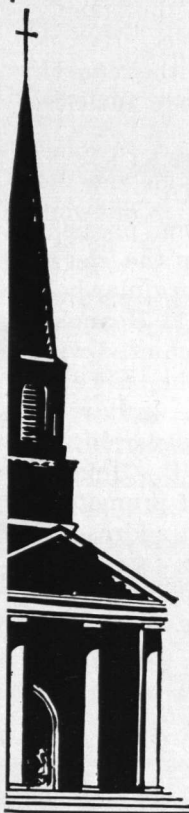
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NEW MEXICO HAS GFS RALLY

★ Mariam Heald, field consultant of the Girl's Friendly Society, will be the headliner at a rally of the organization, held October 28-29 at St. Luke's, La Union, New Mexico.

ST. ANGUSTINE'S CANTERBURY

★ The central college of the Anglican Communion, St. Augustine's Canterbury, England, will open its first session for 1956 on July 9 with courses by Dean F. C. Synge of South

Africa; Canon T. R. Milford of Lincoln and the Rev. G. F. S. Gray of the faculty.

The Rev. David R. Hunter, director of religious education of the National Council will be on the faculty for the second session which opens July 23rd. Others are Prof. F. H. Hilliard of the University of London and the Rev. J. C. Fenton of Wentworth, England.

Canon Wedel of the College of Preachers will teach at the third session, opening August 6th, with course also by Canon C. K. Sansbury, warden of the college, and the Rev. W. R. Coleman of Ontario.

This year sixty clergy attended one or more of the summer sessions, representing thirteen Churches of the Anglican Communion.

cordings; studying techniques, policy, audience measurement, programming, special events; writing for both media.

CHURCH FURNACE MISSING

★ St. Andrew's, Youngstown, Ohio, was considering replacing an old, worn out furnace in a house it used for Sunday school classes.

So when a furnace wrecking crew asked the church custodian, Daniel B. Wilson, for the keys so they could remove the old heater, he handed them over without question.

"God moves in mysterious ways his wonders to perform," a churchman said later after surprised vestrymen discovered the furnace missing and reported it stolen to city police. A newspaper story on the "furnace theft" quickly solved the case.

Lee Pica, head of a scrap company informed church officials that the wrong address had been put on a work order and his crew had mistakenly removed the furnace. He apologized and gave the church \$100 to help buy a new furnace.

YOUNG PEOPLE RALLY

★ The fall rally of youth of the province of the Southwest is being held, November 3-6 at Okmulgee, Oklahoma.

WORKSHOP ON THE AIR

★ Bishop Stoney of New Mexico and Southwest Texas arranged a radio and television workshop which is being held October 30-November 4 in Albuquerque. It included about everything having to do with the business: viewing programs through kinescope re-

CLERGY CONFERENCE IN S. W. VIRGINIA

★ Bishop Marmion presided at a conference for the clergy of Southwestern Virginia, held earlier this month at Roanoke. It was concerned chiefly with preparation for the Every Member Canvass and was chiefly under the leadership of the Rev. George B. Holmes, diocesan director of promotion.

A feature was an address by the Rev. John E. Richards, Presbyterian minister of Roanoke, on tithing.

CHURCH CENTER IN MONTREAL

★ The diocese of Montreal is building a \$400,000 administrative center.

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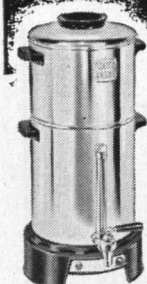
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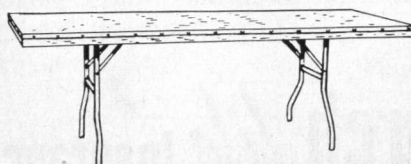
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REAFFIRM STAND ON PUZZLE CONTEST

★ It was announced at the annual meeting of the American Church Union, meeting in New York, October 10-11, that the forty-five members of the Council were satisfied with the nature of the puzzle contest which has been widely criticized for using so-called comics for advertising. The executive council, the statement says, "finds the contest to be completely acceptable from a legal, moral and theological viewpoint."

Bishop John Daly of Korea was the speaker at the banquet. He was transferred to Korea from Africa where he has spent most of his ministry, and he was loud in praise of the effective and heroic work being done by Anglicans in Africa in breaking down racial barriers and establishing a native ministry.

It was reported that there has been a marked increase in membership during the past year, and the director outlined plans for future expansion, particularly in training local leaders. An increased budget also was adopted which will include the expansion of the publication of the organization.

NEW PLANT FOR BRECK SCHOOL

★ Breck School, Episcopal day school at St. Paul, Minn., is to have a new plant, having

sold its present plant to the Evangelical Lutheran Church for \$800,000 for a seminary.

The school will be rebuilt in Minneapolis and hopes to be in its new buildings by September of 1956.

ST. FRANCIS HOMES CELEBRATE

★ The 10th anniversary of the St. Francis Boys' Homes of Kansas was commemorated on October 6th with a dinner at the country club in Ellsworth, Kansas. The dinner was sponsored by the Rev. Peter Francis, dean of boys of the Ellsworth unit of the Homes, which is the mother unit.

Starting in Fall of 1945 in a former old people's home, rented for \$25 a month, the St. Francis Homes now have units both at Ellsworth and Bavaria, Kansas, and offices in Salina. The units now comprise 230 acres of land and six major buildings, in addition to the residential office center in Salina.

The consecration of the new St. Onesimus Chapel at the Bavaria, Kansas, unit will be on November 13th.

The Homes are for boy offenders and are operated by direct appeal to charity without dependence upon underwriting from the Church.

LARGE ENROLLMENT AT SHATTUCK

★ This year's enrollment at Shattuck School, Fairbault, is the largest in the history of the school and represents an increase of 14% over last year's enrollment.

Boys in school this year come from 29 states, four Canadian provinces, Arabia, Panama Canal Zone, England, Ethiopia, France and Venezuela. There are seventeen Church denominations represented. Episcopal boys represent 104 parishes in 34 dioceses.

BISHOP NICHOLS GETS A GIFT

★ A gift of \$2,500 was made by clergy and laity of Salina to Bishop Shirley H. Nichols, whose resignation because of age was accepted at General Convention.

The presentation was made at a dinner honoring the bishop and his wife and was attended by 250 persons representing practically all of the parishes and missions in the district.

Dean Lewis, bishop-elect, was introduced at the dinner and announced that Christ Cathedral, Salina, would be the place of his consecration which will be held early in 1956.

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LARGE ENROLLMENTS AT SEWANEE

★ There are 481 students enrolled as undergraduates at the University of the South this year, representing thirty-eight states. Over half are from Tennessee, Florida, Texas, Alabama, Mississippi and Louisiana. Seventy-two per cent of the students are Episcopalians.

There are eighty-three enrolled in the School of Theology, representing twenty-three dioceses.

OXFORD MARTYRS MEMORIAL

★ A service commemorating the 400th anniversary of the martyrdom of Bishop Hugh Latimer and Bishop Nicholas Ridley was held at Trinity Cathedral, Cleveland, October 16th.

The service also honored "those other great leaders of the Protestant Reformation in England who also suffered the pains of death for their faith."

BISHOP GESNER IN OHIO

★ Bishop Conrad Gesner of South Dakota was the speaker at a series of regional vestry meetings in Ohio this month. The dinners brought together about 1100 vestrymen from 106 parishes and missions to discuss the national and diocesan work of the Church.

OXFORD DEAN GIVES HALE ADDRESS

★ Dean John Lowe of Christ Church, Oxford, England, gave the Hale address at Seabury-Western Seminary on October 25th, speaking on the Lord's Prayer.

CONSECRATION IN ARKANSAS

★ The Rev. Robert R. Brown was consecrated bishop coadjutor of Arkansas at Trinity Cathedral, Little Rock, on October 5th. The diocesan, Bishop

R. Bland Mitchell was the consecrator, with Bishop McKinsty, retired of Delaware and Bishop Goodwin of Virginia the co-consecrators. Bishop Hines of Texas was the preacher.

At the luncheon the new bishop received his ring from the delegates to the convention that elected him; his pectoral cross was the gift of the vestry of his former parish, St. Paul's, Richmond, Va.; the Auxiliary of Arkansas gave him money to buy a typewriter and the laymen of the diocese gave his \$3,000 as the nucleus for a discretionary fund.

CANON ARROWSMITH DIES SUDDENLY

★ Canon Harold Arrowsmith of the Cathedral Church of the Incarnation, Baltimore, died suddenly on October 6th while vacationing in Mass. It was under his direction that the cathedral was completed.

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ELECTED SUFFRAGAN FOR HARRISBURG

★ The Rev. Earl M. Honaman, rector of St. John's, York, Pa., was elected suffragan bishop of Harrisburg on October 14th. He was elected on the eighth ballot.

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Fri IIC 7:30, EP 5, Thurs, Sat IIC 6:30,
9:30, EP 5.

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48 Henry St.

Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri &
Sat 7:45.

BACKFIRE

KENNETH HUGHES

*Rector, St. Bartholomew's,
Cambridge, Mass.*

After reading both the Church and secular press and listening to reports of delegates I still am at loss to know what General Convention did of any significance, besides passing an increased budget.

All of us rejoice that our delegates at Honolulu had the vision to accept for the church this added responsibility. We applaud their response to the magnificent leadership of our Presiding Bishop in his call to grasp the new opportunities opened to the Episcopal Church to expand at home and particularly overseas. But twelve days is an expensive time to devote to the passing of a budget, the appointment of commissions, and some innocuous resolutions, one so inane as to urge Episcopalians to obey the laws of the land.

It is the statisticians' task to compute the cost of all this. But parish priests who know what a struggle it often is to raise the missionary quota which finances General Convention cannot but ask, "Can the Church afford to send delegates half way around the globe, or anywhere else for that matter, to accomplish so little at so great a cost?" In the business world any board of directors that spent so much of a corporation's money with so little show for

it would be asked to resign.

Sometimes we must learn the hard, the expensive way. Despite all the new revelations we seem incapable of being redeemed from our disgraceful position with respect to the women of our church. We tell them convention after convention, that they are second-class churchmen. It may be that the expense to the church of "do-nothing" conventions will finally arouse our ire and rescue us from our medieval obscurantism. We will then have women in the House of Deputies. It is undeniable that they will bring a deeper devotion to the church than the men. It is folly to think that they will bring less brains. It is inconceivable that they will bring less initiative and courage. The women have demonstrated that they have a way of getting things done. How much more evidence do we need?

FLORENCE V. MILLER

Churchwoman, Wilmington, Del.

I must write to express my appreciation of the excellent coverage of General Convention which the Witness gave. I enjoyed very much Gardiner Day's articles and also those of Mr. Steinmetz and Mr. Barrett. Not only did these people do a swell job on reporting Convention business but they certainly managed to capture the rather out-

of-this-world atmosphere of the surroundings as well.

I want to tell you also how grateful I am to you for printing Bill Heffner's speech on the work at Okinawa. That article moved me to tears, it was so genuinely touching and so amazing.

May I end this epistle of appreciation by adding that I have always thoroughly enjoyed "A Blind Man Groping." The writer has fought the good fight down through the years and our Church is the richer for it, not to mention a lot of people outside the Church.

LUTHER D. WHITE

Layman of Waterford, Conn.

One of the chief purposes of the religious training of our youth is to make them high-minded men and women. Unfortunately the churches have to overcome the influence of many television shows and movies. These channels of public entertainment seem to feature either sex or crime.

A Senate investigating committee headed by Senator Kefauver recently called attention to the detrimental effects of some television shows. These evil influences have been known for some time but the remedy is difficult. Perhaps some educational agency of the government could be set up to produce worthwhile movies and television shows.

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