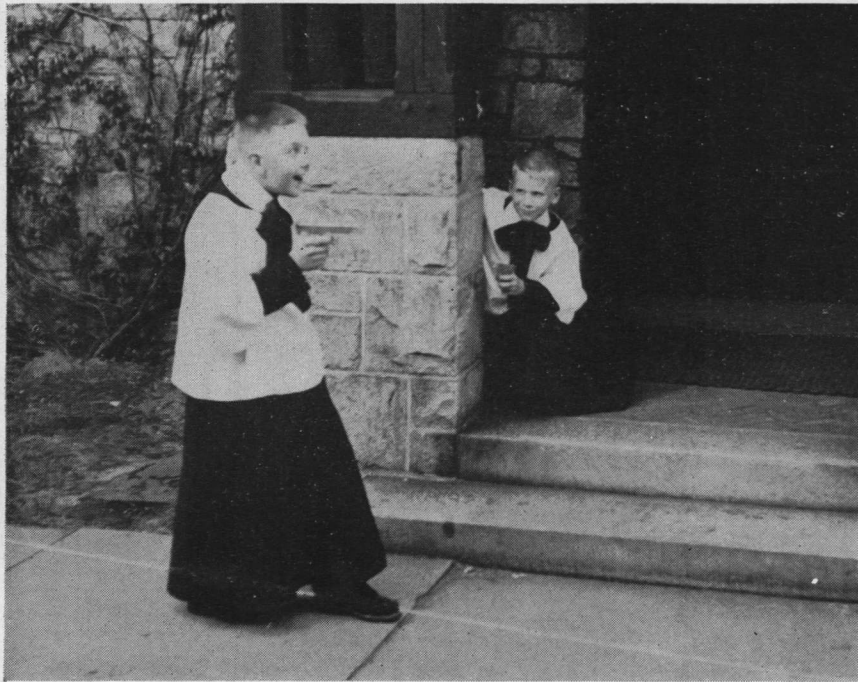


The **WITNESS**

DECEMBER 15, 1955

10¢



LITTLE ANGELS BEFORE THE SERVICE

BRADFORD YOUNG, rector of Grace Church, Manchester, N. H., in sending this candid shot suggests the caption from the Psalms: "He sitteth lurking in the thievish corners of the streets, and privily in his lurking dens doth he murder the innocent."

IMPERATIVE OF ECUMENICAL ACTION

SERVICES In Leading Churches

NEW YORK CATHEDRAL (St. John the Divine) 112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10:
Morning Prayer, Sermon and Holy
Communion, 11; Evensong and ser-
mon, 4.
Weekdays: Morning Prayer, 8:30; Holy
Communion, 7:30 (and 10 Wednes-
day); Evensong, 5.

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

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

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

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

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

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

WASHINGTON CATHEDRAL MOUNT SAINT ALBAN

The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr.,
Dean

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

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

The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

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

The Rev. William Paul Barnds, D.D.,
Rector
Sunday: 8, 9:15, 11. Tues.: Holy Com-
munion, 8:15. Thursday, Holy Com-
munion, 9:30. Friday, Holy Com-
munion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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The Rev. Alfred W. Price, D.D., Rector
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Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

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2nd Street above Market
Where the Protestant Episcopal Church
was Founded
Rev. E. A. de Bordenave Rector
Rev. Erik H. Allen, Assistant
Sunday Services, 9 and 11.
Noonday Prayers Weekdays.
Church open daily 9 to 5.

ST. PAUL'S CATHEDRAL OKLAHOMA CITY, OKLA.

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

SERVICES In Leading Churches

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Main & Church Sts., Hartford, Conn.
Sunday: 8 and 10:10 a.m., Holy Com-
munion; 9:30, Church School; 11 a.m.,
Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat., 8; Wed., 11;
Thurs., 9; Wed., Noonday Service, 12:15.

CHRIST CHURCH CAMBRIDGE, MASS.

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

ST. JOHN'S CATHEDRAL DENVER, COLORADO

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

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

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

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

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The Rev. Alfred Mattes, Minister
of Education
The Rev. Donald Stauffer, Asst. and
College Chaplain
Sundays: 9, 9:30, 11 a.m., High
School, 4:30 p.m.; Canterbury Club,
7:00 p.m.

ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK

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

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

Story of the Week

National Council of Churches Adopts Record Budget

GENERAL BOARD PLEDGES AID TO PASTORS OUSTED OVER SEGREGATION

★ A 13-million dollar budget has been adopted for the National Council of Churches by its general board. President Eugene C. Blake, speaking at a dinner in Omaha which marked the 5th anniversary of the Council, urged that no ceiling be set on the activities the member Churches are doing together.

"Let us not be so short-sighted as to be intimidated by large figures," he told the 450 persons attending. "The fact is that the program of the Council itself is inadequate when you realize how much we all depend on it."

Also speaking at the meeting were the two former presidents, Presiding Bishop Henry K. Sherrill of the Episcopal Church and Methodist Bishop William C. Martin of Dallas.

Outlining the National Council's future course, Blake warned that "we must avoid becoming a movement which gets its strength from what it is against."

He reminded his listeners that the National Council "by its constitution, is more than a pro-Protestant organization."

"It must assume such a Christian and friendly and forgiving practice toward the

Roman Catholic Church," he said, "as well as strengthen those within that communion, a not inconsiderable body, who are unhappy at the present intransigent exclusiveness and isolation of their own Church."

He also cautioned that it would be "no less than tragic" if the National Council failed to grow in constituent membership as well as in the number and extent of its projects.

He stressed the need for concern that "there are millions of Protestant Christians whose Churches are not yet in the Council, including the largest Convention of Baptists and the second largest Lutheran Church."

His reference was to the Southern Baptist Convention, with a membership of more than 8,000,000 and the Lutheran Church-Missouri Synod, with 2,000,000 members.

"I have no program or strategy to suggest in this connection," he continued, "but I do call upon all of us to be awake to the importance of the cultivation by us of all those Churches which according to the words of the preamble of our Council constitution accept 'Jesus Christ as the Divine Lord and Saviour.'"

The board was told by Francis Harmon of New York, vice-chairman of the Council's business and finance committee, that contribution support, earned income and designated balances are expected to yield over \$13-million in 1956.

Included in the new budget, Mr. Harmon said, was an item of \$2,600,000 for ocean freight on 250-million pounds of surplus commodities expected to be shipped by Church world service, the Council's overseas relief arm. CWS will be reimbursed by the federal government.

Mr. Harmon reported that over seven and a half million is budgeted for world missions, overseas relief and rehabilitation, and over two million, six hundred thousand for "interpretation of the Christian message." This designation, he said, includes a broad program of Christian education, evangelism, extensive use of radio, film and television programs.

A total of about a million dollars, or about seven per cent, was budgeted for home mission extension of the Christian Gospel including a 28-state ministry to migratory laborers, service to American Indians, and development of cooperation among the churches, including activities of United Church Women and United Church Men.

About one and a third million is earmarked for publishing operations and film productions and \$287,000 for ad-

ministration of the Council's over-all program and supervision of general services.

Back Pastors

Five Southern clergymen ousted from their pulpits over the race segregation issue were pledged assistance by the general board.

The resolution also urged Gov. W. Averill Harriman of New York to weigh carefully the attempt of South Carolina to extradite a sixth pastor who fled from his home in the latter state. It said extradition might risk the clergyman's life in the "highly-charged atmosphere presently in that state."

The board called on the national Church bodies of the five ministers to "secure other places of Christian service for them."

It also directed Church World Service, the Council's welfare agency, to canvass member bodies to seek ways of setting up a relief program "for ministers and their people, white or Negro, who are victims of persecution as a result of their efforts on behalf of justice."

The five dismissed ministers were reported in an earlier board session as: the Rev. Roy C. Delamotte of Miss.; the Rev. Marsh M. Calloway of Durant, Miss.; the Rev. Ed. Jones of Parkin, Ark.; the Rev. Robert Trotman of Terrell County, Ga.; and the Rev. C. Jackson Stafford of Batesburg, S. C.

The extradition case, awaiting action by Gov. Harriman, involves the Rev. J. A. Delaine of Lake City, S. C. He was described as a pastor of an African Methodist Episcopal church who "had his church burned." The board heard that Mr. Delaine fled to New York City "after his home was

fired upon" and that he is now facing extradition proceedings in New York on a South Caro-

lina writ "for having returned the shots of those who fired upon his home."

Mississippi Cooperative Farm Is Back In the News

★ The report of the Cincinnati Institute of the CLID in this paper for December 1 said that the Delta Cooperative Farm, founded by Sherwood Eddy was crushed by the cotton landlords. While no longer called the Delta Farm, it still exists as a coop and is very much in the news today.

The two men running it now are the Rev. D. R. Mintner and A. E. Cox. As we reported here last week, they were accused of having allowed Negroes and whites to swim together in the pond on the farm and were invited by a citizen's group to leave the county.

They were defended by the Rev. Marsh Callaway, Presbyterian of Durant, Miss., who in turn was ousted by his congregation for doing so.

The matter has since come before the central presbytery of the state which on November 30th dissolved the pastoral relationship. The presbytery said, "It is obvious that the situation at present is not to the best interests of the church, the pastor or the Christian cause, regardless of who is at fault."

Callaway told the presbytery that he had been ousted because he spoke against the citizens council which is dedicated to keeping segregation.

The board of elders of the church denied this charge and said that the only thing discussed at the session that ousted their minister was a book written by Sherwood Eddy who had organized the

farm during the depression years. They added however that "there were many rumors" that Mr. Callaway was on friendly terms with Dr. Mintner, one of the present managers of the farm.

Callaway stated that he would appeal to the state governing body of his church.

PUBLIC RELATIONS FOR CHURCHES

★ The Rev. Lee A. Belford, Episcopalian who is chairman of the department of religious education at New York University, has announced a new course in mass communications.

"Church attendance figures indicate that interest in religion has never been so great," Belford said. "The religious leader—layman or clergyman—is morally obligated to help fill this spiritual need by making wide, effective and theologically sound use of all media at his disposal."

Lay and clerical guest lecturers for the course will include specialists in communications and allied fields. They will discuss community and denominational fund campaigns, radio and television possibilities for religious education, and problems of newswriting. Other topics to be considered are the freedom and responsibilities of the publicist working with a church organization, techniques of preparing for and utilizing modern mass communications media, and the relationship between communications and evangelism.

Canadians Form Association To Hit Cost of Dying

★ Unitarians have formed an organization in Canada to combat the "high cost of dying" and to tone down the "morbid and barbaric practices" surrounding modern funeral rites.

The Toronto Memorial Society, organized under the leadership of the Rev. Donald Stout, stirred up a province-wide controversy.

"It's a matter of religion," say most funeral chapels in the city. "We give the people what they want and the clergy dictates what the service will consist of."

"We have no control over the cost of dying," say the clergy. "The prices are controlled by the funeral chapels. It's beyond our jurisdiction. We're concerned with the soul."

The new society plans to popularize a new type of funeral service that would be simple, dignified and cheap. It would do away with embalming, floral tributes, music and graveside services attended by weeping members of the deceased's family.

"Present-day funeral rites are morbid and verge on the barbaric," said Stout. "We also want to cut down on the cost of dying; it's far too expensive these days."

In the new service the body would not be on view but would have been buried or cremated previously at a private ceremony.

"Too often," said Stout, "funeral directors capitalize on loved ones' desires to do the right thing by making sure the right thing is the most expensive thing."

The result is elaborate arrangements and costly flowers and caskets, the minister said. He urged a service lasting not

more than thirty minutes and more in the nature of a memorial service than a funeral.

One funeral director said this type of organization had been tried before. "It works fine for someone else," he said, "but when death comes to their own family, they want it done right — with all the trimmings."

A licensed embalmer, who preferred to remain anonymous, agreed with the new society's protests.

"Unofficially and truthfully," he said, "the funeral business is far too expensive. Directors are deliberately trying to keep the costs high. They take advantage of people in their time of sorrow. They set an imaginary floor below which you can't go. There are many needless expenses."

CONSTRUCTION FUND IN OPERATION

★ The Rev. William G. Wright, director of the home department announced to the National Council meeting last week that the construction loan fund authorized by the Council at the September meeting in Honolulu is now ready for operation.

This fund is set up to make loans to dioceses or districts of the Church for construction work in individual parishes or missions. The loans are made against pledges held by the individual congregation. The purpose of this new loan facility is to allow immediate construction by borrowing against pledges rather than waiting until all pledges are collected.

Loans will be made for one year with the privilege of two renewals if at least one third

the original sum, plus interest, has been paid at the end of the first and second years. The loans will be at the rate of 4% interest.

It is hoped that this means of overcoming the time factor between a pledge campaign and total collection, which usually takes three years, will prove of real value to the Church.

For the present, no loan will be made for less than \$10,000 or more than \$25,000.

STATE SEDITION LAWS HIT BY QUAKERS

★ The Friends Civil Liberties Committee of Philadelphia asked the U. S. Supreme Court to invalidate Pennsylvania's sedition law of 1919.

It filed an amicus curiae (friend of the court) brief in support of a ruling by the Pennsylvania Supreme Court reversing the conviction of Steve Nelson, Pittsburgh Communist, under the act.

"No man should be persecuted for advocacy of religious or political ideas, nor be condemned for mere associations," the Quaker group said.

The committee comprises representatives from local Friends meetings in Pennsylvania, New Jersey and Delaware.

Nelson was found guilty in January, 1952, on charges of violating the sedition act by urging others to "engage in conduct with the view to overthrowing and destroying by force the government of Pennsylvania and the United States."

He was fined \$10,000 and sentenced to 20 years in prison. The Pennsylvania Superior Court sustained the conviction, but the State Supreme Court reversed it on the ground that the Pennsylvania Sedition Act was superseded by the Smith Act of 1948 and that offenses of the sort Nelson was charged

with came properly within the jurisdiction of the federal rather than the state law.

Later, Nelson was convicted in federal court under the Smith Act and sentenced to five years.

Subsequently, Pennsylvania asked the U. S. Supreme Court to sustain the rights of the states to handle their own sedition cases without regard to federal action in the same cases.

ANGLICANS LEAD IN AUSTRALIA

★ Some 8,033,754 of the 8,986,530 persons tabulated in the official 1954 Australian census professed themselves as Christians. Another 855,819 did not answer the question as to religion, which is optional under Australian law.

A total of 54,817 registered themselves as non-Christians. Largest group in the latter category were Jews who increased by more than 51 per cent since the last census in 1947 to a total of 48,439.

Only 23,684 said they had no religion.

Largest percentage increases among the Christian groups were registered by the Greek Orthodox and the Lutherans, both of which rose by 73 per cent to totals of 74,760 and 116,178 respectively.

Among non-Roman bodies the largest numerical increase was shown by the Anglicans with a gain of 304,817 to a total of 3,408,850.

In reply to census takers' questions, 1,299,884 persons called themselves Catholics as against 956,540 in 1947, an increase of 36 per cent. And 762,102 listed themselves as Roman Catholics compared to 630,198 in 1947, a gain of 21 per cent. The combined Catholic figures in 1954 were 2,061,986 as compared to 1,569,726 in 1947, a rise of

nearly 500,000. The Australian census permits persons interviewed to designate themselves either as "Catholics" or "Roman Catholics." Because of this, a number of Roman Catholics list themselves merely as "Catholics" while many high church Anglicans register as "Catholics."

Methodists remained the second largest Protestant denomination with 977,933 (778,873 in 1947) and Presbyterians the third largest with 869,242 (743,540).

Other Protestant figures were: Baptists 127,444 (113,527); Congregationalists 69,452 (63,243); Seventh-day Adventists 25,331 (17,550); and Brethren 16,404 (13,002).

A total of 95,408 persons described themselves merely as "Protestants," compared to 73,270 who did so in 1947.

CLERGY WIVES HUDDLE

★ Clergy wives came from rectories all over New Hampshire at the invitation of Bishop and Mrs. Charles F. Hall to attend a two-day rectory-life-conference at the Millville Inn, St. Paul's School, Concord.

These 22 wives wrestled with the problems and demands perceived in the role of the clergy wife. Using the structure of a parish life conference, they thought through the joys and sorrows of being a clergyman's wife, and sought to find answers to this in the Gospel. Their leader was the Rev. John D. Midworth, the executive secretary of the adult division, of the national department of education.

Several non-parochial wives were on hand, including Mrs. Matthew Warren, wife of the rector of St. Paul's, Mrs. Roger W. Barney, wife of the archdeacon, and Mrs. Charles T. Webb, wife of the chaplain of St. Paul's School.

FINDS CHURCHGOERS READY TO WORK

★ Many churchgoers are "squirming in the pews" because they're not getting a chance to put the Gospel to work, the president of the Reformed Church in America said.

The Rev. Daniel Y. Brink of Scotia, N. Y., addressed 500 delegates attending the denomination's first laymen's convention.

"There's a lot of squirming in the pews these days and it's not by children anxious over long sermons," he said. "This squirming is being done by laymen who have been told what a wonderful Gospel they have, but have been given no opportunity to put it into effect."

He added that most of the squirmers are world war two veterans who have been around the world and seen the desperate need for the Gospel, "only to return to find the church preoccupied with petty things such as bazaars and church suppers."

"More and more of them are asking, 'Isn't there something we can do?'" Brink said. "And they're finding out that they can."

He said Reformed churchmen were actively engaged, among other things, in fighting racial discrimination and the decay of urban centers and in helping people of backward countries to realize their ambitions.

Elton Trueblood, director of religious policy for the U. S. Information Agency, told the convention "do - it - yourself Christianity" is drawing people to church. "People have made a turnabout in their concept of Christianity," he said. "They've begun to realize there is no place in church for spectators — that Christianity is something more than being talked about on Sunday."

EDITORIALS

SUICIDE FOR DEFENSE?

THE real reason Washington rejects Atomic Energy Commissioner Thomas E. Murray's proposal for a world H-bomb demonstration is not for fear of what it might do to Them but for fear of what it might do to Us. The basic decisions of atomic warfare have been made from the beginning without consulting public opinion. At first from necessity and later from considerations of military security and finally from fear and habit, atomic decisions have been and are being made in secret, without popular consultation.

Democratic processes have been one of the first victims of nuclear fission. The decision to try and make the bomb and the decision to drop it on Japan were, of course, made privately. So was the decision to go ahead and make the H-bomb; had it not been for a slip by former Senator Ed Johnson of Colorado the public would never have known of it. Finally the decision to use "tactical" atomic weapons, and to refashion the armed services for atomic warfare, has also been made by the inner circles of the government without debate in Congress or elsewhere. The current Sagebrush military maneuvers in Louisiana show how far that transformation has gone.

The atomic thunderbolt is no longer a final weapon to be held in reserve for the use only under the gravest circumstances on Presidential decision, but the weapon around which all our military planning and training now revolve. Though atomic warfare means national suicide and humanity's final holocaust, the decision to engage in it has been made. We have been consulted as little about it as if we lived under a dictatorship.

Our New Religion

Only once has there been a great national debate on atomic policy and that came when the aroused atomic scientists descended on Washington like a flock of Paul Reveres to raise the alarms against military control of atomic energy. That great debate, right after the war, was made possible because (1) Congress had to be consulted if an atomic energy

act were to be passed, and (2) the atomic scientists had not yet been frightened away from political activity by the loyalty-security mania. In this case political activity meant an attempt to fulfill the highest moral responsibilities in the society to which they had made so fatal a gift. But that was before the onset of the cold war, and since that time the government has succeeded by one means or another in shutting off real debate.

Every attempt by the Russians from the Stockholm peace petition to the latest Molotov proposals for a world pledge against atomic warfare has been hooted down. Discussion of foreign policy has been made to seem somehow unpatriotic; talk of peace suspect. Mr. Acheson's call for "total diplomacy" in January, 1950, merely put this into a vivid and sinister phrase; it sought at home the same kind of "disciplined" attitude toward foreign policy on which dictatorships pride themselves. Oppenheimer's ordeal, of which the atomic scientists knew long before the public, provided the scientific elite with a chilling object lesson. The decisions were to be made by our "betters"—though these self appointed "betters" included some of those Generals with prognathous jaws and Neanderthal minds who adorn the covers of our news weeklies and wield the power of world life and death through our ever-ready Strategic Air Command. The reality has been the subordination of the best scientific minds to military control through the rich carrot of military research grants and the heavy stick of possible loyalty proceedings. In a period when no General ever makes a speech anymore without giving God a plug, and self-righteous moralizings ooze from every political pore, real morality has been completely abandoned in our imbecile fascination with these new destructive toys. The atom is our totem; the Bomb our Moloch; faith in overwhelming force is being made into our real national religion.

Public Debate Feared

THE Pentagon and State Department have feared public debate lest it interfere with the task of recasting our armed forces, our moral standards and our minds. There is

evidence that this remolding process is far from complete and irreversible. The latest Gallup poll which shows that peace far outranks every other problem in the public mind (42 per cent answered peace—the farm problem which was next, drew only 8 percent). To hold an H-bomb demonstration in the Pacific, as Mr. Murray proposes, with the world press and all other governments represented, would be not merely to frighten Them but to awaken Us out of our lethargy.

Thanks to Mr. Murray, we are now authoritatively warned that the atmospheric and soil contamination from large thermonuclear explosions is a far graver menace than had hitherto been supposed; apparently there is a limit to the safe amount of thermonuclear explosions even without war. A new substance, radioactive strontium, not hitherto present in the air or earth, has been created and released. Its contamination continues long after the blasts. As it passes from the soil into food and the human body, it can create bone tumors and fatal effects. Commissioner Murray says that estimates of how much radioactive strontium can safely be absorbed "have changed almost wildly" in the past year. A year ago it was said that we had little to fear because the amount would have to increase by 1,000,000 times; now the estimate has been reduced to 10,000 times. Mr. Murray thinks this figure will be lowered. His four fellow Commissioners in rejecting his proposal for an H-bomb demonstration, significantly fail to deny these figures. Their official statement merely says that until further study has been made "it is impossible to be definite about the genetic effects." To say that it is impossible as yet to be definite is quite different from the statements of a year ago that fear of radioactive fallout was exaggerated. Why should these matters be cloaked in secrecy, the decisions on them made without popular discussion?

Fallacies of Atomic War

THE lack of real debate has allowed a thick deposit of dubious ideological fall-out to contaminate the public mind. A whole series of doubtful propositions have been rubbed in by official statements and their echoes in a well-coordinated press. There is first of all the notion that but for the bomb the Russians would have overrun Western Europe after the war. This is highly doubtful in view of the

terrible wounds they still had to heal from the last war; the enormous headaches occupation of Western Europe would have added to their problems, the civil war it would have provoked and the world war it would have unleashed.

America has twice been plunged into world war unprepared and twice won despite that initial handicap. The Russians are not fools; they do not underestimate the huge industrial capacity and human resources of the American people. It is, I believe, the most dreadful nonsense to say that they would have overrun Western Europe if we had not had the bomb. The same is true, in my opinion, of the equally prevalent notion that there would be world war today but for fear of our bombs. The Russians and the Chinese have enough to do at home; and even without the bomb, war with America would ruin them for a generation. Then there is the newer notion that we must not give up nuclear warfare because only The Bomb counterbalances the "hordes" at the disposal of Russia and China. But this completely overlooks the fact that these "hordes" now have the A-bomb and the H-bomb, too. So we no longer have an advantage. Would it not be better for both sides to see if some means cannot be found to ban nuclear warfare for humanity's good?

In the past, certain terrible weapons have been held in reverse by both sides, and neither have used it; poison gas is an example. It is one thing to have the bomb in reserve. It is quite another to equip whole armies with atomic weapons so that they are no longer able to fight any other kind of war. That is what we are doing. We are thus deciding in advance that a new war shall be a war without mercy and limit. The notion that atomic war can be limited; that atomic weapons can be used, as Eisenhower once said, like "pistols," fosters the most dangerous misconceptions. Once such a war begins, neither side dares hold back its worst and biggest bombs, though this may mean total mutual destruction.

Nightmarish Consolation

ATOMIC war means national suicide. The ultimate delusion of the atomic era is the notion that national suicide is a feasible means of defense; how apparently sensible and sane men could drift into such beliefs will astound future historians, if there are any. All this has been underscored by the Sagebrush

maneuvers. They have shown how easily radar defenses can be jammed by an attacking air fleet; we can wreck Russia's cities but Russia can wreck ours. And the whole human race may be ruined by the after effects. Is it not irrational, then, to decide for atomic warfare when atomic warfare means mutual suicide? Should such a decision be made without the fullest national and world debate? How much security is there in plans for defense which could do no more than assure our dying people that the enemy was dying, too? The Strategic Air Command can destroy the enemy, but it cannot defend us.

To set off on the path of atomic warfare is to set off on a path from which there is no return, toward a goal where there can be no victory, into hell where none could survive. Until now the worst wars have been, to some extent, limited—if not by human intention and hatred, then at least by human capacity to destroy. But this war, the war we have been trying out in Operation Sagebrush, the atomic war must become unlimited war, against Us as well as Them. On those whom the bombs spare the radioactive dusts will fall, gently and impartially as the rain.

— I. F. Stone's Weekly

IMPERATIVE OF ECUMENICAL ACTION

By Stephen F. Bayne Jr.

The Bishop of Olympia

THE greatest danger in the ecumenical movement is that it be too comfortable, too easy. I know that at times it is quite uncomfortable. Evanston was not at all a comfortable experience for those who were there—it was physically uncomfortable; it was emotionally uncomfortable; most of all, it was intellectually uncomfortable to be challenged almost hour by hour in one's deepest assumptions, to be thrown into collision daily with theological attitudes widely different from one's own, with ecclesiastical customs and traditions sometimes hopelessly at variance, with languages and customs completely unfamiliar. This is uncomfortable.

At the top level, so to speak, the ecumenical movement is uncomfortable enough, but almost to the degree that we enter this painful encounter at the top, we expose ourselves to the danger of lethargy and complacency further down in the tissues of the Church.

How inviting it is when things get sticky in the local ministerial association or in the city council of churches to remember that after all the Presiding Bishop is a president of the World Council and we pay our dues and we are faithfully represented at all the major enterprises and, therefore, we are really doing our duty and our troubled consciences are thereby salved. I don't for a moment deny the value of what is done at the top, but until the discomfort of that exalted encounter reproduces it-

self like yeast all through the lump of the Churches, what is done at the top will be of very little use. "Nothing is real which is not local." Indeed, the whole future of the ecumenical movement depends on what happens in our own local communities. But it is tempting to forget that and to quiet our consciences vicariously.

That is part of what I mean by the dangerous comfortableness of the ecumenical movement. As Bishop Sherrill said, "The greatest difficulty of the ecumenical movement is the fact that it is primarily among leaders of the Church. It hasn't yet sufficiently reached the great mass of clergy and lay people in all our churches—there lies our task."

There is a greater area of danger, which is that of taking ecumenical cooperation as an end and not as a means. I know of no official statement of the World Council or the National Council of Churches which does not try to make it clear that this alliance is only a phase, a way leading to some quite different end. But again, what is said at the top is not always heard or understood down below.

The Local Level

THE besetting sin of local councils of churches is that they are self-satisfied and correspondingly trivial, that when Christian people have achieved the elementary civility of being able to sit down in the same

room together for a pleasant dinner once a year or of contributing a pittance to a little budget, they are tempted to imagine that they have finished the job instead of just getting ready to start one. Mere politeness between Christians ought not to be a very exacting accomplishment, really. Yet one of the hardest jobs I know is for a local council of churches to get beyond this stage of warm self-congratulation of having achieved a cautious common courtesy. Episcopalians give up smoking for an evening, the Presbyterian host puts on a clerical collar, the Baptists consent to read some mimeographed prayers, we accept a budget, we adopt a resolution against comic books and lo! we have had an ecumenical encounter.

I would hate to tell you how hard it was in Seattle to find a time and a place and an audience in our council of churches willing to hear and consider a report on the faith and order conference at Lund three years ago. Indeed, it was almost as hard to find a time and place to talk about Evanston, about anything more, that is, than the somewhat picturesque externals of the Assembly. And the deepest reason for it is precisely that we like it the way it is and have no wish to remember the bitter and gigantic divisions in the body of Christ. Yet, until those issues are remembered and understood and wrestled with and prayed about by all of us in our own cities, all else that we do will come to nothing in the end, if indeed it is much more than that now.

It is no kindness to truth to imagine that pleasant cooperation among likeminded people will lead to unity. Cooperation is good as far as it goes, but we cannot long pretend that the ghosts at the feast are not there. The fact is that men, in their freedom and in their stubborn search for truth, have come to convictions which divide one from another. We hold those convictions hard because truth must always be concrete and particular, and passionately held or else we lost it, but we should also hold them in humility knowing that they must lead to still greater truth, if only we will not make possessions of them, if only we will be guided by them in the search for all truth.

Those very convictions, stripped and cleaned of non-essentials, are the means God gives men to find deeper and unifying truth. But if this

is to happen, those convictions must be honestly faced and handled, and we must know what they are; and the danger is that we shall find comfort in deluding ourselves or pretending to others that they do not really exist. That is the most dangerous comfort of our present situation locally in the ecumenical movement.

Unity We seek

IF COOPERATION is not an end, then what is? If we know the answer to that question, there would be no problem of disunity among Christians. It is significant that the theme of the next faith and order conference will be "The Nature of the Unity We Seek." In truth, the question must be asked, even though the answer may not be seen until it is actually achieved, even though the answers may be no more than fumbling guesses. I do not even dare guess. I do not know how important it may be to God that there be unified budgets and amalgamated boards of trustees.

I think I should be satisfied if there could be among all Christians what now we Anglicans alone know—the privilege of breaking the Bread of Life together in brotherhood, in a unity not of identity, but of a shared and common household of faith made known in common acts. Certainly the greatest of all the common acts in life, the Eucharist, is the supreme requirement of the unity we seek. It may even be the only indispensable. But to move from the cautious antiseptic cooperation that we now know to that full companionship is the task still before us.

The ecumenical movement furnishes the one present hope. And it is a very real and very great one, if we will engage ourselves ever more fully in it at every level in the Church's life. The ecumenical movement furnishes that hope precisely to the degree that it is an uncomfortable place. To that meeting it should be every Churchman's prayer that all the broken fragments of Christ's body will come to confront and be confronted by the life and convictions of the others and, in that solution of common prayer and thought, to learn new lessons of unity.

I think it ought to be said that in this encounter, Anglicans-Episcopalians, have some very great blessings to begin with. Chief among them is the fact of the Anglican com-

munion itself, a communion coming now almost year by year to more and more conscious and articulate existence. For how many years have we Anglicans lived in separation from one another, forgetting or never even knowing the current of common life flowing from the Prayer Book and the sacraments which we all share.

Even today we need more reminders than we have of a common missionary task and strategy, of common doctrine and common weakness in a divided world. But how much we have learned about ourselves in these last years culminating in the towering ecumenical experience of the Anglican Congress last summer. We have learned perhaps the chief secret of unity, that it is achieved not by men thinking alike but by men acting together. We have learned the richness of the Anglican ideal, not an ideal of Catholics and Protestants worshipping side by side or of a Church alternately Catholic and Protestant—that is a caricature of Anglicanism—but the ideal of a man holding within his own single heart and mind the treasure both of the historic faith of the Catholic Church of Christ and the purity and austerity of the surgery of Protestantism.

Clear Principles

WE HAVE encountered and analyzed the way in which a shared tradition and the great corporate sacramental acts and the historic Episcopate can unite people of completely diverse backgrounds and cultures. And we have distilled into four clear principles those central realities which to us are of the esse of the Church of Christ—the Holy Scriptures, the historic creeds, the necessary sacraments and the historic Episcopate. The Quadrilateral is bare bones; it is only the skeleton of our Anglican way, and needs to be clothed in the flesh of Anglican life. But for what it is worth, it is a blessing in its honesty and simplicity; and no Anglican need feel he comes to the ecumenical encounter bare handed. Indeed, he has in these blessings a foretaste of the nature of the unity we seek.

I do not mean by that what Anglicans are sometimes taken to mean that the simple answer to disunity is for everybody to become an Episcopalian. I do not say I would kick them out! I say only that it is a remote and forlorn hope. Indeed, it is not really a hope at all for I would hope to receive as well as give

in this encounter and exchange. And if I know little of what other Christian traditions will give me, and think I know much of what we have to give, it is not that I disbelieve in what others have; it is that I do not know what they have. Indeed part of the tragic cost of disunity is exactly that, that we are impoverished because there is so little exchange. And, correspondingly, part of the hope must be the discovery of whole ranges of Christian experience from which each of us is shut out now.

I would go a long way with the Archbishop of Canterbury when he said that “the ultimate vocation of the Anglican communion is to disappear.” When I heard that phrase first at Lambeth, it disturbed and frightened me. What it means still frightens me, for it cannot mean a degree of courage and of faith I am not sure I have. But the ideal it speaks for is clear and bright. It is the ideal of an ever widening association of witness and communion of which God has given us a foretaste in our worldwide Anglican family; and sometime, if we are true and faithful stewards, it will be possible for us to lose ourselves, to disappear, in a greater family, richer, wider, fuller than we even suspect.

To those of you who are already deeply and sincerely committed to the ecumenical movement, what I say is familiar and routine. To those of you who like myself, find it very hard and somewhat distasteful to be “ecumenically minded,” I want to say what I say first of all to myself.

Present Unity

FIRST, we need to think more deeply about the unity already given us. No matter how wide the divisions among our separated allegiances in this world, there is one baptism and one death. There may be precious little unity between those two horizons, but in the beginning and in the last things, Christians can't help but come together. Even Rome does not rebaptize at least in theory, and if some of the Protestant Churches do, it is not from scorn of the one baptism, but from a reverent over-solicitude for it. And not even Rome or the wildest of sects can do anything to divide mankind in death.

St. Paul might well have added that there is also “one death, one judgment, one mercy over us all”, for it agrees well with what else

he says of "one Lord, one faith." Here at the two ends of mortality, in baptism and in judgment, God seems to establish an over-riding unity which men cannot forget or ignore.

When we casually say, as we do, that so-and-so "was baptized an Episcopalian," do we reflect enough on the blasphemy of such a phrase, a blasphemy no less real if unintended. Christians are baptized Catholics; there is no other baptism except that single initiation into the single and universal body of Christ. Whatever legal name a man may have, Roman or Anglican or Methodist or Lutheran, he has only one Christian name, and that is the name of Christ himself, whose life is given to us all alike in the one spiritual birth we all share. We need to examine far more intently than we do the implications of this one baptism.

And we need to examine those implications not at Evanston or Lund or some other exotic corner of the world, but in our own communities and among our own people and on our own streets and with our own neighbors. For the implications of the one baptism are clues for the daily life of the community, not for theologians alone. I don't say that those implications will bring any magic answer to the problems of disunity. I do not believe they will. What I say is that no man can reflect long and thoughtfully about the doctrine of Holy Baptism and not know an agonizing restlessness under the divisions in the Christian body which seem to belie everything that baptism stands for.

And as it is in baptism, so is it in death and judgment, and in the paramount imperatives of the Gospel which override us all. When men see that all Christians and all Churches lie under the same judgment, then mutual recrimination is stilled and some true fraternity is possible. It is when we forget mortality and the Judge at the end of mortality that we begin the invidious jockeying for position which offends all men of good will.

There is deep unity already given us which we need to explore; and when we do, we find a fresh vigor and honesty in our approach one to another. For the greatest of all the areas of dangerous comfort is in our acceptance of division as an inescapable fact. The escape from that is two-fold; to see and reflect on the unity already given and then to understand more deeply the unity implied, even demanded by creed and gospel and ministry alike.

Personal Experience

I CAN say what I mean here best if I may be autobiographical for this last minute. I have been an Episcopalian all my life and my family before me. As a boy and even into young manhood I was, as I am afraid many others of us are, frankly uncaring even unaware, that anybody was ever anything else except an Episcopalian. Roman Catholics?—they were hewers of wood and drawers of water. There were country people called Methodists; there were white churches in New England where people known as Congregationalists worshipped; there were German people who were called Lutherans. In other words, I was a pretty insufferable Episcopalian prig. I wish I could say that school or college changed me. I do not really think they did.

It was not until I came almost to ordination and began to prepare for Holy Orders and began to read the service itself and the promises I should have to make and the charge and authority to be given to me that I faced seriously and maturely for the first time the inescapable implications of a divided Church. I learned—I could not help learning because the words are quite plain that there was no "ministry of the Episcopal Church." Indeed, there really was no "Episcopal Church" competent to have such a ministry as was given in the Ordinal, for the Ordinal spoke only of God and his Church. The only priesthood mentioned there was Christ's and what he chose to share with men; and either I accepted that limitless vocation or else I would be just playing Church. And if there is only one priesthood and that his priesthood, then what validity do all our pathetic little ecclesiastical empires have? Such was the question which plagued me then and does so still.

I seem to see that this same question arises in everything that is most central in the Church's life. Her ministry, her sacraments, her creeds, they are not "mine" nor "ours," they are Christ's, and they are mankind's. I mean no disrespect to my own Church allegiance when I say this. I want to be and I try to be a faithful steward of the Catholic religion of Jesus Christ as this Church has received the same. But the more I reflect on the true greatness of what is entrusted to us in this ministry of word and sacrament, the more I am driven to the uncomfortable and distasteful ecumenical task. Because the alternative is unthinkable.

able, to choose to "play Church," to choose to play the part of a sect. My priesthood is not limited. It was not given by the Episcopal Church and it is valid quite outside that company. Our baptism is not an admission into the Episcopal Church; our Holy Communion is not an Episcopalian rite. The creeds are not statements of Episcopalian faith. Indeed, I do not quite know what reality the Episcopal Church has in the final analysis.

The Challenge

IN THIS present and divided world a man must choose, and he must choose that allegiance which seems to him to hold the greatest and purest measure of truth. But he must not be surprised if that allegiance itself keeps pointing to a greater one, as if it were to say to him "There is no stopping place here." The time will come when this task is done, and this loyalty must lead into a greater and more complete one. I don't pretend that I like this restlessness and uncertainty. Life should be a lot simpler if it were possible just to sink back into the easiness of the sectarian spirit. But to adopt that spirit, to make the Episcopal Church or Anglicanism an end in itself, to deal with the Church of Christ like the caucus race in Alice in Wonderland, the race which began nowhere, ended nowhere, where everybody won, everybody got a prize—to deal with the Church as if she really had nothing to do with the one Lord Christ but only with the opinions of men, as if there were no one truth and one Lord and one faith at the heart of our Church, that is unbearable.

And if that is so to you as it is to me, then there is no escape for us from the painful, difficult, uncomfortable, costly encounter which we call the ecumenical movement. If the Church wants to be a sect, there is no power on earth to stop her. But to act like a sect, to accept as right and true all the silly relativities of denominationalism, is to belie her title deeds and to make nonsense out of her profession of faith. There is no escape from the one present great Church, of which both Bible and Prayer Book alike tell. If it is to that great Church that we belong, then the imperative of ecumenical action is plain.

I am sorry to have spoken so personally. I have done so only because I am sure that the real incentive in the search for unity comes from inside, not from the practical arguments on the surface. Those practical arguments—

the requirements of practical strategy, the desirability of united planning, the helpfulness of common budgets, the equality of sincerity wherever you find it—these are not determining arguments.

The Kingdom of God does not come by man's prudential counsel but if God has brought us by baptism into one Church and if there is one priesthood in that Church and one eucharist, which is Christ's, and one Gospel to proclaim, then woe to that man or to that Church which does not acknowledge that unity and fight with all his heart to live up to it and make all outward things conform to it.

The priority is God's, in this, and not ours; because the Church is God's and not ours, and the Bread and the Water are God's, and the grace is his, and the power and the glory. I do not know any other argument for ecumenical action than this. And I think this is quite enough to call out from us every ounce of thought and prayer and imaginative and courageous action we can possibly give.

"MY OWN RELIGION"

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

WE HAVE often tried to get some kind of elaboration out of the person who makes such a claim. Usually he is strangely non-committal after having made this proclamation. What he probably means is that he is a "freelancer". That is, where religion is concerned, he recognizes no standards—no other authority than his own conviction.

Oddly enough such an attitude is not limited to the irreligious. It is held, although not admittedly, by some who regard themselves as quite devout. One's religion consists of a code of good works, which blossoms profusely from December 10th to 23d. Another's is restricted to rituals and devotional acts. Still another's is channelled into authoritative proclamations of what the Bible says, or of what salvation is, or was.

These same freelancers insist on authoritative standards in every other area of their lives. There must be well-defined standards for work and salary; food must be submitted to the most exacting tests of sanitation. Law must be interpreted by only the most superb professional. Medicine must be practiced by only the infallible genius. Our lives are con-

stantly submitted to exacting standards, where judgment is passed by only the qualified.

Now here is the Christian season of Advent, where judgment is a central theme. It is not surprising that many want to bypass this unpleasant subject and get to the secularized Christmas where anything goes as long as it's in the spirit of the season. The freelancer is thus safe once again. But the man who recognizes that God might have something to do with religion must come to grips with such proclamations as one in the parable for the Sunday next before Advent—"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

It would be very easy to take a quick look at this story of the judgment and conclude that religion is merely philanthropy. If this were so, there would be no need of God, and certainly no possibility of a Saviour. Our difficulty always lies in the fact that the story portrays God as making the evaluation.

Then there must be more in the judgment than meets the eye. There is. Man's response to man is conditioned by two things: his sensitivity to need, and his motive in responding, if indeed he does respond. Our temptation is to be the judge of who needs what, how and when to give and of what to give. Why should we go to the aid of a brotherman, especially if there is some suspicion he may not be utterly blameless in his situation? To give may be fashionable and popular; it may be seasonal and brief; it may be restricted to the limits of our prejudice or of our own preference.

To Christ-inspired charity there is no limitation. In Christian compassion there is one supreme motive—that we see in the needy one—not simply an unfortunate, or a worthy one, or a friend or a relative.

The point is that we see a man, woman or child with whom Christ forever identified himself. It was for these as well as us that he came among us. It was for these that he died. It is for these as well as for us that he offers eternal life.

If I have "my own religion", the chances are it is not Christ's.

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By Robert Miller

Episcopal Clergyman of Campton, N. H.

"It makes me furious," I said to Gilbert Simeon, "that congregations don't demand good preaching."

"Oh, but they like it."

"They don't fill the church. What better incentive to good preaching than a full church?"

"I confess it is a help, an inspiration, in fact."

"And they don't like long sermons."

"Well, long sermons are often dull sermons."

"They don't have to be. If a man has a great subject he can hardly do it justice in ten or fifteen minutes."

"No, that is true. But you must own that not many of us are able to preach sermons that are both good and long."

"Oh, if it comes to that, most of us do best when it comes to sermons that are good and short."

"Well?"

"Well, my point is that a congregation should want a good, a full, a rounded sermon and that it should grumble when it doesn't get it and not when it does."

"Rusty," said Gilbert, calling me by my nickname, "you are a perfectionist. You will find that perfection is rare."

"I still think the congregation makes the preacher," I said.

"Most people would differ. They feel the preacher makes the congregation."

"I guess it takes both," I said and we left it at that.

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
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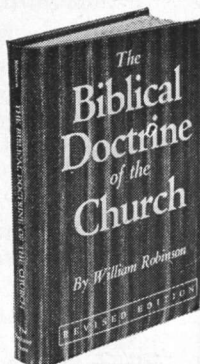
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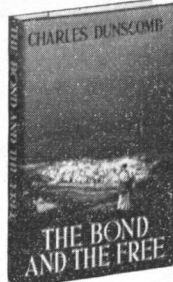
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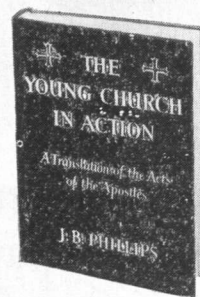
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BOOKS...

Edited by George MacMurray

The Jung Codex by F. L. Cross.
London: Mowbrays. 15 s.

Everyone has heard about the Dead Sea Scrolls which have thrown fresh light upon the background of the New Testament; many fewer readers have heard of the jar filled with Gnostic writings found at Nag Hammadi, south of Cairo in Egypt, in 1945. The story of the discovery and the fresh disappearance of the manuscripts is fascinating—and discouraging. All but one of them are now in the Cairo Coptic Museum under lock and key, inaccessible to scholars! Fortunately the one which escaped is now in Zurich, as the property of the Jung Institute, and is being studied and edited for general use.

It is probably the most important

of all—as it contains the Gospel of Truth written apparently by Valentinus himself, the great second century Gnostic. The present volume contains three papers by world-renowned scholars, H. C. Puech, G. Quispel, and W. C. Van Unnik, on the contents and significance of the Codex, translated and edited by F. L. Cross of Christ Church, Oxford.

Short of the full publication of the Codex, this is the most important volume we have on the subject. At last the Gnostics begin to speak for themselves, after 1800 years of silence! Heretofore we have had only the echoes of their teaching, as reported by their opponents. The new Codex throws much light upon second century Christianity, and also raises new problems. For one thing, it seems to prove that the New Testament was virtually complete, not by 180 A. D. but by 140 or 150.

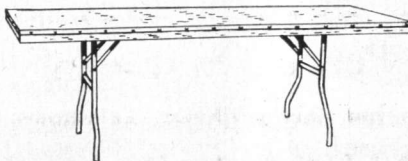
—Frederick C. Grant

Moment by Moment by Margaret T. Applegarth. Harpers, \$2.75.

A really fine book by a story teller who knows her business and whose two previous books have disclosed both her warm human understanding and her deep spiritual sensitivity. We have read many so-called "inspirational" stories both for adults and children and have considered ourselves fortunate when we found one out of ten that was not either trite or farfetched.

Here there are thirty-four, none falls in that category. Usually the machinery creaks to produce a "moral"; here it is done effortlessly, often humorously and yet with arresting power. There are unforgettable illustrations, most of them contemporary and hitherto unfamiliar. Mrs. Applegarth writes with great charm and skill.

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CORRECTION

Divorce and Remarriage by H. C. Warner, reviewed in November 17th, is a publication of Macmillan Co. Price, \$1.50

Reviews that are not signed are by the Book Editor.

PEOPLE

CLERGY CHANGES:

H. DOUGLAS BUTLER is a curate of St. Thomas Church, Farmingdale, Long Island, N. Y.

PHILIP E. WHEATON has returned to the Dominican Republic where he is stationed at Ciudad Trujillo.

H. ARTHUR DOERSAM, formerly curate at Christ Church, Grosse Pointe, Mich., is now ass't at Christ Church, Christiana Hundred, Del.

JOHN SALMON, formerly of the Church of England in Canada, is now rector of St. Hilda's, Kimball, Nebr.

PAUL R. SAVANACK, formerly rector of St. Peter's, Honolulu, is now administrative ass't and treasurer of the district of Honolulu.

DARBY W. BETTS, formerly canon at New York Cathedral, is now dean of the Cathedral of St. John, Providence, R. I.

ORDINATIONS:

SAMUEL VAN CULIN Jr., curate at St. Andrew's Cathedral, Honolulu, was ordained priest Nov. 30 by Bishop Kennedy. ALFRED C. KRADER, vicar at Elele and Kekaha, Kauai, was advanced to the priesthood at the same service.

WALTER D. EDWARDS Jr., was ordained priest by Bishop Marmion, Nov. 22, at Christ Church, Pearisburg, Va., where he is in charge.

DEPOSITION

ARTHUR H. HOLMES was deposed by Bishop Dagwell of Oregon on Nov. 4, having declared his renunciation of the ministry.

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CONFERENCE ON CHURCH UNITY

★ Bishop Angus Dun of Washington will be the chairman of a conference to explore theological problems involved in Christian unity, to be held at Oberlin College in September, 1957. Vice-chairman will be Eugene Carson Blake, president of the National Council of Churches. Prof. Paul Minear of Andover Newton Seminary is the theological secretary with responsibility for the preparatory studies and the conference program.

The first meeting of its kind, it will be sponsored by the United States conference for the World Council of Churches and the Canadian Council of Churches.

The sessions are expected to bring together some 400 persons designated by the cooperating denominations in the United States and Canada, plus 100 faith and order consultants, selected because of special knowledge and experience.

Sixteen area commissions at the conference will search for the answer to such questions as: What is the nature and extent of the unity we now have? What is the character and range of diversity which is both compatible with this unity and encouraged by it? How and why have we, as American churches, distorted and obscured this unity in diversity?

Samuel McCrea Cavert, executive head of the United States conference for the World Council, said an explora-

tion of the nature of Church unity in a North American context may prove of value to the whole ecumenical movement.

He said that behind plans for the conference "Lies the conviction that the time has come when an effort should be made to bring the concerns of the faith and order movement to the life of the local church."

URGE SUPPORT FOR AFRICA

★ In the light of the continuing crisis in South Africa over the racial questions, The Foundation for the Propagation of the Faith, with headquarters at 347 Madison Avenue, New York, N. Y., announced plans to continue its financial support on a regular basis and until such time as the emergency in South Africa is over.

Plans are under way to invite interested persons to become members of a special South African committee and to contribute toward the maintenance of African schools.

The Rev. Everett B. Bossard of 144 West 47th Street, New York 26, N. Y., is president and the Rev. John M. Scott of 220 West Penn Street, Long Beach, N. Y., is treasurer.

CONNECTICUT LAYREADERS

★ The 223 licensed lay readers of Connecticut conducted 572 services and assisted in 1534 during the past year. They also led 621 Church school services.

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RICHMOND FIGHT OVER TAXES

★ Richmond officials placed fourteen tax-free properties owned by religious and charitable institutions on the tax list. Among them were the headquarters of the mission board of the Southern Baptists and the Mayo Church Home, operated by the Episcopal Church.

The Baptists were planning to put up a new half-million dollar headquarters but when they learned of the new tax plan they went before the city officials to inform them that instead of building they might move to another city.

On December 2 the city assessor announced that four of the Church-owned properties would go back on the tax-exempt list, including the Baptist headquarters, assessed at \$80,000 and the Mayo Home, assessed at \$51,000.

COUNCIL OPPOSES SCHOOL AID

★ The general board of the National Council of Churches, meeting in Omaha, opposed public aid for Church schools. The statement recognized the right of such schools to exist "in our pluralistic society" but said their full support should come from those who choose to maintain them.

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HOW TO GET RID OF PASTORS

★ Methodist Bishop Gerald H. Kennedy of Los Angeles has a formula he is going to deliver to the next committee that calls on him seeking to get rid of a minister for "inefficiency." His prescription:

Look him straight in the eye when he is preaching, and say Amen once in awhile. He'll preach himself to death within a few weeks.

Pat him on the back and brag on his good points. He'll work himself to death.

Start paying him a living wage. He's probably been on starvation wages so long he'll eat himself to death.

Rededicate your own life to Christ and ask the preacher to give you a job to do. He'll probably die of heart failure.

Get the church to unite in prayer for the preacher. He'll become so effective some larger church will take him off your hands.

MARRIAGE SEMINAR FOR CLERGY

★ The Rev. W. Owings Stone and the Rev. William L. Kite conducted a seminar on marriage counselling at St. Matthew's, West Barrington, attended by 25 clergymen of Rhode Island.

STRIKE DELAYS 1956 ANNUAL

★ Publication of the 1956 Episcopal Church Annual, previously scheduled for December 27th, will be delayed several weeks, on account of a strike in the plant in which it

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is printed and bound. The publishers, Morehouse-Gorham Co., regret this delay, and hope to be able to ship copies before the end of January, though no definite date can be set at this time.

BISHOP LARNED DIES SUDDENLY

★ Bishop Larned, 72, formerly suffragan of Long Island and for several years in charge of the American Churches in Europe, died suddenly December 3 in a Boston hospital. He retired from active Church work in 1951 and made his home in Dublin, N. H.

JOURNALISTS NEEDED IN INDIA

★ India is looking for religious journalists. Although only 15 out of 100 Indians can read, this minority are avid readers and efforts are now being made to build up The

Guardian, an independent Christian publication published in Madras. The editor, Victor Koilpillai, is presently studying at the school of journalism at Syracuse University.

ORDINATION OF WOMEN

★ Fifty-one of the 256 presbyteries of the Presbyterian Church, north, favor the ordination of women. Only three have thus far rejected the proposal.

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BACKFIRE

JAMES JOSEPH

Rector, St. Paul's, San Antonio

I should like to make comment upon Dr. Miller's article in the Witness of November 24th, Family Worship in the Church. I can't help feeling that the existing confusion in Christian education is more confused than ever because we now add worship upon the pile of confusion.

The thesis about family worship to which Dr. Miller aspires in refining Prayer Book worship to mere child level experience places our worship of a holy God in the "gimmick" class, and I thought we were trying to avoid mere gimmicks in the field of Christian education.

It is true, is it not, that worship is the basis of all Christian living, the humble expression of our will to know God? Therefore, the goal of learning in education is that we be conscious of what we must do and for what reason. Worship is not the handmaiden of Christian education, but rather the realization and the rationale of the ways and means whereby we more and more declare God as lord and sovereign over the who'e created order.

Worship is to make us realize who Christ is, what his purpose is, and what we are called to do about it,

namely, to offer him our whole life, our soul and body in union with his own perfect offering.

Children must be exposed to this all-important function of worship in their upbringing.

MRS. HUGH McLEAN
Churchwoman of Denver

After a sharply critical editorial on your part of Norman Vincent Peale, followed a couple of pages further on with marriage counsel that corresponded almost exactly with the advice he gives, and with no mention of the fact that his advice is almost identical with yours, I feel that I can spend \$4 to better advantage elsewhere.

GIL AVERY

Curate, St. Mark's, San Antonio

I find The Witness a disturbing element in my weekly reading and

will hope and pray that it remains such. To deal with the real social issues of our day in such a way as to supply a kind of "Christian-shortcircuit" as well as a penetrating insight into these issues is a task you well accomplish.

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