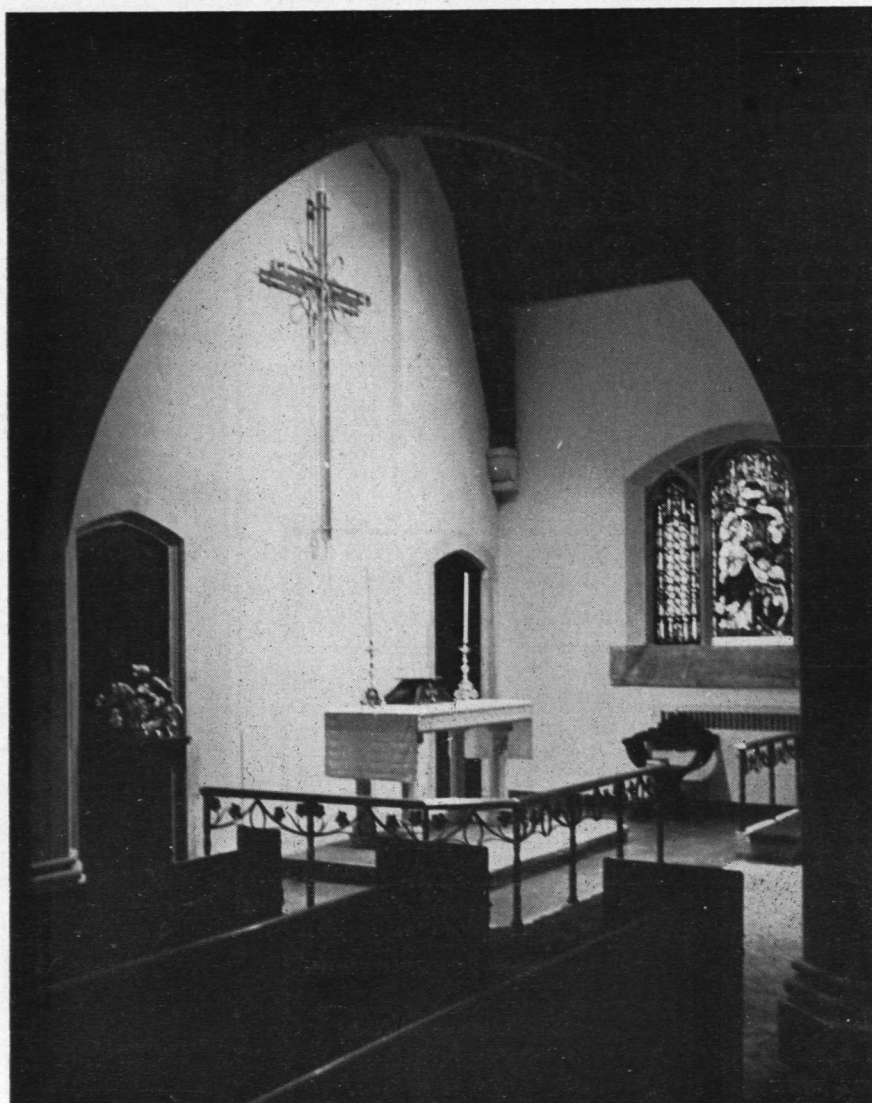


# The **WITNESS**

JANUARY 26, 1956

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ST. GEORGE'S, RUMSON, N. J.  
*The New Chapel of the Resurrection*

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**HEALING: IS IT A LOST POWER?**

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## 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  
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### 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 Barns, 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"

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

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

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

### CHRIST CHURCH CAMBRIDGE, MASS.

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

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

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

### CHRIST CHURCH

INDIANAPOLIS, IND.  
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Rev. John P. Craine, D.D., Rector  
Rev. Messrs. F. P. Williams,  
E. L. Conner  
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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.  
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### TRINITY CHURCH MIAMI, FLA.

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

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

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

### CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI  
The Rev. J. Francis Sant, Rector  
The Rev. Alfred Mattes, Minister  
of Education  
The Rev. Donald Stauffer, Asst. and  
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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.*

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**Story of the Week**

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## Charges and Counter-Charges Hurled in Brooklyn

**MOST OF THE CONGREGATION AT HOLY TRINITY  
BACK MELISH IN FIGHT WITH VESTRY**

★ The Witness statement of "trouble ahead" in the report last week of the ousting of the Rev. William H. Melish as the acting rector of Holy Trinity, Brooklyn, was a masterpiece of under-statement in the light of subsequent events.

On Sunday, January 15th, Melish defied Bishop DeWolfe, the six men of the vestry who fired him, and a lockout which was the result of changing forty locks on the property in the hope of preventing the clergyman from conducting services. However the door to the vesting room swung free, having been jimmied during the night by his supporters, consisting of about nine-tenths of the congregation, judging from the action of the 440 persons who attended the eleven o'clock service. (The action of the six men of a vestry which ordinarily has eleven members was reported in this paper last week).

Bishop DeWolfe had sent the Rev. Robert Thomas to conduct services and at the 8:30 Communion he celebrated at the main altar, with Melish celebrating at the chapel altar. When Thomas arrived he was met by Bernard Reswick, attorney for Melish, and the rec-

tor emeritus, the Rev. J. Howard Melish, who handed him a statement ordering him "to refrain from any attempt to hold services in this church."

Prior to the 11 o'clock service the church filled with parishioners, reporters, photographers, detectives and people who were just plain curious. Melish had already started the service when Thomas entered with Lewis Reynolds, senior warden, who was formerly a staunch Melish supporter but now leads the opposition. The two stood for a moment until the congregation had finished singing "Onward Christian Soldiers." They then tried to stop the service by declaring in a loud voice a couple of times that the service was "illegal" and that the appointed supply priest was ready to conduct the service. Melish paid no attention to the statement as Thomas ascended the pulpit. He remained silent while the worshippers recited the Lord's Prayer. Then the two clergymen simultaneously requested a responsive reading to Psalms 28 and 118, with most of the congregation taking Mr. Melish's choice.

"Mr. Melish—Mr. Melish is

out of order," Thomas said several times. "I'm the official minister to conduct services here."

He then shouted; "I refuse to make a mockery of this church and religion", whereupon he walked down the aisle and out of the church, followed by about forty persons.

Melish then concluded the service, after which he greeted people at the door and said that he would conduct services the following Sunday "unless restrained."

### What Next?

On Monday Canon C. W. MacLean, diocesan administrator, met with leaders of the diocese to confer on whether to bring charges of illegal entry or to obtain a restraining order against Melish. He promised a statement "in two or three days". In Garden City a statement was issued to the effect that Bishop DeWolfe was standing by his statement of the previous week in which he approved of the election of the Rev. Irving S. Pollard, assistant at St. Bartholomew's, New York, as "rector-elect." Pollard, meanwhile, had not stated whether or not he would accept the call.

George L. Hubbell, attorney for the anti-Melish vestrymen, said the question of obtaining a restraining order against Melish was still moot. "I don't know who's going to restrain whom at this point," he said.

Mr. Melish and his attorney,

Bernard Reswick, insisted that the entire dispute hinges on whether there was a legal quorum, under the New York religious corporations act, at the vestry meeting that elected Pollard.

"My position is that all steps taken thus far are illegal and improper," Melish said. "My position all along with the congregation has been that if they don't want me they can have my resignation, but until they ask it I will not be forced out by any illegal maneuvering of a portion of the vestry."

Even the sexton of the parish was involved. Percival R. Harris was abruptly fired by the anti-Melish vestry prior to the Sunday rumpus, allegedly because he supported the minister. He was promptly retained by Melish who guaranteed his salary.

Standing staunchly by his son is the Rev. J. Howard Melish, rector emeritus, who, in spite of his eighty-two years and a prolonged illness, was his usual natty self as he took part in the service at a prayer desk in the chancel.

#### Melish Sermon

Anticipating the action by the vestry, Melish had preached on January 8th in which he outlined the earlier struggles of the parish. He said that a layman of the parish "became a symbol for multitudes of a champion of the rights of a congregation in the choice of its minister, and thousands rejoiced that there was within the Church a stirring in behalf of the democratic spirit. Holy Trinity became a symbol of the people's struggle for freedom from coercive authority in the exercise of the life of the Spirit."

The leader in that struggle, Melish declared, was Lewis Reynolds who "had fought it for the rights of the congregation in the choice of their minister and the determination

of the character of their parish life, and for this I gave him honor and inward thanks."

He then continued: "You will know that this has come to me with a great shock, as I know it has come to you, that a man of such seemingly high principle could contemplate a meeting behind closed doors and without the knowledge of the congregation to select a rector for this parish. If this proposal be carried out, it means the champion of the rights of the congregation throws his principle into the people's face. I say to him with all the sincerity that I can muster, 'To do this undemocratic thing, Lewis, will hurt you more than any one else, for this involves the abandonment of your most precious possession—your integrity before the eyes of the world.'"

He then stated the procedure which he thought should be followed in the choice of a rector: "The instant the people of this parish in open meeting indicate, if they do so indicate, that they have lost faith in their minister, or express the conviction that the tradition of this parish would be better upheld, were he to go, you have my instant resignation. I have told you this before and I tell it to you again. But so long as the people of this parish have no opportunity to share that right of free expression of opinion and free exercise of choice which is the tradition won by the blood and sweat and tears of this congregation in recent years, I will not yield my integrity of principle by acceding to any demand that I resign, whatever the financial inducements may be that were offered. This is no personal matter but an issue of the congregation's rights and the preservation of a free parish from being sold out and destroyed without its people's consent!"

## RACE RELATIONS MESSAGE

★ A call to Christians everywhere to repent "of their sinful and irrational acts and attitudes" towards people of other races was issued by the National Council of Churches.

In its annual message for use on Race Relations Sunday, Feb. 12, the Council also urged an end to "complacency" in churches regarding racial prejudice and discriminatory practices.

The statement, drafted by Eugene Carson Blake, Council president, include an action program for churches and individuals in fighting racial discrimination. The program was prepared by the National Council's Department of Racial and Cultural Relations.

Dr. Blake urged every Christian church to ask of itself: "Is our church door really open to all people for whom Christ died? What steps must we take now to show our repentance for the sins of our church with regard to race? Is our church's communion a foretaste of the fellowship of all God's children in the Kingdom of Christ?"

The Council message asserted that in the eyes of many churchgoers God is "a white and American idol" molded after their own image.

Blake recalled the Apostle Paul's charge to the Athenians that "the time of ignorance God overlooked, but now he commands all men everywhere to repent because he has fixed a day on which he will judge the world in righteousness. . ."

"It is true, I think," he added, "that God is inclined to overlook in churches and peoples their 'times of ignorance,' but these times are now past."

The department's action pro-



gram to end discrimination and segregation urged churches to open membership in the church and its organizations to all and make this fact known in the community.

Establish forum and study groups "to gather the facts about race relations . . . and plan a race relations program which might work towards elimination of segregation and discrimination in such areas as employment, housing, education, health, recreation, hotel accommodations and other community services."

Upon individual Christians

the department placed four obligations:

Examine their behavior and attitudes in the light of the Gospel.

Work to eliminate racial segregation from their local churches and from their denominations.

Exhibit firm behavior patterns of acceptance when the question of a racially inclusive fellowship is discussed.

Find out what the churches, their denomination and other community agencies are doing to improve race relations and participate in their programs.

## Scholars Differ About Codex Now on National Tour

★ Biblical scholars have challenged claims as to the age and importance of the Yonan Codex, described in some quarters as "Christendom's most precious document."

They expressed doubt that the manuscript is 1600 years old, that it is the oldest known copy of the New Testament and that it was written in the language Christ spoke. These are the claims of some scholars and archeologists and the Aramaic Bible Foundation of Washington, D. C., which is sponsoring a nationwide tour of the Codex.

The Society of Biblical Literature at its annual meeting over the New Year weekend went on record as opposing publicity attending efforts being made to raise a million and a half dollars by popular subscription to purchase it. Members of the society who have frequently arranged for the purchase of Biblical manuscripts, estimate its value to be about \$5,000.

Also on January 16th the White House requested the

Foundation to stop distributing reproductions of a letter written by President Eisenhower which has been used in the fund-raising efforts. The letter was written about a year ago and thanked the Foundation for its courtesy in bringing the Codex to his office before the "priceless document" was exhibited at the Library of Congress.

The challenge to the manuscript came in the early part of its tour during a special showing at Southern Baptist Theological Seminary in Louisville, Kentucky.

Spearheading the challenge was Prof. W. D. Chamberlain, professor of New Testament at Louisville Presbyterian Seminary. For more than an hour after he rose to ask critical questions about the Codex, seminary professors and students debated with two clergymen who are accompanying the volume on its tour.

After public announcement of the document's appearance in Kentucky, Chamberlain said he and William H. Morton,

professor of archeology at the Baptist seminary, consulted three of the most eminent Biblical scholars in America about the Codex. Foremost of these, Chamberlain said, was Prof. W. F. Allbright, professor of semitics at Johns Hopkins University. He was described by Dr. Chamberlain as the giant in that field.

Allbright wired: "Yonan manuscript . . . old but not unique. Claims grossly exaggerated."

One of the other scholars, Chamberlain reported, expressed doubt on the claims made for the Codex and estimated its origin in the sixth century. The third scholar said "the age reputed to be assigned to this manuscript is likely to be a mistake." Both these men declined to be identified.

Chamberlain threw the showing into a scholars' turmoil when he got up and said, "I think I saw this same manuscript 25 years ago. It was owned at that time by Isaac Yonan, a graduate of our seminary who, I believe, is an uncle of your Yonan."

The manuscript gets its name from Norman M. Yonan, an Iranian rug importer, who brought it to the United States when he immigrated here 25 years ago. He said it had been in his family 900 years.

Chamberlain said the Codex presently on tour resembled in every feature the one owned by Isaac Yonan, "who identified it as a 12th century manuscript."

The Rev. William B. Adams, Baptist minister in Washington and president of the Aramaic Bible Foundation, acknowledged "that would be a possibility."

Chamberlain and Morton said there are at least two Old Syriac manuscripts older than the Codex. These, they said, are known as the Cure-

tonian and the Lewis translated from Greek about 170 A.D.

In challenging the claim that the Codex was written in the language Christ spoke, the two scholars declared that the dialect was Peshitta Aramaic. They said Christ spoke in Palestinian Aramaic, another dialect.

However, the owner of the Codex, who flew to Louisville the day after the stormy showing, said "It is not a Peshitta. It doesn't agree with the Peshitta."

The Kentucky tour of the Codex began in Frankfurt after Gov. A. B. Chandler was sworn in on the Codex. It was brought here in a specially equipped bus under police escort. The bus was christened "The Spirit of Galilee" at a Washington ceremony in November at which Vice-President Nixon gave it an official send-off.

### PROGRAM FOR AGED AT CENTER

★ A research program on the process of aging in town-and-country America is being started by the Western Extension Center of the National Town-Country Church Institute in Weiser, Idaho, with the cooperation of the national department of social relations. Director of the project will be Miss Louise Hatch who, on January 1st, left a position as assistant to the director of Roanridge, to become education consultant and research director for the Western Center.

The Rev. Wm. B. Spofford, Jr., director of the Center, said that the necessity for such a project was made evident by the fact that most work that has been done on the Church and geriatrics has been done in urban situations where there are more numerous and

adequate facilities for comprehensive programs.

"Population break - downs show, however, that a larger percentage of single and lonely aged persons live in the town-and-country areas," he said, "and with the increasing urbanization of rural America, they become more and more isolated and present a tremendous pastoral challenge to the Church."

Miss Hatch, besides being a worker at Roanridge, has been active as a professional worker in the mental health field, serving for many years as officer of the Kansas City Mental Health Society and the Platte County Guidance Association in Missouri.

### CHURCH CLUB MEETS

★ Prof. F. A. Pottle of Yale and Bishop Donegan were the speakers at the annual meeting



Bishop Donegan

of the Church Club of New York, held January 24th.

### PROTEST BY MAYOR

★ Mayor Marshall J. Beverly, vestryman of Christ Church, Alexandria, Va., stalked from his pew on January 8th when the Rev. Allen Miller, assistant, stated his opposition to the proposed amendment to Virginia's constitution which would legalize public grants for private schools.

Before the sermon the rec-

tor, the Rev. B. B. Comer Lile, told the congregation that he thought every clergyman had a right to express his views on the moral issues involved in the election.

The mayor was a leader of the forces that proposed abolition of public schools, if necessary, to prevent racial integration.

Clergy generally opposed the measure which was defeated in Arlington, Alexandria and Fairfax counties, although adopted elsewhere by a 2 to 1 vote.

### CONVERSATIONS ON UNITY

★ Representatives of the Church of England and the Church of Scotland, Presbyterian, resumed conversations in London on January 12th, looking towards "intercommunion leading on to full unity."

Official delegates of the Episcopal Church in Scotland and the Presbyterian Church in England were also present as full members of the conference.

### CHURCH PEACE ROLE IS STRESSED

★ Christianity must bring peace and stability to a world shaken by revolutionary forces. This was the message of speakers attending the meeting of the Student Volunteer Movement, meeting at Athens, Ohio.

It was attended by about 3,000 students, with 1,700 of the participants coming from the U. S., Canada and Mexico, with another 1,275 registered from overseas.

There was also strong emphasis upon racial equality and upon the responsibility of Churches to support exploited peoples who seek new forms of society that attempt to move toward justice and freedom.



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# EDITORIALS

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## OUR WITNESS

WE HOPE our readers paid close attention to the Pope's Christmas message: it was an admirably balanced review of the things that will make peace or war in our troubled world. We do not know of any American politician, let alone ecclesiastic, who could so clearly have condemned communism on one hand, and on the other warned against "satisfaction with an anti-communism founded on the slogan and the defense of a liberty which is devoid of content", told Christian people not to "withdraw themselves into a sealed enclosure as if to preserve themselves from the world"; proposed that the nations renounce setting off atomic bombs in experiment or in earnest, and set up effective means to check on each other; reminded the West of the sins of colonialism, and the East of its real benefits.

We are the more happy to commend the Pope's political position in that we find his ecclesiastical views, if we may so put it, so flatly incredible. Of course he inherited the latter, while his deep and realistic desire for peace is all his own; and we can think of no other Pope in modern times whose canonization, which we shall undoubtedly see, would be more becoming. And that only sharpens the question. Why do we have to look for the best statement of the Gospel attitude to an institution which in other respects has got the Gospel all wrong?

Perhaps actually the Pope's position is not all that realistic. For he is not merely or chiefly telling us how we should think: he is telling the heads of the nations, including Mr. Eisenhower and Mr. Bulganin, what they should do; and there's not a Chinaman's chance they're going to do it. In fact Pope Pius' authority in so speaking is the last remains of what his medieval predecessors exercised, when kings trembled if they saw a letter from Rome in their morning mail. The medieval world couldn't have gotten along without the Pope, but the arrangement was neither ideal nor permanent; and on the whole, students of the period find the papacy most admirable when its influence on European politics was at a minimum.

The only trouble with the Pope's message then is that instead of speaking as a prophet he speaks as one who at least hopes to be obeyed; for the whole trouble with his ecclesiastical position is that he can count on being obeyed. And this suggests what may seem like either a cynical or hopeless view. If any ecclesiastical authority reaches the point where it can strongly influence political leaders, it will inevitably itself have become so secularized that its influence will not be especially Christian. Thus in the Middle Ages when the papacy could interfere with the activities of kings, it mostly interfered with them as being itself a rival political reality.

## HAPPENING HERE

AND if we look closely we can see the same thing happening in America today. Mr. Eisenhower's personal piety and an unpredictable shift of public sentiment have brought about a deference to religious leaders hitherto, so far as we can remember, quite unknown in this country. But no good is coming of it: Christian leaders are not using their new-found influence to suggest unpalatable truths to our politicians; on the contrary, Christian leaders go around finding theological reasons to prove that what the politicians are doing is right. Shortly before the Civil War the Abolitionists, Christian and other, were not popular; but in defiance of public opinion, and in spite of many errors of judgement, they spoke out what time has judged to be the true position, and helped make it real. And the new respectability of religion is conspicuously failing to do that today.

And this is as much as to say the kingdoms of this world are not yet interested in becoming the kingdom of the Lord and of his Christ: most of them, to the extent of their power, are deliberately and with forethought taking a military policy which bids fair to bring back the reign of Chaos and old Night. We wish to goodness some politician's pastor would say to him, "For God's sake, Sir, believe us, we would much rather (like Europe) take our chances on a Russian army of occupation, than to call ourselves victors in the midst of the radioactive rubble of our cities. Call off this

atomic nonsense forthwith; and let us pray that Russia will have the sense to do the same, so that World War III, if it must come, will at least be fought in the old way."

It is our honest judgement, which we deeply regret, that it would be political suicide for any American politician to take this line. They will say that our willingness to use the atomic weapons is the chief guardian against Russian aggression. And we can only answer that we prefer Russian aggression: on the Christian and human grounds that we don't want to see them used anywhere; and on the prudential grounds that they will inevitable end up being used on us.

The politicians will not see the truth; and that doesn't mean we shouldn't ask them to. St. Paul wanted above all things to go to Rome, just so that he could be confronted with the imperial court. But he did not expect to convert Claudius or Nero; and would not have liked the conversion of Constantine, if he had lived to see it. Our duty is to witness, all the more in that we judge a demon of self-destruction

prevents the nations of this world from hearing us. Perhaps someone will accuse the Pope of undermining democracy by suggesting a compromise with Communism; then he might learn that his mission, like ours, is not to rule but to suffer, and the reunion of the Church might at least become a possibility.

In any case, then, united or separate, we all must learn that we wrestle "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." St. Paul does not mean simply the Devil nor yet simply the emperor; he means a world possessed by a demoniac power, like the unfortunates we read of in the Gospels. We cannot exorcise those demons as we read that Jesus did; in some sense actually the victory over the powers of evil has potentially already been won; but for the meantime this is their hour, and the power of darkness.

And we have nothing else to do but as formerly to put on the whole armor of God, and pray that we may be given power to speak boldly, as we ought to speak.

## HEALING: IS IT A LOST POWER?

By Giralda Forbes

*Member of Trinity Church, Boston*

**H**EALING by the laying on of hands is a lost power. The question arises, did it ever exist? There seems to be proof that it did for a while, after Christ instituted it, but no one can now heal instantly, or call the dead to life by merely hand or voice. Many cults and religions claim to have the power, but no one can control it to produce effects at will, and no one can show any accumulation of results to prove that such power exists and can be put to use in a practical way. Yet it is certain that there exists a mighty and mysterious power of repair latent in man, that could be studied and made to serve; and the object of this article is to awaken interest in the necessity to depart out of the beaten track, worn thin by many failures, to discover how to succeed.

The channel which I believe to have discovered has never been explored in the healing field, though it has been used as a plaything

for generations. I refer to table turning.

It will be of help to understand the method of approach, if I first examine the causes of failure by the laying on of hands. That method is a very old one, adopted from tradition. But it has failed, not from lack of faith, or prayer, or effort, but simply because it was not all of the way. It is possible that we do not know the full meaning of the words, "laying on of hands." Suppose that it meant something very different from the placing of the hands on the head of the patient for a few minutes, and murmuring a blessing and a prayer? I have undergone this test without any result, and the healer was the famous Mr. Hickson of the Emmanuel Mission in London, who was said to have remarkable power.

The Bible, the source of our tradition, is seldom direct or specific in describing action of any kind. It often uses a single phrase or word, to describe quite opposite occurrences.



For example it uses the "laying on of hands," in two different instances to describe Jesus blessing little children, and the arrest of a man by violence. The Bible says of the latter incident, "And they laid hands on Him and took Him."

### A Healing

ONCE witnessed a direct healing by the laying on of hands without prayer in Bulandshire, a town in the north of India, and the healer was an Englishman, a member of the Indian civil service. One of the coolies, working in the garden where we were playing tennis, screamed suddenly, and we found that he had been bitten by a poisonous snake. The judge, a man possessed of the mysterious power, ran up to him, seized him by the arm high up near the shoulder—the bite was on the wrist—and told him sharply that he was going to take out the poison, that he would not die, and that the pain would stop.

At the same time, with his other hand he stroked the man's naked arm from where he held it down toward the finger tips, and gave his own hand a jerk with each stroke as it left the man's hand, as though he were shaking off something. He continued this, and in a few moments, we, who stood around saw the agonized look leave the man's face, and he stopped trembling and moaning. In a little while he said, "I do not have any pain now, Sahib."

The judge continued the operation for a little longer, and then let him go, and told him that he was cured, and that the poison was all out of him. The coolie went back to his work among the rose bushes perfectly well.

When Mr. Hickson came to Lahore on a healing tour, I was among those who went to him, and among those who helped to take other sick and crippled people up to him in the Cathedral which was lent by the Bishop of Lahore for the healing. Mr. Hickson prayed over me, and his hands were on my eyes for a few minutes, and my short-sighted eyes received no benefit, but I was aware of some kind of current, which I cannot define exactly, that flowed from the fingers of his hands over my closed eyes. Others whom I questioned felt the same thing. None of his cures were of the instantaneous sort done by Jesus. It was people with nervous ailments who were chiefly benefited.

But in spite of that, and other failures by other people, and my own failure, for I have

a slight amount of this power myself, I am convinced that the power used by Jesus, and some of the great Yogis of India, abides in man, and can be trained to do the same mighty works, when the way to make it operative is discovered, and its laws kept.

### Electricity

MOST discoveries have come by accident. I believe that the healing fluid is electricity in some form. I have discovered that it is not spirits who move a table when people sit around and make a circuit by laying their hands on it. After studying the phenomenon very closely, the thought came to me one day recently, that if we can charge a piece of dead wood with enough of this mysterious fluid to make it express life and motion, we might, by so charging a living body, suffering from disease, expel the abnormality. I may be far out of the way in thinking this, but it is possible that the key to success by the laying on of hands in a circuit on a patient, as is done in table turning, and accompanied by prayer, lies somewhere along these lines. We know from Scriptures that more than one pair of hands was laid on. St. James tells us that it was the elders of the Church, not one elder, who were called to heal by this means.

When I was training for missionary work in India and had to dispute with the young Hindu and Mohammedan students who came to our teas from the University of Bombay, and the Grant Medical College, I was often discouraged by their resistance to our arguments. They pointed out that the signs of healing that were to follow the preaching of the Gospel as proof of its truth, were absent, that we had no missionary who could raise the dead, or heal the sick, or give sight to the blind in the manner of our Christ.

I could not account to them for this, yet I am positive that the way to it exists, and has only to be discovered. I cannot give all my reasons in so short an article as this, nor state the urgency for training a body strong enough to develop the power in its fulness, but if some of our rich men could be persuaded to give funds for research here, I feel certain that the way could be found. They give generously to promote in great and good ways, ideas that have benefitted, and are benefitting our people enormously, and I feel sure that if this need were brought to their attention they would not be backward in supplying it. It would be in

no way connected with spiritualism, which is an entirely different thing. That is being investigated in its own field.

What is needed is a house and funds where a few earnestly-minded men and women could live together to study and train themselves to practise the development of this power, going among the poor, praying and practising with them, for prayer alone is not enough. When we want powerful boxers, and athletes, and swimmers, we do not resort to prayer and lay our hands on them. We feed and train them according to recognized laws. The body is the tool of this strange power, which may be some form of electricity or something akin, and we need to understand it, and train it to send it forth.

Man always had the power to fly, and hear voices over the air waves, but he had to discover the way to do both. If we can recover the use of our God powers, and we can, we shall not only heal the sick, and raise the dead, and give back sight to the blind, but we shall overcome the feebleness of old age, and reinforce life till it carries us to the point where we shall not all sleep, when the hour comes, but pass on by translation, for we shall all be changed. And we know, that when disease is conquered, depravity will be conquered too.

### A Challenge

I HOPE that all who read this article will do what they can to have research started along these lines, and study and search among themselves to find the way. It does not matter who finds it, provided that it is found. God is no respecter of persons. He will reveal it to priest or layman alike, when he finds someone able. It should be possible to carry on a thorough and practical examination into the possibilities. Here in Boston where I live people are not too much interested. There is a kind of what's-the-use attitude. I have pleaded in vain for practical research.

Here are some suggestions that may be useful for those who may wish to investigate on their own account.

Several people, say six or seven, might sit round a sick person willing to cooperate, and place themselves so that the hands may remain on the body for at least twenty minutes or a half hour without tiring. The patient should be stripped to the waist, if it is a bodily ailment, or altogether, if that is necessary. He should be covered with a cloth, but it should

be placed only down the middle of the body, leaving the sides uncovered, and the hands should be joined to make a circle along the lines of the body and the fingers should rest on the flesh. We do not yet know whether something in the cloth or clothing may not hinder or destroy the current. The hands should be joined, little finger to little finger, and thumb to thumb, in the usual manner for table turning.

The patient should lie on a bench or something that will permit the legs of the sitters to go under it for convenience and comfort, and they should sit close enough together not to have to stretch the hands too far apart. Sitters may pray or not as they feel disposed, but the cure should open with prayer, and a plea for God's help. He is the author of our being, and gives the gift. His help is absolutely essential. After prayer all will-power must be directed to the disease, and that part of the body from which it is to be driven.

Only people who are sincerely religious, believers in God, and his providence, should be among the sitters. We have tremendous spiritual gifts that we cannot even guess at now; gifts, that when we live strictly according to God's laws, will be opened up to us. Control of the body to make it respond to the spirit, is only of the simplest, and we should not find it hard to learn its laws through persistent endeavours, and experiment by every means that suggests itself.

In this way, we should be able, if we search earnestly, to discover, not only something of value for the sick, but something that will witness to the existence, and living presence of that great, and good, and mighty God, who told us through Jesus, that "Nothing shall be impossible unto you."

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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MANY a parson who has recited the Creed in the service has failed to remember it in the sermon and it may be that he fails because it is so difficult and his thoughts, knowing themselves to be confused and bewildered when it comes to dogma, are happier in dealing with morals.



The danger is that when sermons are all morals they may fail to be moral; that is, they are full of good counsel and excellent advice but the advice and counsel are more of earth than of Heaven.

It would be easier to talk about Dale Carnegie than about Jesus and at first sight it would seem simpler to follow the advice of Carnegie than the teaching of Jesus. But not at second sight. The moment the transcendence goes out of the moral is the moment it ceases to be moral. The transcendence is of God and we at once come to the paradox that we must be more than we are and do more than we do.

But how? By the grace of God given to us in his Son by the Spirit. You see how theology will not out. It gets even into a Pointer for Parsons.

## *A Blind Man Groping*

By William B. Spofford, Sr.

THE EDITORIAL on Social Security that ran in this paper for December 8th has brought letters, most of them taking exception.

Our editor said in part:

"What priest ordained this year is ready to affirm that he will spend no time in a federal prison, or will not be there when he reaches 72? And what ground for certainty does he have that the government will send him or his wife his check while he is there? We can conceive of many situations when it will become a priest's duty to run the risk of being sent to federal prison: if an irresponsible investigating committee asks him to incriminate his friends; if the government is involved in a war which he finds he must publicly denounce as unjustifiable. We trust our readers are assured that we are not blind to the faults of capitalism; but if we were in Leavenworth we would trust our insurance company to send our wife the annuity check a lot quicker than we would the social security administration."

At the moment we know of no priests who are in prison for their political views. But others are and here are a few facts relative to their Social Security status.

Alexander Bittleman, serving a three-year conviction under the Smith Act, became eligible in January, 1955, for an old age pen-

sion, due him from money which he and his employer had paid in equal shares into the fund since it was started in the mid-thirties. Through September he received a monthly check of \$88.10, most of which he sent to his elderly wife as her only source of income. In October he was informed that his check had been impounded in the warden's office, by order of John J. Bennett, director of federal prisons.

On December 19th, Jacob Mindel, another Smith Act victim, had his Social Security check impounded. He is 74, with a wife who is totally dependent on his pension.

Two days later William Z. Foster, now 75, received a letter from Washington demanding that he return forthwith \$1,006.50 which had "erroneously" been paid him under Social Security.

Also during Christmas week the Veterans Administration informed James Kutcher of Newark, N. J. that his total disability pension of \$329 a month had been stopped. Kutcher lost both legs fighting for the United States in Italy in 1943. He is a member of the anti-Communist group, the Socialist Workers Party. Among the reasons cited for denying Kutcher a pension, for which he gave his legs, was this:

"The evidence shows that in July, 1950—you stated—that the government of the United States is composed of people who are cheaters and crooks who oppress the working people."

Kutcher has had other experiences as a result of his unpopular opinions. He lost a clerk's job with the Veterans Administration in 1948 on similar charges; the government has long been trying to evict him from his home in a federal housing project.

Over the Christmas weekend officials took another look at what it had done and restored Kutcher's pension. Rebel that he is, he neglected to express his gratitude but said that he had won "a reprieve, but not a victory" and wondered what the United States government would do to him next.

Our editor stated that the clergy must be in a position to denounce Caesar should an occasion present itself at some future time. The cases cited here seem to bear out his closing words:

"If this is a function the clergy should be prepared to fill, they must not make themselves needlessly subversive to that which they may have to criticize. We do not imagine

that Amos the prophet, after announcing his vision of the destruction of the royal altar at Bethel for the sins of the nation, went around for his bread-ration to King Amaziah's back-door; we see him going back to tending his sheep in the wilderness of Tekoa, a lonely, poor, but independent figure."

## COMMUNI--

**By Corwin C. Roach**

*Dean of Bexley Hall*

**W**E MIGHT make a game out of it. How many words can you form given the beginning, communi-? The first comes to mind is of course communication. This is the magic term of our modern age. Colleges give courses with this wonder word in their title. Whatever else our age is, it is certainly vocal. The printing press, the radio and television make it possible for men to bombard one another with an unending barrage of words. The result does not always correspond to the effort expended. Suspicion and misunderstanding flourish. The reason is that we have neglected content as we perfected technique. We can not communicate unless we have something to say that people will understand. But this necessitates a community of interests.

This, then, is the second word we must form from the root given. Communication depends upon community. Men can speak the same language only if they have the same interests. There is a sound barrier as well as an Iron Curtain separating men in the world today. The same words democracy, freedom, personality, mean different things to the two great international communities of our time. But here in our own country, real communication is not easy. Labor and management, parents and children, people of different races or religious beliefs find it difficult to speak the same language. Communication breaks down because the community can not maintain itself against the divisive pressures of our modern life.

No community can survive unless it is also a communion. It must include God as well as man in its purposes and aspirations. A society which is centered around man alone, his hopes and his desires will end up devil-driven.

Humanism is only a poor half-way house on the road to stark animalism. When men work together without thought of God eventually they work at cross purposes. The community for which they have labored can not stand up under the impact of their own selfishness and greed. It is scattered and dispersed and its one-time dwellers find they no longer speak the same language.

This is the story of Babel but it is the abiding myth, as true today as when it was first recited. Here is our fatal paradox. As man's technological knowledge brings him into closer contact with his fellows, his lack of real communion makes that contact more disruptive than ever before.

We are told that Abraham went out from Ur, reputed world center of ancient culture and civilization, because he was looking for a city which has foundation, whose builder and maker is God. If our world is to survive it must follow the patriarch's example. Only in communion with God are true community and real communication possible. We might add that only in communion do we have a final answer to that fourth possible formation from our root, the threat of communism.

## Come Out of Hiding!

**By William P. Barnds**

*Rector of St. James, South Bend*

**R**ECENTLY an Episcopalian who had moved to town came to the church office, made herself known, and asked about the church services, had her name put on the mailing list, and had her letter of transfer sent for. That is the way for Episcopal Church people to act. Every once in a while we hear of Episcopalians who seem to think the Church has some magic way of knowing they are here, when they have never come to church or if they have, have not made themselves known.

It is the responsibility of Episcopalians who are new in town to seek out the church and make themselves known. How are we to know they are Episcopalians if they do not tell us? When that is done it is then the church's responsibility to make them welcome.

Please pass this word on to any Episcopalians who have not yet come out of hiding!



# THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

*The Dead Sea Scrolls* by Millar Burrows. Viking. \$6.50

This is, I think, the best book on the Dead Sea Scrolls. Dr. Burrows was head of the American Schools for Oriental Research at the time of the discovery of the scrolls, and he has been deeply engaged in their identification and editing ever since. The story of the discovery is told with fresh interest and vividness. The book is well illustrated too. But the chief value of this work is (a) the translations of the chief documents, made by a scholar of the first rank who does not try to weight his translation in any preconceived direction, and (b) the cautious, reserved attitude taken on questions which are still open. His account of the medley of interpretations which have been placed upon the documents, and the clash of theories of their origin and meaning, would make a fine introduction to the science of reading documents—as fascinating and as involved as a game of chess or a complicated legal case. It should also serve as a warning to those who are given to leaping in the dark—such writers as those who tell us that the whole study of the New Testament must now be revolutionized, that Jesus was an Essene, that the Gospel of John was certainly written in Palestine, or was the earliest of the gospels to be written. The Scrolls are important, but not revolutionary. They add a little to our knowledge, and much to our problems, especially concerning the historical background of the gospels. And it will be a long time, no doubt, before the problems of the scrolls themselves are all cleared up. As contrasted with the popular journalistic and apologetic accounts of the scrolls, this is the book to be studied.

—FREDERICK C. GRANT

*The Religious Orders in England* by Dom David Knowles. Volume II *The End of the Middle Ages*. Cambridge University Press.

The appearance of this second volume of the monumental work by the distinguished scholar, Dom David

Knowles, is an event of importance to historians and historical scholars whose desire is to have a truly authoritative book of reference for an objective knowledge of religious orders in that peculiarly significant period which serves as a spiritual and intellectual water-shed between the thinking of the mediaeval era and the revolutionary epoch of the Reformation.

The author, who is Regius Professor of Modern History in the University of Cambridge, is eminently competent for this valuable work. For the common, garden-variety of Churchman, with no pretensions to scholarship, there are charming narratives with human appeal in the delineation of outstanding characters in Chapters V, XIII and XIV where an English king and a varied collection of monks are vividly pictured.

KENNETH R. FORBES

*Anxiety and Faith* by Charles R. Stinnette Jr. Seabury, \$3.50

Poets, novelists, psychologists, historians, philosophers, feature writers, all are talking these days about anxiety. The existentialists have popularized it, and the breakdown of Western civilization has actualized it. This little book describes it in terms that are by now more or less familiar, and then relates it to the Christian understanding of man as a sinner. Thus far the author is riding a range that has been surveyed and posted for us by Roberts, Outler, Oates, Hiltner, and others. But the author's remedy is not the usual one. He does not say with the existentialists, "endure anxiety." He doesn't say with the Freudians, "go to an analyst," or with the case workers and group workers, "socialize." The solution proposed is the one in, to mention a recent example of a long tradition, Howe's *Man's Need and God's Action* (another Seabury book). It is: join the church and find a "new being" in Christ.

Charles Stinnette, associate warden of the College of Preachers, writes clearly and sustains reader interest. He manages with all the

signs of a real grasp of his material to explain the middle terms and the parallels between anxiety, the Christian view of man, and group dynamics. His book is a companion piece to Howe's; they make up a fine dynamics ideology for the New Curriculum in Christian education, focussed as it is on group life and community of faith, as both a means and an end.

No mention is made of the previous work on this theory by Mowrer and Shobel. Oates and Outler are not cited. Tillich's *Courage to Be*, which provides the typology of anxiety used in the book, is not even mentioned. But the book is not intended for psychologists, philosophers or theologians. It is a helpful and suggestive book for many people, both in and out of the Church. Along with Tillich's book, and Howe's it ought to be read, marked, learned, and inwardly digested by every minister in pastoral touch with people.

—JOSEPH FLETCHER

*Psychoanalysis Today* by Agostino Gemelli. P. J. Kenedy. \$2.95

Opinion is divided in the Roman Catholic Church as to the propriety of psychoanalysis—or even its compatibility with Christian doctrine and morals. Father Gemelli, an Italian Franciscan, a doctor of medicine, and a psychiatrist undertakes to clear the air. The book is in three parts: Freudian psychoanalysis, the Analytic Psychology of Jung, and the Teaching of Pius XII on Psychotherapy. The last is an analysis and commentary upon the address of the Pope to the Fifth International Congress of Psychotherapy and Clinical Psychology in 1953. Many others than Roman Catholics will find this book of interest and value.

—FREDERICK C. GRANT

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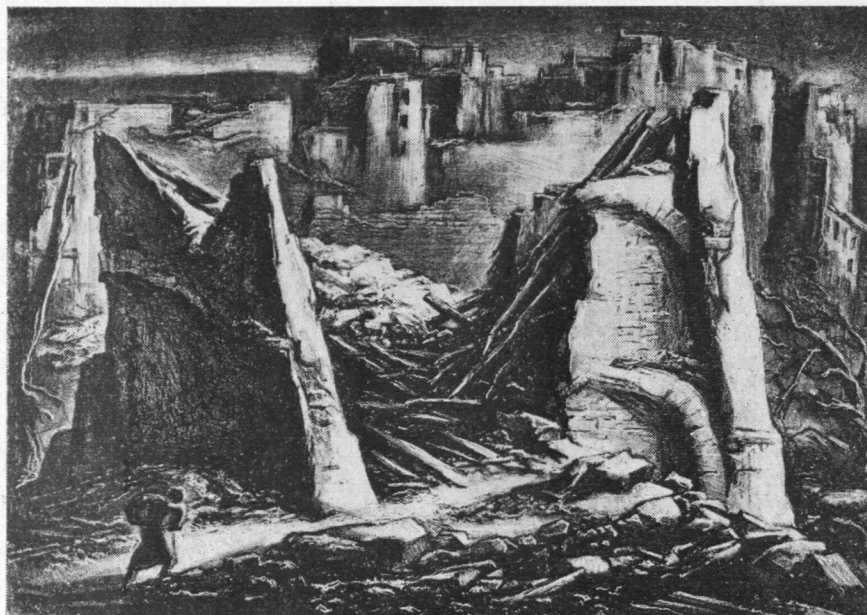
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## COOPERATION IN IRELAND

★ Representatives of six Churches took part in a conference in Dublin to foster cooperation among the Protestants in Ireland. Attending were delegates from the Church of Ireland, Anglican, the Presbyterian Church, the Methodist Church, the Quakers, the Congregational Church and the Moravian Church.

Among the recommendations was the formation of local councils for the study of unity, and the appointment of a Church official to coordinate united action and joint study.

## CONSECRATION IN BRAZIL

★ The Rev. Plinio Lauer Simoes will be consecrated bishop of Southwestern Brazil

on March 4th at the Church of the Redeemer, Rio de Janeiro. Bishop Melcher of Central Brazil will be consecrator and Bishop Bentley, vice president of the National Council, and Bishop Krischke of Southern Brazil will be co-consecrators.

## SEMINARIES MAKE GAINS

★ There are 30,965 students now in theological seminaries, compared with 28,760 in 1954, an increase of 7.7 per cent. Woman students total 6,237.

## CHRISTIANS IN ISRAEL

★ More than 40,000 of the 1,774,000 inhabitants of Israel are Christians. About 23,000 are either Latin or Eastern Rite Catholics. Greek Orthodox number 13,400 and there are 1,040 Anglicans.

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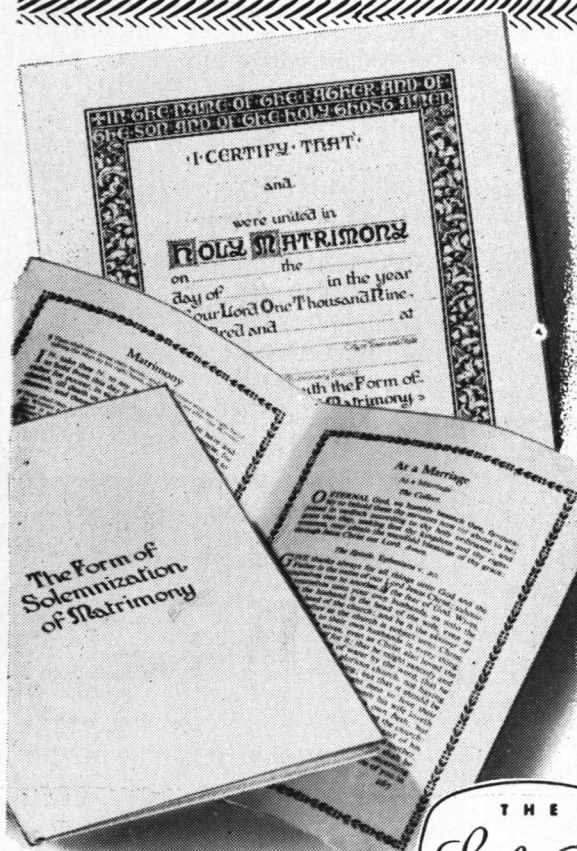
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## MELISH PROBE ANNOUNCED

★ Bishop DeWolfe, following a meeting of the standing committee on January 18th, announced that an investigation of the conduct of the Rev. W. H. Melish would be made by Frank Sincerbeaux, serving as an advocate of an ecclesiastical court of the diocese.

The bishop stated that both

sides will have full opportunity to present their views and that the investigation will be completed "in three or four weeks."

Meanwhile he again appointed the Rev. R. K. Thomas to hold services on January 22, which doubtless means a repetition of what happened January 15 as reported on page three.

## BISHOP KEELER IN EUROPE

★ Bishop Stephen E. Keeler of Minnesota opens his six-weeks visit to the American Churches in Europe with a service on January 29th at Holy Trinity Cathedral, Paris.

He will conduct services and confirm in Munich, Frankfurt, Rome, Florence, Geneva and Madrid before sailing for home from London on February 25th.

## EPISCOPALIANS WELCOMED

★ People entering Rhode Island through the union station in Providence are to be greeted by a sign: "The Episcopal Church Welcomes You to

Rhode Island." It is the same size as a Roman Catholic sign, previously installed.

## LOS ANGELES CONVENTION

★ Bishop Louttit of South Florida was the preacher at the service which opened the convention of Los Angeles on January 25th at St. Paul's Cathedral.

Most important matters to come before the 500 delegates will be proposed changes in the constitution and canons and the approval of the 1956 budget.

## SEABURY-WESTERN ALUMNI

★ Prof. J. V. Langmead Casserly of General Seminary and the Rev. David Hunter, director of education of the National Council, were the headliners on a panel discussion of the new curriculum at the meeting of alumni of Seabury - Western Seminary, January 11th.

## SISTER IS HONORED

★ Sister Joan Margaret of the Society of St. Margaret, Haiti has been honored by the Miami Chamber of Commerce for her work with underprivileged and handicapped children.

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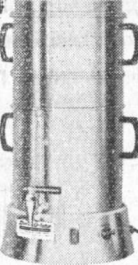
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## DENTAN GOES TO JERUSALEM

★ Prof. Robert C. Dentan of the General Seminary has been appointed director of the American School of Oriental Research in Jerusalem for the academic year 1956-57. The school promotes archaeological



Prof. Dentan

research in the Holy Land and is one of the chief centers of study of the recently discovered Dead Sea Scrolls.

## SCHOOL OF THEOLOGY AT SEWANEE

★ Final installment on the \$100,000 from the Builders for Christ campaign recently arrived at the School of Theology of the University of the South where old St. Luke's Hall is getting its first complete face lifting in its 77 years. In that time the oldest stone building on the Sewanee campus has sheltered and taught some 500 candidates for the ministry.

This year the School of Theology, with an enrollment high of 83 from 24 dioceses, is quartered in three other buildings on the Sewanee campus as a building firm, begins nearly a year's work on the home grounds.

Since last June the \$375,000 renovation project experienced on-again-off-again setbacks when bids proved almost half again as high as expected estimates, and it was thought that only the two-story addition to the one-story wing completed in 1951 could be undertaken. But in November the board of regents reinstated the complete renovation project. Nearly \$220,000 is in hand, and high hopes are held that the inflow of gifts—some of them from Theological Education Sunday Offerings—will prevent borrowing to finish the job.

## CLERGYMEN ARE PRAISED

★ The top religious news story of 1955 in the Washington, D. C. area, according to

the Post and Times-Herald, was the outspoken support of school integration by clergymen of Alexandria, Arlington and Fairfax Counties, Virginia.

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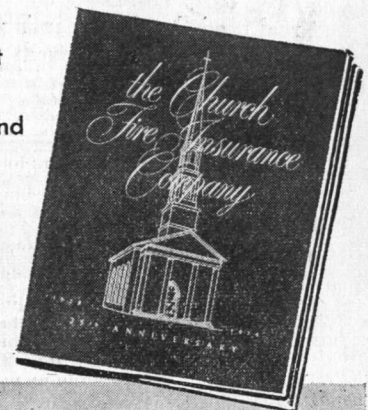


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# BACKFIRE

DON FRANK FENN

Rector of St. Michael and  
All Angels, Baltimore

I cannot refrain from saying a hearty *Amen* to the article by Massey Shepherd on *The Family Service—Once again*. I had been moved to write some comments on Dr. Miller's article myself, but Dr. Shepherd has done it much better than I could. A family service is fine, but let it be a Service of worship of Almighty God, and not a mere "resource for acceptance"—or fun.

Worship must not be a mere resource for making people more comfortable, except as the fulfillment of one of the purposes of our creation, which is to worship God, does bring satisfaction to an understanding soul. But, if, to obtain that sense of satisfaction is the reason that we worship, then I think that it ceases to be what we call it—worship.

ALFRED GOSS

Layman of San Mateo, Calif.

There is an article in the January *Forth* entitled, *A Real Unity in the Body of Christ*, written by Bishop Sumner Walters. This is the story of the Church of South India and should be of absorbing interest to all who are interested in Christian unity. None who met Bishop Jacobs on his trip last year to the United States could have failed to have been impressed by his intense zeal and by his yearning that the problems of the Church of South India should be understood by Western Christians. My wife be-

came acquainted with Bishop Jacobs, and since then we have received many letters from him and many printed publications of his Church. The witness of this Church is unique; there is nothing like it on the face of the earth. It is truly apostolic.

I am thankful for the expressions of sympathy given to the Church of South India at the recent National Convention and at the recent convocation of the Church of England for two reasons. First because they need this sympathy to help them endure the hardships under which they struggle. Because they are willing to be what someone has called a *tent-making church*, they are winning the South of India for Christ.

The second thing I am thankful for is that these expressions of sympathy show the prick of conscience. The Anglicans in South India had the full blessing and great assistance of the Church of England when they united with other denominations to form the Church of South India. But the Church of England shrank from entering into full communion with the new Church. It would do any-

thing else but that . . . though that was the one thing that brotherhood in Christ demanded. It is hoped, however, that when the labors of the last non-episcopally ordained presbyter are ended by death or retirement, that the purified Church may be extended the hand of fellowship. Thus the cause of Christian brotherhood will be served when it can be done with due regard to "apostolic succession."

Cranmer, Ridley and Latimer chose to die in flames rather than recant their protestant faith. I have often wondered what the story of our Church would have been if all the other bishops of that time had possessed equal fortitude and had not saved their skins by recanting. We would have had no "apostolic succession" to set ourselves apart from others, but perhaps we would have found something else. Every denomination seems to have some

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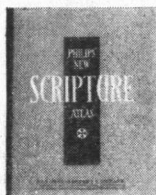
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### ALICE D. BROOKS

*Churchwoman of Haverhill, Mass.*

I have read and re-read the editorial of Jan. 12th, and wonder what Christmas really meant to the writer, of what the whole season of Advent and of Epiphany means to him. Surely he does not indicate by such words as *myth* and *legend* in referring to the birth, baptism and transfiguration of our Lord, that he holds to the faith of the Church. Nor would his editorial draw to faith and worship, any who now question that faith.

We do not hold to any set date for the first coming of our Lord to live among men, but the fact that he was born gives every reason for accepting an annual celebration of that coming and for making that celebration one that draws us close to him, so that his coming into our hearts and lives and hence into our practice of that faith among our fellows, is truly a preparation for that third coming at the Day of Judgment.

Of shepherds and of wise men—the simple and the learned of the times—there are in today's world their counterparts indeed, and no

such editorial as this can lead men to the peace of God of which our Lord spoke.

It is my hope that someone who can truly answer the theology and ideas within this editorial will answer it so that those who are shocked or disturbed by such post-Christmas writing may be helped and strengthened. Surely this editorial would not aid Christians who would face squarely the world of today and its social evils, with any back log of spiritual fire.

### ARTHUR CHITTY

*Layman of Sewanee, Tenn.*

In your December 29 issue you list hospitals and educational institutions which participated in the Ford Foundation grant. Although you included the University of the South for \$287,500 you failed to include our Emerald Hodgson Hospital here at Sewanee which is owned by the University (which in turn is owned by the Episcopal Church in 22 Southern dioceses). Our Sewanee Hospital received \$14,000

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