

The **WITNESS**

OCTOBER 4, 1956

10¢



GARDINER M. DAY

PRESENTS a further report on the Church
in India in this issue including a
description of a service at a Cathedral

ATTAINING AUTHENTIC EXISTENCE

SERVICES

In Leading Churches

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H.C. 7 a.m., 11 a.m., Healing Service
12:05.

Story of the Week

**Leaders Of India Repudiate
Hindu Extremists****By Gardiner M. Day***Member of the General Convention**Delegation Presently in India*

Just before our arrival in Delhi, the Niyogi report was made public. It was an appeal written by an extremely nationalistic group of Hindus to the Prime Minister asking for the expulsion of the Christian missionaries from India. We are told that this group of Hindus is much the same as those who were always pressing Mahatma Gandhi to take a greater nationalistic stand. He himself was assassinated by an extreme nationalistic Hindu.

Quite naturally the publication of this document has caused a considerable stir in the Christian community, and has been a subject of discussion wherever we have gone. We have talked about it with the leaders of various denominations, both clerical and lay, including some Christian members of Parliament.

As our conversations with most of these people were off the record, I will not quote any individual but will try to give a composite picture of the point of view of Christian leaders and others with whom we have talked in the north of India. It seems to be generally agreed that the source of the Niyogi appeal is a small group of highly educated but extremely vocal, nationalistic Hindus. Some of them have

been heard to say for example, "We lost a third of India to the Moslems (referring to the loss of Pakistan) and now we do not intend to lose a third of India to the Christians."

It seems also to be generally agreed that they do not represent the majority of Hindus and that the latter realize certain facts which the extremists are determined to overlook. These are first, that the Christian community is the third largest religious community in India. The most recent available statistics show that the Hindus number 303,200,000, the Moslems, 34,400,000, and the Christians, 8,600,000. Next follow the Sikhs with 6,200,000 and then the number drops down to less than 2-million for any other religious group.

Secondly, the majority of Hindus realize that the Christian community is an ancient indigenous group in India dating probably from the first century. For example, Dr. Prasad, President of the Republic of India, speaking a few months ago on the occasion of the nineteen hundred and third anniversary of the arrival in India of St. Thomas the Apostle, said, "Remember, St. Thomas came to India when many of the countries of Europe had not yet become

Christian and so those Indians who trace their Christianity to him have a longer history and a higher ancestry than that of Christians of many of the European countries. It is really a matter of pride to us that it so happened."

In the third place, the majority of educated Hindus realize the great contribution Christianity has made to Indian life in the fields of education, medicine, hygiene and ethics, even though they may not subscribe to the doctrine or faith of Christianity.

During the past winter, for example, a committee of the government planning commission made an inquiry into the conduct of orphanages. In the report, the committee did not find much to criticize in the orphanages conducted by various Christian groups, but they found a great deal wrong in the orphanages conducted by other groups. Extreme nationalistic Hindus can say blandly, "Let the government take over all the Christian schools, colleges and hospitals and other institutions and run them without benefit of missionaries," but the majority of Hindus realize that the government has neither the money nor the skilled personnel to do this at the present time.

Fourthly, and by no means least important, is the fact that the Hindus pride themselves on the virtue of tolerance as being one of the great religious expressions of Hinduism. Hindus will not infrequently cite the fact as an example of tolerance that

the Hindu temple and a church in many communities, particularly in the southern part of India, stand side by side separated only by a compound wall. They also take great pride in the fact that there has never been a single "instance of persecution of Christians by any Hindu ruler in India," which they claim is more than the Christian West can boast.

Western Imperialism

At the same time the Christian leaders, Indian and foreign, are keenly aware that one of the corollaries of independence is a deepening sensitiveness to anything that reminds the new nation of western colonization. Except perhaps for the Syrian and Mar Thoma Churches in South India, it is almost impossible for the Church to officially disassociate itself in the minds of people from western influence and therefore tends to be considered a symbol of hated colonialism or imperialism. It is particularly true at this time when the fire of anti-westernism has been inflamed by the Suez crisis.

How strong is the drive for complete independence is revealed by the fact that India is six years along on a fifteen-year plan to displace English in favor of Hindi as the national language! Furthermore, the Christian community realizes that the nationalistic movement might gain control almost any time in the future and compel the government to take drastic action against Christian missions.

The Church's Task

Consequently, we find that the leaders of the Christian Church in India generally agree that the Church aims to do the following things:

One, the Churches must speed up as much as possible the present policy, which is

followed by most of the Churches, of developing Indian leadership to replace the leadership of the foreign missionaries.

Two, the Christian Churches must place the administrative control of the Church in India in the hands of the Indians just as fast as possible, so that Indians will be free to express their Christian faith in more definitely oriental and Indian ways in the corporate life of the Church—in the architecture, in the liturgy and in the customs of the Church.

Three, the Churches must be at pains to send out as missionaries only men and women of first-rate calibre; and as a rule, these should be people of special skills, designed to make particular contributions to Christian work in India. Evidently one of the causes of the issuance of the Niyogi report is that the number of missionaries has considerably increased since India became an independent country in 1947. This is astonishing in view of the fact that most of the older Churches, such as the Presbyterian, the Methodist, etc., have for some time been pursuing the policy of training native leadership and sending fewer missionaries to the field. Apparently this increase in the number of missionaries has not come from the old established Churches, but rather from what are frequently known as the "fringe sects", Holiness, Pentecostal, etc.

A government official told us of the disturbance that was caused in one village by two women belonging to one of these sects who were going about laying hands indiscriminately on peoples' heads and telling them that they were cured of whatever disease they had. These groups are almost fanatical in their zeal

for proselyting not only from non-Christian groups but from the more established Christian groups.

There is also the problem of personnel for which no one has found a solution. Perhaps it is the price of freedom in democratic countries both at home and abroad, but in any case it is extremely confusing and often disturbing and irritating to a non-Christian who does not know the difference between the various Christian groups. To him this tends to bring the whole Church into disrepute.

Rice Christians

Fourth and finally, practically every Christian leader with whom we talked emphasized the fact that missionaries should be sent out from the United States who have as their primary purpose only that of serving India and Indians rather than of evangelizing. They are generally skeptical of what is called "mass evangelism" because they feel that in the past it has resulted simply in baptized Hindus, people who have become Christians without really knowing what it meant, because they thought it might improve their material conditions. If a missionary, whether he be a minister or layman, a professor in a theological seminary, or a surgeon in a hospital, lives the life of humble service, the spirit of Christ will speak louder through his work than through any words he may preach.

The nature of the Hindu seems to be that if an effort is made to convert him, he is apt to recoil, but if he sees someone living a life of vital service, he respects that person and not infrequently he seeks to find the spirit that motivates such a person. Then he will become an inquirer, receive Christian instruction and virtually convert himself.

Sunday In South India

Our first Sunday in South India is one to remember. The authorities of the Church of South India had planned our schedule in advance—that we should attend the service in the Cathedral Church in Medak, the see city in the largest diocese of the Church of South India. As we were staying at Hyderabad, this meant rising at 5:15 a.m. for a breakfast of tea and toast, buffalo, milk and an egg, in order to leave promptly at 6:00 for the 60-mile drive to Medak. Because of the heat, the main services in all churches are at 8:30 or 9:00.

As we approached Medak, we saw the tower of a beautiful church of English architecture rising over the village. As guests we were invited to march in the procession of clergy which was a large one, for a retreat had just been held. The retreat was led by Bishop A. J. Appasamy of the diocese of Combatoire, a native Indian, who by the way, received an M. A. from Harvard in 1918. Indeed it was an advantage for us to walk in the procession because it allowed us to sit in the choir stalls and the only people who sit at an Indian service are the clergy and choir. Everyone else sits on the floor cross-legged in Indian fashion which after a period of time to one unused to it becomes exceedingly tiring. Actually, through most of the two-hour service the congregation was standing, although there were of course periods when they knelt and sat.

One of the differences from that of our services in America was that everyone leaves his shoes outside and is barefooted. The service was the liturgy of the Church of South India for the Communion service. It was entirely in Telegu. We were

given copies of the service in English and owing to our presence the preacher gave a three-minute summary of his talk in English at the conclusion of the sermon.

Most striking of all was the music—particularly the singing a great many hymns in the Telegu rhythm. The accompaniment was provided by an orchestra of four instruments, a small harmonium, operated with foot pedals, a guitar, drums and an Indian instrument that looks like a cross between a violin and a banjo. On inquiring for the name of the instrument, I received three different answers from as many people. I am still waiting to find out what it is usually called. There were some three or four hundred people present at the service, the large majority of whom were youngish people and many children. Church School had evidently been held just before the service. The children stayed through half of the service and then left before the actual Communion. One could not help but feel the tremendous reverence and spiritual quality of the people.

The Offertory

The women sat on one side of the church, all dressed in white saris, and the men on the other. The choir also wore white saris and the clergy white cassocks. One of the most impressive parts of the service was the offertory. Not only was a collection of money taken as would be the case in an American church, but in addition some fifteen or twenty people came forward offering the first fruits of their crops—such things as sugar cane, corn, beans and a cocoanut. Among those who came to present their offerings was a Hindu couple who evidently were doing so not because they were Christians, but in thanksgiving for

having been cured of an illness by the Christian hospital.

After the service, we were taken about the compound where the Cathedral is located. It is an extremely large one in which approximately 1,000 Christians live. It contains many schools, including special training schools for future lay workers in the Church who are called catechists. The central hospital of Medak is in the compound, as well as two rural hospitals which are staffed by three doctors, who also care for two rural hospitals in neighboring towns. The council conducts an experimental agricultural farm and a tanning project, as well as an ashram.

The story of the beginning of the training schools is particularly interesting. They were started by the Rev. C. W. Parsnett in Medak in 1897. He found himself in the town surrounded by hundreds of villages in which thousands of illiterate Indians lived. At that time, of course, there were no government schools. He began with a half dozen young Indians using his home as a training school which gradually grew until now there are two very large schools, where some thirty or forty young men and women are trained each year.

Of course the training in the schools was not simply religious but training was given to the girls to prepare them to be better wives, mothers and teachers. It included personal hygiene, child care, first aid and village sanitation, handwork, sewing, cooking and the like. Similarly, the men were equipped to give training in hygiene, farming, etc. The training school continues of course with some more modern modifications. As the government has started schools in most of the villages, it is not neces-

sary for the Christian schools to give as much basic training in the three R's. Nevertheless, the Christian schools still have to give considerable basic teaching for two reasons. It is usually better in the Christian schools and the Christian parents prefer it, and also teachers in the government schools frequently may be prejudiced against Christians.

Indian Meal

After our trip around the compound, we were invited to dinner at the home of the Rev. E. W. Gallagher, who is in charge of the Christian work there, and we had our first meal in Indian style. Again our shoes were taken off and we sat on the stone floor in a circle. Leaves about the size of a large plate were placed in front of each person. Food was then served by Indian servants. A large portion of rice was placed on the leaves. Then curry and its various complements were placed on the rice. We then mixed the curry and rice together with our fingers and ate it with our right hands, which is the custom in India.

At 4:00 p.m. after another round of tea we had the privilege of being taken out to the village of Thanapur, some ten or twelve miles from Medak to see how the Christian work is carried on in the villages. This village consisted of a group of small houses built of mud walls with thatched roofs. The rooms were very bare for the most part. The Indians sleep on the stone or mud floor. The cattle live in one room and the people in another. The kitchen is usually filled with smoke because until very recently they had not devised a way of creating a chimney or draft that would carry away the smoke. We were

told that a Christian, Dr. S. P. Raju, treasurer of the diocese of Medak, has recently invented what is called the chola or a smokeless mud stove which is gradually gaining popularity not only in India but in other countries in the Orient where mud stoves are used.

The village of Thanapur consists of about 1,500 people of which some 250 are Christians. The Christians live in one particular area of the village around the missionary's house. They frequently paint on the outside of their houses a Cross so that everyone will know. Occasionally one also sees some emblem that shows that they have not gotten away completely from Hinduism, as, for example, a thorn that is hung in front of the front door to keep away disease from the cattle.

At Thanapur, there was a service held in a mud church at 5:00 p.m. which lasted until 7:30 p.m. By the time we reached Hyderabad again it was 11:30 p.m. Thus ended our first Sunday in the Church of South India.

These reports from India by Dr. Day are appearing also in the *Boston Herald* and are published by the Witness with the kind permission of that newspaper.

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LARGE ENROLLMENT AT BERKELEY

★ The Berkeley Divinity School opened on September 19th with an enrollment of 122 students, including 36 entering juniors and 5 other new students.

New appointments include the Rev. J. Warren Hutchens, lecturer in polity; and from the class of 1956 the Rev. Charles E. Davis in library science, as librarian, the Rev. James Seibel, Watson Fellow; the Rev. Richard G. Shepherd, tutor in homiletics.

On September 23rd Bishop Gray and Dean Urban officiated, and the Hon. Raymond E. Baldwin of the Connecticut Supreme Court spoke, at a memorial service in the chapel for A. Nowell Creadick, M.D., for many years an active and devoted trustee of Berkeley.

PROF. SMITH LECTURES IN RHODE ISLAND

★ Prof. Charles W. F. Smith of the Episcopal Theological School is giving four lectures on the faith of the Church. They will be given at the cathedral in Providence, R. I. on four successive Monday evenings starting October 15. Each lecture will be following by discussion.

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EDITORIALS

Facts & Foreign Policy

THERE has been world-wide excitement over the startling disclosures in the Soviet Union of the shocking cruelties and persecutions there during the Stalin regime. Political leaders here and elsewhere have been busy guessing as to just what this may mean for the present and future condition of affairs in Russia and just what effect it should have on our foreign policies. Hope has been expressed by American leaders that it may signify the break-up of the whole Soviet system. But enough evidence has now been accumulated by recent visitors to Russia and other Communist lands to indicate that this is merely wishful thinking. Russia and China, and probably the other Communist countries, are firmly established in their chosen way of life and their leaders are in control of affairs.

Now would seem to be an appropriate time for American rank and file citizens—and especially Christian leaders who desire peace and international understanding—to take a close look at United States foreign policy during the past ten years. And the first fact that strikes us as to present policy is that it is moving hopelessly in a fog. It has long been out-of-date and our present political leaders seem helpless to get it out of the miasma that envelops it. Until the coming elections are over it is probably useless to expect any change, but that is no reason why Christian citizens should not express themselves definitely and emphatically as to the need for a drastic change in basic foreign policy.

There are four clearly defined fundamental difficulties with America's present foreign-policy and they all spring from the same cause,—namely, basing a policy upon conditions that no longer exist and, in several instances, never have existed save in the fevered imaginations of policy-makers or advisors.

First, America's monopoly in atomic bombs.

For a very short time after Hiroshima this was indeed a fact and upon it was constructed the foundation of the cold war. Because of the matchless destructive power of the A—bomb, we could dictate to Russia what she might do in the world and even among her own people. Within three years Russia broke that monopoly and the logic based upon it no longer made sense.

Second Russian military aggression in Europe was imminent and could be prevented only by the massive counter military power of America and western Europe. On this assumption was based the building of NATO and America's air-bases in Europe. That this alleged fact existed only in the imaginations of our policy-makers was evident from the first to those who knew the internal condition of the Soviet Union resulting from the tragic and colossal destruction wreaked upon Russia by the German armies, so that there was no possibility that she would, or could, indulge in military adventures. By this time, even our own government leaders have, at long last, realized this and the military aspects of NATO are being minimized.

Third, lavishly financed spying activities of the American government—chiefly through the Central Intelligence Agency—were relied on to discover the weak spots in the Soviet Union and to encourage and support counter-revolution. The practically unanimous report of delegations and individuals visiting Russia in the past few years has indicated clearly what a complete dud this expensive weapon has been and is. Despite cruelties, persecutions of even suspected minorities and other denials of civil rights as we know them, the great mass of the Soviet people are content with the way of life which has given them education, cultural privileges, steady work in industry and agriculture and security in economic status such as their grandfathers never dreamed of. Counter-revolution in Russia today is realized as an absurdity by everyone except die-hard Soviet-haters and a group of diplomats whose career has been

built of concepts of "containment" and "massive retaliation". Such unfortunate persons have a bear by the tail and seem unable to devise a way to let go without disaster to themselves.

Fourth, the economic collapse of the Soviet system from its internal weakness and from the stresses and strains of World War II. That our policy-makers and/or their advisors actually managed to believe this and at the same time cherish the belief that Soviet military aggression in Europe was imminent, no one but a skilled psychiatrist can explain.

New Policy Needed

UPON such imaginary situations and upon facts which have long ceased to be facts was our policy of the cold war based. And what is true of our mistaken attitude toward Russia is equally true of our policy toward the Peoples Republic of China. Whoever is elected President in November, there must be a confession of our blunders and a drastic alteration of our foreign-policy from one based upon fear and hatred of what we disapprove, and upon the conviction that the United States has the right to dominate the world and to dictate to other nations what sort of Governments and economic systems they shall live under, to one based upon the principle of the sovereignty of nations and the adequacy of persistent negotiation and honorable compromise in order to solve the world's problems and to create a stable peace. And the demand for such a new policy must be voiced clearly and emphatically by religious leaders. The function and the duty of Christian prophecy has been shockingly neglected up to now in these tragic post-war years.

We Americans have paid a heavy price in terms of our domestic affairs for this futile foreign-policy. Because we have been systematically taught the myth that Communism is an imminent peril to our American way of life and that individual members of the feeble Communist Party in the United States are a clear and present danger to our firmly established institutions, we have tolerated the outrageous violation of American civil rights by political leaders who have behaved as if afraid of their own shadows.

Loyalty hearings, in and out of government, the persecution of competent and beloved teachers for their political or economic beliefs

and associations, the hounding of thousands of foreign-born Americans with threats of deportation or de-naturalization, — these are some of the preposterous antics which level-headed, courageous citizens more and more regard with loathing and with determination that not much longer shall a freedom-loving America put up with this sad parody of our liberties.

But the root of all this domestic sham and shame is the befuddled foreign-policy that has sought to bring about the "American Century" by creating a demonic figure out of an economic and social system and saddling it with responsibility for all the ills which afflict a distraught world, not yet recovered from the insane abominations of a world war.

Action Called For

NOW for us ordinary citizens there are plain lessons to be learned and vital realities to be faced. First, we must realize that our opposite numbers in Communist countries are, on the whole, reasonably contented and are going about their business happily and effectively, because their condition in life is incomparably better than that of their forebears in pre-revolutionary days; and that counter-revolution is unthinkable, and rightly so. And as a corollary to this, we should use our best efforts to influence our servants in Washington to begin a new foreign-policy by ceasing to cry aloud criticisms and condemnations of Communist countries and condign threats, in word and deed, against their very existence. From that has come confusion, futility and the loss of the respect and affection of most of Asia and Africa and no small part of the common people of Europe.

Proceeding from this awareness of reality, we must, second, support and work for a complete cessation of the testings of atomic and hydrogen bombs, by this and every other country, effected by a simple agreement which would be automatically self-enforcing, as every such test is instantly known throughout the world. This should then lead to renewed, serious attempts to negotiate an effective international treaty for the control of all weapons of mass destruction.

Third, systematic, universal disarmament is the crying need of all nations, and the desperate need of some. It must have high priority on the agenda of a transformed

foreign-policy, for we ordinary citizens have suffered acutely from the militarization of our country, as most of the world outside has also. Because of the enormous sums in our national budget devoted to military ends, we are forced to do without some of the elementary needs for a growing, civilized life. We are told—and correctly—that the problem of changing our enormous productive plants over to a peace economy is a difficult one. But that it is so difficult that it must be deferred indefinitely is simply not true, as any competent economist or industrial leader would have to agree, in view of what happened on the eve of world war two when the reverse of this (an equally difficult proceeding) was made to happen in the putting of our entire productive economy on a war footing. “Where there’s a will, there’s a way” is a most pertinent adage in this connection and it is the function of us ordinary citizens to furnish that will, for in America it is still true, in the long run at least, that the voice of the people

(even if not the voice of God) is actually the voice of the master.

Let us remember that crucial fact and make ourselves vocal to our servants and would-be servants in Washington. For in an election year their ears are astonishingly sensitive. Now, then, is the time to begin to throw our Christian and political weight around in the cause of a transformed foreign-policy that will give fresh heart to lovers of freedom and decency everywhere.

Let your Congressmen hear from you; let your Presidential candidates hear from you; let your bishop and your parish priest hear from you on behalf of a democratic—and even Christian—foreign-policy which will rejoice the hearts of war-sick and disillusioned people everywhere.

—
We recommend the reading of *Russian Journey* by Justice W. O. Douglas for a realistic treatment of the subject of this article; and in relation to China, *From Paris to Peking* by Joseph R. Starobin.

CUP OF WATER AND PLASTIC BALL

By Wilford O. Cross

Professor at University of the South

THIS is not a political article, but I want to begin with the Democratic Convention. I listened to many of the speeches with a great deal of nostalgia. Some of these speeches were a kind of ceremonial patter, the language of the days of the Great Depression when “the party of the people” was struggling to give people bread and employment, while its critics were saying that men were being pauperized and boon dogged. A great deal of the convention talk however, dealt with more current problems, problems of conservation, of labor-management relations, of internationalism, of peace and war.

I can remember a time when the Church dealt with such problems and passed resolutions and put paragraphs about them in pastorals of the House of Bishops. I can remember very clearly when various pronouncements of the Church dealt with collective bargaining, with peace and with birth control.

That was in the days when men believed, in one way or another, in a viewpoint called rather loosely today “the social gospel.” Men

thought that the Church had something to say about problems that concerned social relationships. In the New Testaments of those days there was printed a curious parable about Christ identifying himself with the needy, and there was an exaggerated statement, surely to be taken as Oriental hyperbole, about cups of cold water being given to him in the least of his brethren. These were curious, old fashioned times when “liberalism”, as it is now disparagingly called, dictated that the Church had a duty to arouse the social conscience.

Nowadays all that has been replaced. According to the wise men of the Church now, who are mostly too young to have heard anything else, “liberalism” and “the social gospel” were shot through and through with pride. Man did not realize his own depravity. He thought he could help other people. He dealt with materialistic externals. Liberals believed you could raise a man’s spirit by filling his stomach and building a gymnasium for him and finding him a job. But all that is now very out of date.

The old fashioned liberal thought that man was suffering from unemployment, hunger, the despair of joblessness, slum housing, and the ravages of war. According to the new view, in his attention to these material things, the liberal failed to realize that what mankind needed was to pass through a crisis of the soul, according to Kierkegaard, and come out on the other side having discovered "authentic existence".

The old fashioned liberal thought that man was suffering from social tyranny and exploitation while all the time what was really gnawing at man's vitals was ontological Angst. (Anxiety—it sounds more horrible in German). The business of the Church is, according to the new view and the new books, to deliver man from anxiety, from spiritual anxiety, the kind that wells up out of guilt and fear and some sort of implanted, mystical "worry-worry" that all psychiatrists find in insane and neurotic people and therefore must be in everybody else.

Anybody who talks about low wages, slum clearance, segregation, share cropping, and such matters as birth control, is clearly missing the essential mission of Christianity, according to this view, which is to slay the dragon of Angst by plunging people into a pit of despair and giving them a death and resurrection experience that will give them indefinable but rather vague and intangible benefits, to be designated as "authentic existence."

Formidable Disease

I AM DEEPLY impressed by Angst. It sounds like a very formidable disease. I asked a psychologist about it who was not a psychiatrist. He said there were two ways to cure it. One was to perform a lobal operation on the front part of the brain; the other way was to give people pills that relaxed, not their nerves, but their muscles. "All animals have Angst", he said, "it is a kind of biological wariness that contributes to survival. Go watch a cat," he said, "and see it twitch with all sorts of angst and then get one of your bright young men in round collars to cure it."

People project the wariness of a high strung human animal body, he said, into all kinds of spiritual problems. People do have worries, he admitted, but they are mostly down to earth worries such as how the payment on

the refrigerator is to be met. I went from that to reading a book called "Anxiety and Faith" put out by the Seabury Press and I couldn't find that a very plausible case for Angst had been made. The general theory seemed to be that all depth psychologists found it in neuroses. From there I went to Tillich's "Courage to Be", a book of many splendid passages, but still Angst was something other people had found. All men had it. It was a dreadful thing. It was the business of religion to cure it. I turned to Allport's book, "Personality" and discovered that "Anxiety, though obviously not a universal trait among normal people, is a common condition among neurotics, and may be said to be the *raison d'être* for the whole theory of psycho-analysis".

Those problems the social-gospeler worried and preached about were quite real. There was no doubt about the existential quality of slums; you could smell them. Low wages were a reality; you could compare them with the cost of living index and figure out just how much "ontological angst" a coal miner had time to have after he paid the company store.

Still in search of Angst and full of admiration for parsons who had traded the battle with tangible depressed conditions for a fight with an invisible spiritual enemy that disappeared when you sought him, I went into a suburb that was a jungle of television masts and houses hollowed out of two by fours and discovered people haunted by mortgages and loneliness. The local parish, also hollowed out of two by fours, was trying to bring them in. It was there, I think, that I found what Angst really was because a young parson, who had been taught how to induce it as a spiritual disease so that he could cure it, was very frank about it. "You can't scare people about hell anymore", he said. "Anxiety is a kind of inner hell."

He admitted when pressed that man was the sort of creature who needed faith and who needed God, but to bring man to find God there had to be something to run from. I passed a church a little later that said on its sign board, "Say a prayer, don't take a sleeping pill." On the station platform was a magazine stand selling books on positive religion that would make a poultry keeper's hens lay if he only had faith enough. There was a

Kind of Protestant Christopher medal, a mustard seed in plastic.

The Heart of it

I BEGAN to understand why there was a mood of nostalgia that came over me as I listened to the political patter of the Convention. These were existential realities that men were dealing with, vital concerns, hunger and disease, population and resources, a living wage, a decent roof. Bread, such as that found on the altar at the Eucharist, seemed at the heart of it. I am not saying that all of it was sincere, or that a lot of it was not for ballots, but here at least was what Christianity was preaching once, a sense of fundamental justice, a passion for the rights and liberties that protect personality from tyranny; an ideal, however denied in practice, of a decent society.

So much of the Gospel, and so much of the teaching of the Church needs so badly to be rewritten and brought up to date. There is not a word about Angst in the Magnificat, instead we hear, rather, some old fashioned non-psychic phrases about the humble and the meek. The sermon at Nazareth needs very sharp and radical revision. "Good news to the poor", "release to the captives", "to set at liberty those who are oppressed", and "sight to the blind", deal with rather crude materialistic realities. The whole thing fails to penetrate into the psychological arena of modern religion.

I have quoted from the New Standard Revised Version, which is clearly from the viewpoint of modern, neo-gnostic theology a great waste of effort and printers ink. A few psychiatrists on the editorial board and a brace or so of really modern theologians might have made a "religious" work of it in the true and accepted sense now current. The Gnostic herisarch, Marcion, felt that he must edit the Gospels to get rid of a great deal of recognition found in them that God had created the world. Clearly, a reediting along something of the same lines is now most appropriate to suppress, in Buber's language, the materialistic concern of the "It" element, of which social problems of any sort are clearly an example, and reduce the Gospel to the pure, psychic "Thou".

The Eucharist

THE Eucharist presents great difficulty also. This matter of bringing bread and wine to the altar of God is surely not good teaching, according to the official neo-gnosticism. Since bread and wine come from nature as raw material and then are processed, fabricated and made into artifacts by the work and labor of men, doesn't the whole process somehow imply interest on the part of religion in man's earthly life and his vocation of labor, agriculture and industry? There could easily be some less materialistic, more refinedly psychic symbol, such as a little plastic ball full of pure air.

It was a man who was not in the Continental tradition of the "social gospel", but in the Anglican tradition of a deep concern for the life of men, who taught Karl Marx to say that religion can be the opiate of the people. That was Charles Kingsley, who along with William Dennison Maurice, was evaluating, from the point of view of Christian ethics, the effects of the industrial revolution. The Anglican social tradition is perhaps best expressed in the form for the consecration of a bishop when the bishop is given a copy of the Scriptures and is exhorted to "Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost."

I am not for a moment saying that men are not to be delivered from fear and from inner hells and saved to psychic health. I am merely saying that, enraptured by new psychiatric techniques, we are in grave danger of passing by the man wounded in the ditch on Jericho Road, or forgetting the cup of cold water, or giving for bread a stone of rather dubious psychological consolation.

Isn't there here a rather sharp need to remember the wholeness of the Christian message and to recall ourselves from the possibility of indulging narrowly in current faddism?

Serving Tables

By Corwin C. Roach
Dean of Bexley Hall

THIS is the time of the year when the minister returns from his vacation to be confronted with all the second class matter, as well as a goodly portion of the first class

mail which did not follow him on his holidays. A recent popular article mentions the number of clergymen who have broken under the strain of the distractions which force themselves upon them. Certainly the laity are subjected to similar pressures.

Yet the situation is not entirely a twentieth century phenomenon. The apostles were confronted by the same temptations and diversions. Appointment of the deacons was their attempt to rid themselves of the duty of serving tables, Acts 6:2. This has been usually interpreted as referring to the daily distribution of alms, the ancient prototype of our soup kitchens. Professor Goodspeed in his "Problems of New Testament Translation" insists that the Greek term used here does not mean the tables at which the community meals were served but the bench of the money-changers. What the apostles were objecting to was the keeping of accounts, not serving the faithful.

It is an illuminating observation and a relevant one. The pressure to substitute the office desk for the work of the ministry is ever present. Paper work we have always with us. In actual fact the temptation to the ordinary harassed clergyman is not so much to serve mammon as the mail and the mimeograph machine. The Greek word which appears in Acts is "trapeza" and the table of the minister so often seems to be a trapeze and he the aerial performer caught up in the swing of things with the arc of his activities rising ever higher and higher. He is the man on the flying trapeze.

There is another table which we were all meant to serve which is the antidote to this hectic bureaucracy. It is the altar, the holy table of the Lord. The first apostles turned from the account bench to "continue steadfastly in prayer and in the ministry of the word". We can not meet the needs of men unless first we have met with God and received from him the resources necessary for our task. The man who kneels to God in prayer will not so quickly break down under the burden of his task.

There are all sorts of tables we can serve, laity as well as clergy. As the fall activities get under way let us follow the example of the early apostles and be sure we are serving the right table first. Perhaps then all these

others will fall into place, the bookkeeper's stool, the study desk, the conference table, and our activities will have direction and purpose.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"Mrs. Sargent heard you preach," said Ethel.

"Did she,"

"Yes. And she said that you preached without notes."

I had, in my pride, hoped for some opinion about the matter of my sermon rather than the delivery but no doubt Mrs. Sargent had mentioned the thing that had impressed her most and that was that I preached without notes.

"I have to preach without notes," I told Ethel. "I couldn't hold them sitting in my wheel chair. They would flutter down and someone would be sure to come forward and pick them up for me. I'd lose the thread of my sermon completely."

Ethel nodded understandingly so I went on:

"Of course I have to think a sermon out thoroughly and get the argument firmly fixed in my head. But I think I gain far more than I lose. I might get off my theme and the sermon might not be so well-knit but I am in closer touch with the congregation."

"I like it when ministers preach without notes," said Ethel.

"Most people do. I do myself. I hate to see a man peeping furtively at his notes or even looking boldly at them. It's an advantage not being able to use them. Of course I would not suggest that all ministers be paraplegics to improve their preaching."

"Our minister hardly ever looks at us," remarked Ethel.

"That's too bad. He'll never get off the ground if he is tied to his notes."

"He is, and he doesn't," said Ethel with finality.

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THE WITNESS

Tunkhannock, Pa.

Religion and the Mind

By Clinton Jeremiah Kew

A READER asks: "A few Sundays ago I attended a worship service and found a small article in the pew which stated, 'Before Visiting A Psychiatrist.' It suggested that one read a hymnal or Prayer Book. It went on to say that the hymns, scriptures and prayers were tried and true. 'Make regular visits until your mental troubles are over and you are again well and healthy. Your pastor can help you.' I have prayed constantly. I go to church regularly. I have talked to my pastor and he is unable to help me. All he says is, 'Have faith.' If the procedure in the article is unable to help me, what can I do?"

This is the kind of letter we receive most frequently. Many people readily admit that their worship has not helped them and their pastors have been inadequate in bringing them out of their depressions.

For people who are in difficulty, there is no panacea or established procedure which can be guaranteed to alleviate unhappiness. There are, however, certain steps which can be taken which will help you on the way toward a rewarding life.

The primary course of action is an evaluation of your life and the earnest desire to change. Secondly, a thorough physical examination should be undergone to ascertain whether or not there is organic basis for depression. Thirdly, personality tests should be taken in order to acquaint yourself with your own particular psychic make-up. Fourthly, you should arrange to have regular consultations with an accredited psychiatrist, psychologist, counselor, or minister. Fifthly, plan a regular study program of reading the Bible and Prayer Book. Lastly, reorganize your day so that it contains an adequate balance between work, recreation, exercise, prayer, and contemplation.

By recognizing the needs of the component parts of yourself as an individual; by working systematically and conscientiously to bring these personality characteristics into harmony; and by believing wholeheartedly in the benevolence of God, with an active faith, you

can achieve mature happiness. This happiness will be in direct proportion to the effort you put forth toward attaining it.

Gifts From God

By Philip H. Steinmetz

Rector of the Ashfield Parishes

ANYTHING you didn't make, don't own and cannot replace you treat with special care. Every bit of land and sea and air is made by and belongs to God. We cannot restore what we destroy. We have no right to leave the land poorer for our having been on it.

Everyone with faith and reverence knows and admits the rightness of those practices in the use of natural resources which leaves them improved by our use. And every student of history knows what has happened to people and nations who have behaved as if they were lords of the earth, from the ancient Egyptians to us modern white westerners.

Our government was the first in modern times to carry into effect on a national scale deliberate practices of soil conservation.

This reverence for the Lord's land goes beyond government action to the attitude of each of us, rural or urban. As long as money cost and profit is our final test of the rightness of anything, we are worshipping an idol and are sinning against God, doing violence to his provision for the continuance of life upon the earth. When we ask first whether it is right and then consider how to carry it into effect and meet its cost, we are acting as faithful stewards and good citizens of the Kingdom of God.

Remember as you use water, air, steel, fuel, food or fibre that you cannot make any of these things. We find them, gifts which we can shape and move and use for the benefit of mankind while preserving the conditions of their renewal for future generations. Let us continually ask God how we can treat his whole land with respect.

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By

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The WITNESS

Tunkhannock, Pa.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Psychology, In The Law and In The Christian Faith. By Sir Walter Moberly. Seabury Press.

This pamphlet comprises the three Riddell memorial lectures given at the University of Durham, Great Britain. The scope of the lectures is a discussion and analysis of the meaning and significance of moral responsibility of the individual as understood and, in some measure, practiced by the present radical school of psychologists and their disciples; by the leaders, past and present, of the judiciary of Great Britain; and by Christian theologians.

The presentation of these three sharply contrasting points of view is given very fairly in three closely reasoned lectures which were probably more effective to the average hearer than they are in their printed form. The author considers that there are three distinct levels from which the facts of moral delinquency may be regarded and dealt with; the lowest level is entirely non-moral: "the offender is viewed as a nuisance *** the object of criminal law is simply to abate the nuisance and remove the obstacle."

The middle level is that of rough justice, with no attempt or pretensions to understand the offending individual concerned. This, of course, refers to the day-by-day administration of the criminal courts in Great Britain.

The distinctly Christian level of understanding individual moral responsibility is that of creative love, as portrayed by St. Paul in I Corinthians 13,—giving of one's self abundantly to the offender with the purpose of his transformation.

As this reviewer sees the author's argument, the basic purpose of Christian faith is to begin where evolutionary science leaves off,—namely to make the unfit fit. And we can see the reality of this principle in operation in modern organized form in the ministrations of Christian priests in penal institutions and,—notably—in the extraordinary work of Alcoholics Anonymous, whose basic program is a point-by-point example of Christian theology.

—K. R. F.

Religion in Action. By Jerome Davis. Philosophical Library. \$4.75

Most analysts of the contemporary world situation give a good diagnosis of what is wrong but fall far short in presenting a solution. You can't cure cancer with an aspirin. Dr. Davis, one of America's great sociologists and formerly professor both at Dartmouth and Yale, gives a clear analysis of what is wrong, and in answer presents *Religion in Action*—the theme as well as the title. It is the religion of Jesus in which the individual and social implications of religion are intertwined and the social outweighs the individual. "The heart of Jesus' message was relationship to God and yet it was also relationship to man. One without the other is crippled."

Davis divides his book into three parts: The Present Social Order; Guide Posts to Progress; and Changing the Social Order. Each of the 21 chapters begins with provocative quotations and ends with an appropriate prayer. The selected quotations are excellent and include Leo Tolstoy, Mahatma Gandhi, Thomas A. Kempis, Gen. George C. Marshall, The General Council of the Presbyterian Church (1953), the Lambeth Conference (1930), Dwight D. Eisenhower and Adlai Stevenson. In addition to the quotation, there is a wealth of illustrative material.

The chapter on economic illiteracy contains some fascinating statistics.

Religion in action reads easily and moves rapidly. It clearly and sharply presents the world situation and the part the Christian must play in the changing social order if chaos is to be averted.

Consider Dr. Davis' concluding words: "The world can never be rebuilt by individuals who are not dedicated souls. Neither can society be transformed by just creating good individuals unless the structure of society itself is changed,—social, economic, political and international. 'The Kingdom of Heaven is within your reach.' We must change ourselves and change society also. Building a just social order inevitably leads men toward God and changing our life so that it is really God-centered leads to civic

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righteousness: the synthesis creates the City of God."

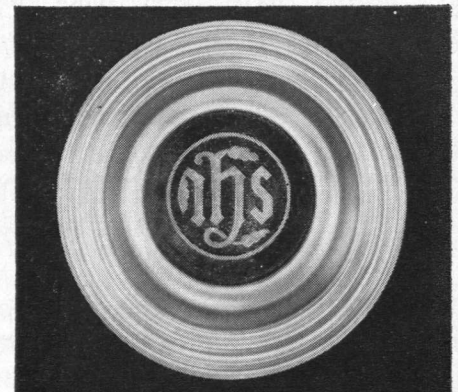
—George H. Mac Murray

The Sinner Beloved By Phillips Endecott Osgood. American Press.

The Sinner Beloved is a novel of the life and times of prophet Hosea. The background material is abundant and indicates that the author has done considerable research. However, the novel is laborious reading. The story moves slowly, and the plot if any, is feeble. Perhaps a better novel would have been produced, if Dr. Osgood had used his great talent as a teller of tales, in developing another Old Testament character. The novel was originally a playlet and something seems to have been lost in presenting it in this form.

In the beginning of the book there is a list of characters, both actual and fictional, who are in the story. This is a good idea which might be used in all historical novels since it is a great help to the reader.

—George H. Mac Murray



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Supreme Court Backs Melish In Holy Trinity Case

★ Judge John MacCrate of the Supreme Court of King's County, New York, on September 17 issued a decision which supported the Rev. William H. Melish in the Holy Trinity, Brooklyn, case. Opponents of Melish had sought a declaratory judgement against him and three vestrymen, E. DeWitt Ramel, Phillips Brooks and John Burke, which in effect would legalize the election of the Rev. Herman S. Sidener, elected to the rectorship at a vestry meeting in February.

Mr. Melish and the three defendant vestrymen contended that the selection of Mr. Sidener was not made at a meeting with a quorum present as required by the reli-

gious corporation law of New York state. Judge MacCrate, in an eight page memorandum, supported this contention.

Mr. Melish, following the decision, told reporters;

"We are highly gratified at this decision of the court. For the three defendant vestrymen, for the overwhelming majority of the members of the congregation whom they sought to represent and who gave them support, and for myself, this outcome represents a vindication and proof that the actions we were compelled to carry out together this past winter at the Church of the Holy Trinity were not done in defiance of the bishop of the diocese nor in violation of the priestly obligations of

a minister but under the constitution and canons of the Protestant Episcopal Church in the United States in defense of the established rights and privileges of the people in the pews who in the final analysis make up and support the church.

"It is our sincere hope that those who brought this action against us in the civil courts will accept this decision and make it possible for the congregation, without further disturbance of its peace, to proceed with its normal life of worship and community activity."

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Churches In Canada Move For Organic Unity

★ Bishop George Luxton of Huron told the General Council of the United Church of Canada that the Anglican Church of Canada desired "a very real union, on the order of one plus one equals one."

The bishop brought fraternal greetings from the Anglicans to the 400 delegates from all over Canada attending the sessions.

"Why have we talked so long and achieved so little?" he asked. "If all the words (in reunion talks) were laid end to end, they would encircle the globe. We have been talking for a long, long time and so far as I am concerned I have not seen one modest step, except on the top levels, towards our goal."

"You and I are both impatient at the slow pace, but in God's good time, and we pray it may be soon, we shall enter into union with completeness and joy, every last member, into one united Church preserving the ancient faith, the ancient ministry and the ancient fervor."

Bishop Luxton repeated a charge he previously had made at a meeting of the executive council of the Anglican Church in Kingston, Ont., that lay and clerical officials obsessed with an idea of their own infallibility were the cause of irritations between the two communions in Church extension areas.

"It's not surprising that people on both sides should have more zeal than tact," he said. "But they irritate the other side and act independently of the thought and mind of the corporate body."

★ The General Council of the United Church of Canada voted unanimously to continue

reunion talks with the Anglican Church. It decided these talks should proceed not only at top levels but on local levels, particularly in extension and home mission work.

Like the Anglican Church at its recent annual executive council meeting, the 386 commissioners from all over Canada also voted to explore the possibility of merger with other denominations "where there are more prospects of early union."

It was announced to the General Council that a concrete plan for the administrative set-up of the Church of Canada, which would be formed by a merger of the United and Anglican Churches, will be ready by November.

Meanwhile, Bishop James S. Thomson of Montreal, newly-elected moderator of the United Church, told the congregation of St. John's Anglican church that he would throw all his influence into the effort towards organic union.

LAYMEN MEET IN PASADENA

★ "Possibilities for laymen's work in the Episcopal Church are as unlimited as the hori-

zons," Chairman William D. Campbell told a capacity group of 300 key laymen of the diocese of Los Angeles at the annual laymen's conference at Pasadena.

Participating laymen convened for all-day sessions which featured group discussions. Emphasis was placed on the increasing decentralization of laymen's work.

Superior Judge Roger A. Pfaff, last year's chairman, spoke to the group on laymen's work in the diocese. William H. Siegmund, chairman of the Presiding Bishop's committee in the eleven western states, explained laymen's work on national and regional levels.

The every member canvass, a continuing project of the diocese, was explained by David Fenwick. He was introduced by Suffragan Bishop Donald J. Campbell.

Following afternoon sessions devoted to panel discussions, Bishop Francis E. Bloy, gave the closing address and benediction.

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LOS ANGELES DEALS WITH EXPANSION

★ How the growth in the population of Southern California will affect future Church needs in the area will be demonstrated to members of the Episcopal Church in a series of conferences during the next three months.

First of the six meetings was held Sept. 28-29 at Santa Monica.

Bishop Francis E. Bloy invited clergy and representative laymen and women from 38 churches in Los Angeles county to attend. Additional conferences have been set up in order to reach each of the Diocese's 175 parishes and missions.

The basis for the "Report" are the recently released population studies of the Southern California research council. Subjects to be discussed range from integration, parish day schools and colleges, to youth work and the mission expansion program of the Church.

Canon W. Clinton Billig is chairman of the project, which is the first concrete study of future Church expansion in Southern California to be undertaken. Canon Billig will outline community problems in Southern California.

Bishop Bloy will open each of the conferences, explaining how the information can be carried back to every member of every church.

HOUSE SALVAGED BY PARISH

★ The rector of Trinity, Newport, R. I., recently discovered an old, dilapidated structure adjoining the church property which was near ruin, but which retained much of the beauty of its perfect colonial design.

It was purchased and is now

being restored by a parishioner as a memorial to her husband.

When completed the clergy will use the lower floor for offices and the second floor will be an apartment for a member of the staff.

CHURCH TAKES OVER FIRE HOUSE

★ Los Angeles county fire station 19 has gotten religion. On Sept. 23, this native stone building situated on Foothill Blvd. in the nearby foothill community of La Crescenta was dedicated as the youth and education house of St. Luke's Church.

For 21 years the building adjoining the church grounds had been used as headquarters for the local hook and ladder brigade. Its bells called forth

county firemen to fight the community's holocausts.

The county fathers decreed the boulevard should be widened and a new fire station constructed farther east.

The neighboring church, sorely in need of more space for its expanding youth activities, sprang into action. Under the guidance of the Rev. C. Boone Sadler, rector of St. Luke's, the parish acquired the building.

The renovation, in addition to redesigning for suitable church activities, included cutting off ten feet of the facade to meet county restrictions on setback distance.

Bishop Donald J. Campbell, officiated at the blessing. The new facilities will be used for Sunday School classes and youth group activities or programs relating to education.



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FACULTY CHANGES AT CAMBRIDGE

★ Forty-three new students enrolled at the Episcopal Theological School, Cambridge, bringing the full enrollment to 109. The new students come from twenty-two diocese in this country, one from Germany and one from Switzerland. Thirty-three are juniors or first year men, three mid- dlers, four seniors and four graduate students.

One new faculty member joins the school this year, the Rev. Charles E. Batten. Since 1953 he has been director of education at the Epiphany, Winchester, and at one time was professor of education at Crozer Theological Seminary. He is assistant professor of education and assistant director of field work. The Rev. Powel Mills Dawley, professor of ecclesiastical history at the General Theological Seminary, is the Kellner Lecturer. A graduate of the Cambridge School he will come from New York each week during the first half year to give courses in Church history.

The Rev. Raymond W. Albright, professor of Church history, is back after a sab- batical half-year spent under a Fulbright grant lecturing at the University at Marburg, Germany. The Rev. Rollin J. Fairbanks, professor of pas- toral theology, is on sab- batical leave during the first half of this year.

CALLS CHURCH MAJOR INTEGRATION BRIDGE

★ Thurgood Marshall, chief counsel of the National As- sociation for the Advancement of Colored People, described churches as "the most im- portant bridge for spanning the river separating whites and blacks."

He called upon the churches of the nation to "bring about the breakdown of the last-

ditch fighting against integra- tion."

Mr. Marshall spoke at an informal meeting of the board of managers of the American Baptist Convention's Council on Christian social progress.

He suggested that American Baptists implement a pro- integration resolution adopted at their annual meeting in June by "making it known that your churches are open- ing their doors to Negroes not only for attendance but par- ticipation as well." He also urged that churches of the denomination located in white sections establish "regular fel- lowship" with churches in Negro sections.

Mr. Marshall said he be- lieves the average white family in the South views in- tegration as inevitable and "the right thing to do" but problems arise when they seek to put theory into practice by having their children study in integrated classrooms.

Praising Martin Luther King, Baptist pastor and leader of the Montgomery bus boycott, Mr. Marshall said he

had brought "courage and dignity to the Negro cause through his non-violent techniques."

RHODE ISLAND HAS STUDENT CENTER

★ A new student center at the University of Rhode Island, Kingston, was ded- icated by Bishop Higgins on September 23rd.

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Broadway and Fulton St.
Rev. Robert C. Hunsicker, v

Sun. HC 8:30, MP HC Ser 10. Week- days: HC 8 (Thur. also at 7:30 A.M.) 12:05 ex Sat; Prayer & Study 1:05 ex Sat, EP 3, C Fri 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v

Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50: C Sat 4-5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11: Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v

Sun HC 8:15, 9:30, 11: 12:15 (Spanish), EP 5, Thurs, Sat HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
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PEOPLE

CLERGY CHANGES:

CHARLES BRADSHAW, Des Moines, Iowa, has accepted appointment as headmaster of the new Episcopal school for boys, Charles Wright School, to open next year in Tacoma, Wash.

CHARLES E. BERGER, rector of St. Anne's, Annapolis, Md., becomes rector of All Saints, Chevy Chase, Md., Nov. 1.

EDGAR V. W. EDWARDS has retired as vicar of Trinity, Renovo, Pa., and now lives in Athens, Pa.

JAMES E. CARROLL, formerly vicar of St. Stephen's, Oak Harbor, Wash., is now ass't at St. Mark's, Van Nuys, Cal.

DAVID M. PAISLEY, formerly missionary in Hawaii, is now vicar of St. Martin's, Twenty-Nine Palms, Cal.

MALCOLM MacMILLAN, formerly rector of the Ascension, St. Louis, is now rector of St. John's, Sharon, Pa.

ARNOLD E. MINTZ, formerly ass't at St. Peter's, Albany, N. Y., is now rector of Grace Church, Jefferson City, Mo.

ARTHUR B. GEESON, formerly rector of St. Stephen's, San Antonio, Texas, is now rector of Christ Church, Cape Girardeau, Mo.

GEORGE L. TITTMAN, formerly rector of St. Mary's, Arlington, Va., is now rector of the Holy Spirit, Lake Forest, Ill.

HERMAN ANKER, formerly rector of Calvary, Lombard, Ill., is now rector of All Saints, Chicago.

HAROLD A. YOUNG, formerly curate at St. Cyprian's, Detroit, is now rector of St. Andrew's, Evanston, Ill.

IVAN T. KAUFMAN is now curate at Grace Church, Amherst, Mass., and ass't chaplain at Amherst College.

HUGH L. S. THOMPSON, formerly missionary in Hawaii, is now in charge of St. John's, Wilkinsonville, Mass.

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FREDERICK W. CHAPMAN is now rector of St. Paul's, Gardner, Mass.

ELDON A. BAYARD, formerly rector of St. Mark's, King City, Cal., is now vicar of St. George's, Englewood, and St. Timothy's, Littleton, Colo.

MURRAY W. DEWART, formerly rector of Grace Church, Everett, Mass., is now rector of St. Paul's, Brookline, Mass.

HALSEY D. HOWE, formerly rector of Christ Church, Hamilton, Mass., is now rector of St. Christopher's, Gladwyne, Pa.

HAROLD D. CHASE Jr., formerly rector of the Transfiguration, Buffalo, N. Y., is now rector of Christ Church, Needham, Mass.

ROBERT C. GARDNER, formerly ass't at St. Thomas, Detroit, is now in charge of Christ Church, Harwich Port, Mass.

HAROLD W. MELVIN, formerly rector of St. Mark's, Dorchester, Mass., is now on the faculty of the theological seminary at Porto Alegre, Southern Brazil.

JAMES N. PURMAN, formerly vicar of Christ Church, Richmond, Ky., is now in charge of the Resurrection and the Holy Evangelists, Baltimore, Md.

RUSSELL T. RAUSCHER, formerly rector of St. Andrew's, Lawton, Okla., is now rector of All Souls, Oklahoma City.

F. ALAN PARSONS has retired as rector of St. John's, Howard County, Md. and is living at Ellicott City, Md.

LLOYD R. CRAIGHILL, former bishop in

China, has resigned as rector of St. James, Lothian, Md. and is living at Lexington, Va.

LUTHER D. MILLER Jr., formerly ass't at All Saints, Frederick, Md., is now rector of St. James, Lothian, Md.

POPE F. BROCK Jr., formerly ass't at St. Thomas, Garrison Forest, Md., is now ass't at the Nativity, Cedarcroft, Md.

E. ALBERT RICH, formerly rector of St. James, Bedford, Pa., is now rector of St. John's, Howard County, Md.

FRANK M. SPINDLER, formerly rector of St. Bartholomew's, Hempstead, Texas, is now ass't at Grace and St. Peter's, Baltimore, Md.

ORDINATIONS:

RAYMOND E. BUNTAINE was ordained deacon on Aug. 18 by Eshop Banyard at St. George's, Helmetta, N. J., where he is vicar.

WILLIAM B. OUTTRIM was ordained deacon Sept. 15 by Bishop Banyard at Christ Church, Bordentown, N. J. and is in charge of St. Martin's, Lumberton, N. J.

STANLEY MACGIRVIN, a graduate of St. Francis Boys Homes and later from seminary, was ordained deacon this summer in the school chapel by Bishop Lewis of Nevada.

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