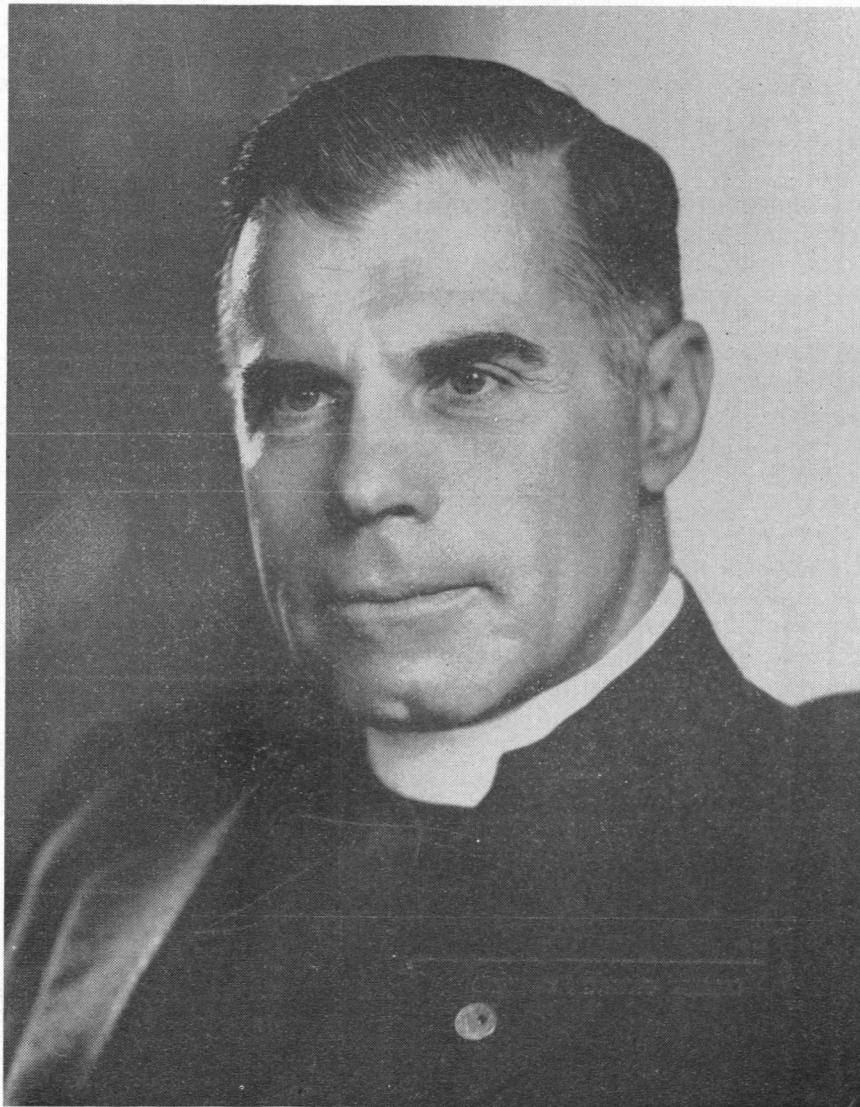


The **WITNESS**

OCTOBER 11, 1956

10¢



LOUIS M. HIRSHSON

Inaugurated President of Hobart and William
Smith Colleges on October 12th

ANOTHER SOUTH INDIA REPORT

SERVICES In Leading Churches

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

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

Story of the Week

The Church Of South India Makes Wide Advances

By Gardiner M. Day

*Member of the General Convention
Delegation Recently in India*

★ For the past week we have been travelling with the two Bishops of Travancore and the Bishop of Tinnevely through India's most southern and most Christian provinces. We have visited hill villages, churches high up in the mountains, and churches on islands completely surrounded by water (called "water logged areas"). Some churches were in rural areas and some were in towns like Nagercoil—a few miles from Cape Comorin—where we were told that two thousand people attend the Church of South India every Sunday. As the Indians sit on the floor they are packed into a space which in America would not hold any such number. Along the way we have visited various types of hospitals and all manner of schools and colleges which are a reminder of the tremendous medical and educational contribution the Christian Church has made and is making to the life of India.

Three Outstanding Projects

Three very different kinds of institutions which we have visited are worthy of special mention. We saw the Y. M. C. A.'s rural reconstruction centre at Martandam doing a magnificent job of teaching and demonstrating to people

from the villages improved methods of farming, poultry raising, animal husbandry, spinning and weaving, sanitation and hygiene, and many other things that are essential for a better life in India's villages. This Martandam centre is one of the world service projects supported by the International Committee of the Y. M. C. A.

The following gives an idea of the extent of its work. It has stabilized bee-keeping as a cottage industry in Travancore so that there are now over 12,000 beehives in this area. Setting eggs, chickens and cocks of superior breeds are supplied to the villagers to improve the quality of the poultry and 4,000 large-size eggs (most eggs you see in the market are very small eggs) are marketed every week for the benefit of several hundred families. The day we were there Dr. and Mrs. Ralph R. Keithahn, experts extraordinary in rural reconstruction, were conducting a special training school. Dr. Keithahn is a graduate of the Yale Divinity School who has been working in India for three decades.

We had the privilege of visiting the Dohnavur Fellowship which was started by a famous English woman, Amy

Carmichael, for the purpose of rescuing girls from lives as prostitutes in the Hindu temples. It all began when one seven-year-old girl who had fled from a temple was brought to Miss Carmichael for refuge. More girls were brought to her and when she died five years ago, she left an institution which occupies several hundred acres of land and cares for hundreds of children. It is now "children," as Miss Carmichael soon found it necessary to let her "Fellowship" be a refuge for boys who were being used for immoral purposes, as well as girls. The institution is now operated by a dedicated group of Miss Carmichael's disciples and its support comes from spontaneous contributions from all over the world. Needless to say for years now the practice of "marrying" girls to temple gods has been made illegal; nevertheless, there are plenty of children needing rescue from various types of evil environment. The Fellowship is non-sectarian.

The school for the blind at Palayamkottai is another institution that is doing an outstanding work. It has received much help from the Perkins Institute for the Blind in Watertown, Mass., where its principal, Mr. D. Edward Jonathan, was trained. It now has a well-equipped plant and cares for some 230 blind boys and girls. It trains them both in reading braille and in occupations such as weaving and spinning by which they can earn their livelihood. But the need for the school is revealed by the fact that it has a wait-

ing list of over 100 children who have applied but cannot be accepted because of lack of space and funds to care for them. Before this appears in print, Principal Jonathan will be at Boston University for some further training in the field of education.

These are but three of a host of institutions we have seen or visited that are making a vital and greatly appreciated contribution to the rapidly developing new India. While in the case of the Y. M. C. A. project and the Dohnavur Fellowship they are independent institutions in the Church of South India territory, many of their members belong to the C. S. I. The school for the blind is a Church of South India institution.

The Monsoon

No one could move rapidly from one area of India to another without being struck by the great fundamental dependence of India on the monsoon. It is not a general rain for a period of time all over the country, but spotty and unpredictable. We have been in areas where the monsoon has been so heavy that thousands of acres of land have been flooded and crops destroyed and we have been in other areas relatively not far away where no rain fell and the crops have dried up and the cattle and people alike are barely subsisting.

Flood control and irrigation projects upon which the government is embarking will make a world of difference in India in the next five or ten years, and if rain control is ever effected, the value to India would be inestimable.

Our host today who has lived in India many years told us that until about ten years ago the monsoon was predictable, but no longer. He said many people in India wonder whether this is due to the

dropping of the atomic bomb! It may be unscientific, but India is not the only place where people wonder whether atomic explosions have affected the climate!

Reception In South India

I have now visited six dioceses of the Church of South India. Our group is divided so that by the end of four weeks, we shall have visited all but two of the fourteen dioceses. When we enter a diocese, we are welcomed at a meeting of the Bishop and diocesan council plus other leaders of the diocese. This meeting is always preceded by a "high tea" (which is almost a meal in itself) or by a dinner, depending upon the time of day. Indeed, Eastern hospitality is such that every institution or church which we visit wants to feed us at least tea and feels badly when our crowded schedule just can't be stretched to allow the time. Then there are always welcoming felicitations and one or more carefully prepared addresses designed to give us a comprehensive view of the work of the particular diocese. Sometimes these are off the cuff, but more frequently they are prepared in advance, and we are given typed or even printed copies.

The following is part of the address of welcome given us by the Diocese of Tinnevely:

"We, the representatives of the diocese of Tinnevely are assembled here to greet you. It gives us real pleasure to welcome you to our diocese. It is a matter of gratification to us that your Church has evinced such great interest in the Church of South India and has sent this fraternal delegation on a mission of good-will and to learn as much as possible of this newly formed Church—truly an experiment in the unity of the Church of Christ.

"You have come at a time

when The Madhya Pradesh committee for enquiry into missionary activities, now known as the Nyogi Committee, has just published its report, which has thrown considerable suspicion on the motives and purposes of Christian missions in this country and has ventured to dub the Indian Christians as denationalized citizens. Some one said long ago:—"The sight of Tinnevely scatters to the winds all that has been written to disparage Mission Work". So your visit to Tinnevely, we believe, is opportune and important.

"As you go about, you will be able to see for yourselves even in a brief visit, the transformation which the Gospel of Christ has wrought in the lives of people, and that there is absolutely no suspicion of the Christian missions in the minds of our Non-Christian brethren in these parts. Indeed they much appreciate the many Christian institutions, take advantage of them and even contribute to their maintenance. The relationship between us and our fellow citizens is most cordial and friendly, and they realize that we are part and parcel of this great country of ours, that we are in no sense denationalized, that the leadership in the Church is 100 per cent Indian, that we are not under the tutelage of any foreign elements, that the few foreign missionaries here are simply our co-workers in Christ devoted to the land they serve, and that we are not so dependent on foreign resources as the report makes out to be.

"Our diocese comprises the geographical district of Tinnevely. Our district is in the southmost extremity of the Indian Peninsula. It has a population of about 2,600,000 out of which Christians number about 300,000. More than

half of these are Roman Catholics.

"Practically the whole of the Protestant section in the district was connected with the Church of England. It was the Society for the Promotion of Christian Knowledge which was responsible for the missionaries who took the message of the Gospel to these parts nearly 250 years ago. Later, the S. P. C. K. handed over the work to the Society for the Propagation of the Gospel and The Church Missionary Society in 1825. The two societies carried on the work in different portions of the district independently of each other. In 1925, long before independence came to our country, the local diocese was formed and the two missionary societies with great foresight and generosity handed over their entire work in the district to the diocese which is a completely self-governing body with its diocesan council and committees. The missionaries also work under this Council. In 1947, another great step was taken when the Church of South India was formed. The Methodists, the Presbyterians and The Church of England in all South India united to form one Church. It is for you to evaluate the situation as it is now developing in the Church of South India. On our part, we can only say that the formation of this United Church has been a great blessing to us. Much as we value the great traditions we have received from our respective Churches, the divisions of Western Christendom have no meaning or value for us Indian Christians. Indeed, they are often a hindrance to the spread of the Gospel and a source of much confusion to our non-Christian brethren. Much as we value the help and guidance of our parent Churches, we believe that the

Churches in India should be in a position to develop on their own lines in accordance with their own genius. The different denominations in one area are thus enabled to bring the treasures of their traditions to enrich the common heritage of the Church.

"The former Presbyterian and Congregationalist Churches have accepted the historic Episcopate in a constitutional form and are coming to appreciate it greatly. As we have already mentioned, this diocese has only one tradition on account of its connection with the Church of England. But the interchange of pulpits, fraternal visits of bishops and leaders from one diocese to another, our common participation in synods and its committees are helping to bring us together and fusing us into one Church.

"The location of the Tamilnad Theological College in our diocese is a great advantage. The eight Tamil dioceses of the Church of South India send their students to this college for ministerial training. The students represent all the traditions, so also the staff. This is a gain to this diocese, which is thus brought into contact with the different traditions.

"There are in this diocese 742 church buildings, and 122 school rooms are also used as places of worship. There are 93 presbyters and a large number of church workers."

Then followed a more detailed description of the work of the diocese, after which there was a general discussion in which we were given further and more definite evidences of the value of the United Church. We then discussed the impact of Communism in this area and other more general topics.

As one travels along the roads in the southernmost part of India, as we have been

doing for several days, seeing countless small road-side Hindu shrines and from time to time spacious Hindu temples, one is amazed that Christianity ever took root here. Yet it is now the part of India in which the Church, both Roman Catholic and Protestant, is strongest and has the largest membership. As the "Dohnavur Fellowship" began about 1900 when a seven-year-old girl sought out the good offices of a missionary as the way of escape from the evils of Temple life, so the Church had its beginning through other cries for help.

At a meeting of pastors in the South Travancore diocese, one of them told us the following story of the origin of his Church. In the year 1866 the local government officials found themselves facing a revolt among some of the lowest castes who were virtually employed as slaves. They staged a "sit-down" strike and refused to continue to work. The local government task master arrested one of the ring leaders and ordered the people to dig a large pit. He then had the ring leader throw in earth until it was up to the victim's waist, when suddenly one of the leaders of the slaves cried, "Stop," jumped into the pit and rescued his brother. The two men managed to escape, and evidently having heard that there was a missionary of the London Missionary Society in a nearby area, they ran twenty miles to him for help.

The missionary gave them refuge and then by a direct appeal to the Maharajah persuaded him to better the working conditions. As a result, a nucleus of enquirers into Christianity was formed in this particular village. Eventually many of them became Christians and now ninety years later the Church in this village has a member-

ship of over 500, is self-supporting, and one of the strongest churches in the Church of South India in that region. Here by the way, over the years the London Missionary Society (British Congregational) has done a marvelous work, particularly in the field of medical missions.

Of course the development of the Church was not as simple, easy and rapid as this may sound and the pastor told us something of the struggle which took place over the years for justice and for the right to profess Christianity. For example, he told us that because his grandfather refused as a Christian to work on Sunday, he was punished by his Hindu overlords by having the hairs of his beard pulled out until he became unconscious. Such instances of great heroism, both on the part of foreign missionaries and of Indian Christians, have been the foundation stone of the Church in India.

Hinduism at Present

Now the religious climate has greatly changed. Hinduism prides itself on tolerance and open mindedness. The present missionary says that a difficulty they face is that the Hindu will listen politely to the exposition of Christianity and tell the missionary he agrees with him. Nevertheless, he sees no reason why he can't live according to the Christian ethic and still continue Hindu gods! This is one reason why so many Christians with whom we have talked, both missionaries and Indians, have stressed the fact that the Hindu is now converted through seeing how Christians live their religion.

An illustration of this was

given us by the head of a Christian college, who was a convert from Hinduism. As a boy reared in a devout Hindu family he attended a school in which were a number of children from Christian missionary families. He noticed that these boys were neither better nor worse than the Hindu boys. He was, however, struck by the fact that whenever a Christian boy did something wrong and the teacher asked the class who did it, the Christian boy would confess and take the punishment. This was unheard of so far as the Hindu boys were concerned. Having thus observed the Christian boys, when he was sixteen years old, he sought out a missionary and asked to be baptized. The missionary refused to baptize him because he felt he was too young and must first be thoroughly instructed in the Christian Faith.

After two years of instruction, the boy still wanted to be baptized even though his devout Hindu father had warned him that if he became a Christian, he would disinherit him. He was baptized and his father told him to leave home forever. As one can imagine the road ahead for him was a hard one, but he managed not only to get an education but

about twenty-five years later to be invited to become principal of the college from which he graduated. Neither his parents nor his brothers would have anything to do with him. Finally, his father on his death bed sent for him and forgave him and since then, he and his brothers have become reconciled.

Is it any wonder that this educator says: "We want you to continue to send us missionaries, but whether they be ministers, teachers or doctors, the important thing is not that they preach, but that they serve. If they will live Christ's way of life among us, they will make a valuable contribution to India."

LOW PRESSURE CAMPAIGN

★ Something new in the way of fund raising is being tried, with success, at St. Paul's, Pawtucket, R. I. It is a "low pressure" campaign for a renovation fund.

So far envelopes containing \$2,682 have been received, with no efforts made to boost the fund except for occasional reports.

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EDITORIALS

Reparation

JOB complained, not without reason, about the prosperity of the wicked: "Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, 'Depart from us; for we desire not the knowledge of thy ways'." (Job 21.7-14).

And yet when we think about it, this is not strictly true. The unscrupulous and fortunate indeed are able to afford more expensive doctors and financial advisers than we; but sickness is no respecter of persons, and many who were esteemed astute were taken unawares in the great crash of '29. Many sons of America's unofficial aristocracy fell in the war; and loneliness is not a stranger to great mansions. You might almost think then that suffering really at the deepest level united rich and poor, that death and taxes were the bond of union of humanity; as in Orson Welles' great movie portrayal of the fabulous Hearst, isolated and estranged.

Suffering appears in fact to have been intended as the greatest boon to humanity: Aeschylus says that through it comes wisdom; and so does Job in another place; and Jesus calls the afflicted "blessed", and bids them jump for joy. But we have learned that great benefits are always, like the word of God, a two-edged sword. For as Bacon said, knowledge is power; the deeper the knowledge, the greater the power; the greater the power, the greater the chance and the more frightening the prospect of its misuse. From the depths of the atom can come either the life-giving sun or hell; from the printing press either

paper-backed Homers or the directives of a Soviet bureaucracy; from the knowledge of the human heart either life or death.

And what seems to have happened is, that those who "rely on riches" have turned even their own suffering to their own ends. We can see how this works most clearly in ourselves: how we can excuse our ungenerosity and callousness by remembering that we too have suffered: our baby too has been sick, we too have felt our own inadequacy, have had trouble keeping money in the checking account. And so the rich have accepted their own suffering as a sufficient payment of their debt to humanity; which means that they have not accepted it. And every piece of unaccepted suffering brings with it bitterness; for what can degrade us most is not other than what can exalt us most.

The Greeks were not far wrong in thinking that there was a Nemesis which visited punishment on the unjustly fortunate. All of us recognize the injustice in our hearts; we rightly fear Nemesis, and offer up our misfortunes as a sop to her. But it will not do. Nothing will do except repentance. And even the death of the mill-owner's only son will not make up for the oppression of the mill-hands: unless it is accepted in the right way, it will only make the mill-owner more bitter and oppressive. We believe that through suffering the Holy Spirit was shed upon us; and if we pervert our suffering to the quieting of our uneasy conscience, this is something very like the sin against the Spirit, which precludes the possibility of repentance and therefore of forgiveness.

Most of all we were led to these reflections by thinking about America. In many towns and suburbs obvious injustice seems to have been largely banished; righteous indignation can find no particular target; it would seem that the community was honestly united in its common acceptance of the joys and sorrows of the human lot. In the whole nation injustice is indeed easier to find; but comparing us with the rest of the world, the conditions

seem to be present for a possible growth in internal charity and understanding. And as George MacLeod observed when visiting California, where everyone had a swimming pool, nobody was oppressively wealthy, and the climate was elegant; what need under these circumstances for Christianity.

Our Skeleton

THE answer seems to be this. If a house doesn't have a skeleton in the open, there will be one in the closet; which is a bad place for it. And America has a genius for managing to hide from herself and from the world the real process of hoarding by which we have lifted ourselves from the mass of misery that is still the human lot in most of the world.

The instinct not to let our standard of living drop is so deeply ingrained in us that we dare stand before the world as the incarnation of generosity; we know we can trust our Puritan blood to prevent us from over doing it. We have our immigration laws so arranged that we will not be overwhelmed by cheap labor; but can very occasionally relax them in worthy cases. No blatant exploitation of our foreign investments can be shown; we control our economic empire with threads of silk. But they do not break. And the proof is, that the gap between our comfort and the rest of the world remains.

"To whom much is given, much shall be required of him". "And haven't we given much in return?" No, not really. We give what we think other nations ought to consider valuable; money, technical assistance, and sentiments in favor of democracy. But in the first place, we have lots of those things to give; we do not mind being parted from them: and no present is a real present that it doesn't tear your heart a little to give away. And secondly, and more importantly, we haven't given other nations enough of those much more precious commodities, our time and our full attention, to see what it is they really want and need; so that what we do give is often misplaced or irrelevant.

But you can do no better than to love your neighbor as yourself; and the most extraordinary thing about Americans is that they can really think of nothing better for themselves than their comfy suburbs. Perhaps the reason for our obsession with security is that it helps deter us from the risk of wanting

some thing better. But can it be imagined how unspeakably dull the first New England Puritans would have found our lives and our ideals? And yet there is a greater task of colonization laid on us than on them. We are not exempt from Acton's Law: absolute power still corrupts absolutely; and we are lucky that the Kremlin exists to qualify our power.

Why does that law work? Because everyone who succeeds to absolute power can only do so by recapitulating in his own person, and by taking tacit responsibility for, the crimes of all the holders of power who went before him. Thus Augustus Caesar could in the long run only overcome his rivals by falling in with the newly invented political weapon of proscribing to death his political opponents and those "whose chief crime was their wealth". The Roman Empire was solidly based on the murder in 43 B. C. of the cream of the governing class of Rome.

Our Bad Conscience

WE HAVE spoken before of some of the crimes by which the power of America was established and maintained. More fatal even than any of them singly is the general point of view that America has an unquestionable right to do such things; we are a nation in whose defense it is simple morality to barter the certain deaths of a Hiroshima for the unknown deaths of a possible invasion of Japan. The hidden bad conscience for these things, the unconscious process by which the crimes are perpetrated through a bureaucracy where no person need feel responsible: this is the reverse of the coin on which is stamped our smiling suburbs. And these things can lead only to destruction.

We have said before, and repeat, that we do not know how far America has gone along that path; we do not wish her to take it; we are part of her, and do not intend to pull out; clearly here is where the great tide of history is running, for good or ill. Sometimes it seems to us as if we could do very little to check this nation on her downward course: we may be over-pessimistic; all we can say is, that not many people in America today strike us as taking great pains not to be blinded by national self-love; and we are trying as honestly as possible to compensate for them.

What we are certain of is this: evil can only be overcome by good—that is, the appropriate

good. To become chief of the nations we have had to share, and take responsibility for, the guilt by which alone political supremacy has been acquired at all times and in all places. And the only appropriate good to counter-balance the evil of that crime, both direct and vicarious, must be reparation, both direct and vicarious. That is to say: the spiritual vocation of the American people is to make up for the wrongs to which they have fallen heir; and to do this both before their own conscience and before the world's.

This should be the underlying motive why we should strive in our personal lives to eliminate the fuss, the narcotic entertainment, and the ostentation which betray the anxiety of our society. We should resolutely dissociate ourselves from the wrongs which our representatives have already done or are fully prepared to do. We should, for example study, and be ready to learn from, the spirituality of the East, if ever we hope to share our technology or our Gospel usefully with the East.

We are too deeply bogged down in the morass of the American way of life to do these things by ourselves. We cannot do them, we firmly believe, without the Church and the treasure she bears; but neither can we do them, we stoutly maintain, with the Church as she is, until the treasure of the Gospel has been disinterred from the kitchen-midden we have piled on top of it. But the Church is not an institution to be tinkered with, at which we may point with scorn; her sins are the wrong imaginations of our own hearts—where else could they have come from? We cannot then do anything useful until we clean out the spring and let the water flow pure; otherwise we are just trying to push dirt around with more dirt.

Church And Caesar

THIS is no discovery of ours; the Church has been engaged in this enterprise from the very beginning: only was there ever a time when the Church was, in her devastatingly modest way, more self-congratulatory? When Bishops and cardinal rectors expressed, however cautiously, more real optimism about the spiritual progress of their flock? When more effort was directed to water down even more, for the benefit of children, the already well watered-down milk? When since Eusebius' eulogy of Constantine has the Church gotten along better with Caesar? or found a

transmutation to turn every wordliness into a theological virtue of comprehensiveness? How unheroic can aspirations get? Obviously the reaction, whenever it comes, will be devastating; the crudities of extreme Protestant sectarianism are only a hint of what we are plainly bringing on ourselves. It does not have to come out so; but it will unless a few people here and there start trying to set things right.

What is required of us is "not less than everything": to take on our own shoulders the load of wrongs of history, and quietly and patiently, in our emotions and domestic arrangements and conversations, to set them at rights so far as in us lies wherever they crop up. This may sound vague; but if we just take with full seriousness the faith we have received we will begin to recognize more and more occasions to do something about it. And perhaps the key will be what we started from: the right use of suffering.

Of course our own shoulders are inadequate; we will never do the job except when "it is not we that do it, but Christ in us"; even so we shall be miserable failures; but worse than miserable failure is never to have thought seriously of trying to do the job.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

The department of social service of the diocese of Massachusetts (One Joy St., Boston, Mass.) has just brought out a small folder. It is called "A Guide to Friendly Visiting" and it is written, not for the parson, but for the layman or laywoman. The author, Ina May Greer, has got into seven small pages some of the best counsel I ever saw for those good church people who will, for the sweetness of Christian charity, visit the sick and the shut-ins, the old and the infirm. It tells you what you can do and what others have found helpful to do. There are four pages given to this last and everything it suggests is practical. Then comes a section called "Worth Remembering," and all it says is worth remembering.

The Parson might buy some of these leaflets; they only cost five cents, and he might

preach a sermon about those who cannot "do for themselves" and are dependent upon others. He could tell his people how great and useful a ministry might be theirs. For the sick and shut-in is often so lonely and frustrated. No matter how brave a face he or she puts on things there are long hours and weary

hours and a friend who comes week in and week out is a blessing. That friend brings something good and rich.

"Oh, but I wouldn't know how to visit," says a parishioner.

"Read this little pamphlet," answers the parson. "It tells you just how."

WE HAVE A PART TO PLAY

By Terence J. Finlay

Rector of St. Bartholomew's, New York

ON A recent Sunday morning I stood outside the entrance to Lincoln Cathedral, one of the greatest Gothic cathedrals in the world. It was a moment of great privilege for me as the church bells had just started pealing and the whole air was filled with the sound as they seemed to be tumbling over one another in proclaiming their paean of glory to God in the highest. People were coming to worship and I could not help but remark to one, who was apparently a member of the choir for he carried his surplice over his arm, how beautiful the bells were. He stopped, looked with surprise at me, and then said, "Yes, I suppose they are; but we hardly notice them any more." I was reminded of the old saying that it is those who live closest to church bells who fail to hear them.

We are somewhat the same in the way we so frequently treat the great bell notes of the famous text, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Every time we come to the Lord's Table we hear these words uttered, and they are called "comfortable words." Yet I wonder how many of us really grasp their full significance. We have allowed this great message to become merely a sentence in the Prayer Book.

Down through the centuries men have sought to understand the one who created them. Repeatedly they have asked: "What is he like? Does this God care for me and for my loved ones? Does he have a plan and a purpose for me?" I believe that there are still vast numbers of people to whom God is the great unknown. It is true that sometimes our theologians have only deepened the mystery as they have sought to explain his nature. But

let us hear once again the bells ring out the great message: "God so loved the world that he gave . . ." The deepest thinker may see in this verse the heart of God. The humblest believer may feel that here is the very center of his faith. Let us spend a few moments, then, in looking at these words once again.

"God so loved the world." The first great truth is that God is a loving God. I believe that this is one of the most tremendous statements that has ever confronted the human mind—and it is also one of the most difficult to grasp and believe. Our world is full of misunderstandings, hatreds, suspicions, responsible for so much of the sorrows that beset us. Even in our day by day existence we are faced with so much that would seem to deny that there is a God who cares. Yet, if I understand the Scriptures at all, there can be no doubt that he is a God of love.

The coming of Jesus Christ revealed how surely God does love the world. He enabled us to know that God created the world because of love; that he called souls into being, not for the purpose of conducting an endless series of experiments, but in order that his love might have worthy beings on whom to bestow itself; that he leads us, not through a brief span of existence to the darkness of annihilation, but to the home of everlasting love, where we shall know him, even as we know one another.

Does that sound too simple? Fundamentally our religion is not so complicated and involved after all, for it is the glory of Christianity that we worship, not an unknown God, but a God whom we know and trust because we have seen his love in the light of the life of Jesus Christ. If we had not allowed this message to grow so familiar, we would appreciate that before his coming, there seemed to be many

gods—warring gods, lustful gods, and implacable gods, but not one god of whom his worshippers said, “He loves.”

Hopeful Life

FOLLOW this text a little further: “God so loved the world that he gave.” Love is the only influence that will bring about that result. God loved and, therefore, he gave. At the time Martin Luther was having his Bible printed in Germany, pieces of the printer’s work were allowed to fall upon the floor of the shop. One day the printer’s daughter, coming in, picked up a piece of paper whereon she found the words: “God so loved the world that he gave.” What followed had not yet been printed. Up to that time she had been taught, like so many of her generation, that God was to be dreaded and only to be approached through penance. The assertion that “God so loved that he gave” imparted a new understanding of his nature to her and made life seem joyous and hopeful. Her mother heard her singing and asked why she was so happy. Putting her hand into her pocket, she handed out the little crumpled piece of paper and, after she had read it, her mother said: “What does it mean? What was it that he gave?” The child was perplexed for a moment and then she replied: “I do not know what it was that he gave, but if he loved us well enough to give us anything, we need not be afraid of him.”

We know what it was that he gave—his only begotten Son. God’s message of love is not like writing in the sky that blows away. It is written in the life of a man, Jesus Christ.

Through the ages God has been trying to break through the misunderstandings in men’s hearts. He spoke to Abraham in Ur of the Chaldees. He spoke to Moses out of the burning bush. He spoke to the judges, prophets, priests, and kings; but before the Incarnation, he never came in such fulness of love and power. I remember a passage from one of Stanley Jones’ books: “If I let go of Christ, then God becomes the distant, the vague, the unreal. In Christ I find ‘the other side of God.’ In him God speaks to me in a language I can understand—a human language.”

God’s Goal

LAST of all, we have here the goal of God’s love, “that whosoever believeth in him

should not perish, but have everlasting life.” This word “perish” brings us face to face with the fact that on every side of us men and women are perishing, and by that I mean that they are missing this promise of the abundant, everlasting life. They have lost the means of communication between themselves and God. They have lost their true conception of what God intended them to be. God never meant a man’s work to be the be-all and the end-all of his existence; he meant that man should use his work as a channel. Let us remember that the object of our work is to show God that we appreciate all that he has done for us. If God so loved us that he gave his only begotten Son for us, then surely we in return can offer ourselves, all that we have and are, into his service in making this world the kind of world he desires it to be.

We have produced an age which is seeking every possible panacea to extend the length of human life. Sometimes I wonder if this is the greatest end to be desired. Surely it is not the length of life that really matters, but the quality of our living. The gift of God is everlasting life, but this does not mean only immortality. It is the life that is marked by an optimism that is reflected on every side.

We refuse to believe that God has abdicated and left this world to run on its own resources. We believe that God cares, that he rules, that existence is worth while; and that we have a part to play in his eternal purposes.

Windows Or Pinnacles

By **Corwin C. Roach**

Dean of Bexley Hall

THE newer translations have removed the windows from the vision of the new Jerusalem in Isaiah 54:12. It is true that the Hebrew word is related to the word for sun. The prophet is referring to the spires and turrets which catch the rays of the sun and reflect it with jewel like brilliance, “I will make thy pinnacles of rubies.”

Pinnacles in the place of windows. It is a provocative substitution and we find it not only in the verse before us. Through the ingenuity of modern technology it is possible to put up a building without windows where the light and the air are provided for artificially. It makes life easier and more comfortable

on the physical level. A man can relax without any thought of what is going on in the world outside.

The mistake has come when men have carried over these same insulating techniques into the realm of the spirit. Whatever the merits of the new translations of Isaiah 54:12 or of modern building construction, something is lost in the soul of a man if he removes the windows which look out upon the blue of God's heaven. The sun of righteousness has arisen with healing in his wings but the rays hit a blank wall; they do not penetrate. As far as the modern man is concerned he will keep the

shades tightly drawn, the windows antiseptically sealed. He does not wish to be disturbed by the harsh light of truth or the rough blasts of the wind of God.

Battlements, as one translation puts it, in the place of windows. Yes we have our defenses up. We have all seen empty houses with the windows boarded over. They have a lonely pathetic look. Men have the same tragic look when they cover over the windows. A man must have a lancet for his soul which he can fling wide to God. No pinnacle, no spire, however beautiful or lofty can take its place.

HOW DIFFICULT BOYS RESPOND

By Ruth Adams

Social Worker of England

"THERE'S one thing that really get me down," said a vicar's wife to me this week. "That's when you get a parish committee together, really trying to understand and help the problems of some wildly difficult girl, and someone pipes up—'Why don't you just give her a good talking-to?'"

People who are trying to understand the nation-wide effort to help the young person who goes wrong, and who appreciate how difficult and complicated it is, suffer from these armchair critics who rush in where psychiatrists fear to tread, all the time.

The Old Ways

EVERY patient, enlightened effort at real and slow reform of the potential criminal is punctuated by a scornful-chorus of self-styled "plain men"—and women, too—advocating a return to the old methods which failed.

They pin their faith to a good talking-to for the mother of the illegitimate baby and a good hiding for the cosh boy. (Not even the fact that Hitler's stepfather gave him the most regular good hidings any boy ever had shakes their faith in the simple remedy.)

But this week we have the description of an experiment which even those who know something of work among problem adolescents will find difficult and perplexing. It is not really an experiment any more, since it has, over a long term of years, proved so successful that county authorities and public school head-

masters beg for places in it for boys with whom everything else has failed.

In an old manor house in Kent, England, a plan has been slowly taking shape which will probably have the same influence over the treatment of problem boys as Dr. Arnold's Rugby had on the British educational system.

The person who founds such an institution or school—like all reformers—in usually not so much an eccentric as an original. Always he is watched with apprehension just because he is going outside the current methods. I would say that Miss Rendel's Caldecott Community ranked among these inspirations. So does Mr. Lyward's Finchden Manor, the subject of "Mr. Lyward's Answer," by Michael Burn.

Mr. Lyward's boys and young men were not merely unhappy adolescents or ordinary juvenile delinquents. They were the ones who had been given up, by other authorities, as hopeless—the kind of boy we read about but that most of us do not meet once in a lifetime.

"One had been sending anonymous insults to his headmaster. Two or three had threatened suicide, and one had written, 'I give myself up for mad.'"

"Several were described as psychopathic. Four or five had some form of religious mania, and one, on the other hand, had set fire to churches. One was called 'the most complete case of Satanic sadism I have ever known.' Several 'had illusions,' and two or three wore women's clothes.

"The people responsible for some boys had tried hard, often too hard, and failed."

The stories of difficult children are always only one instalment of a serial story beginning with difficult parents.

Mr. Lyward's difficult parents seem to have been tiresome in a particular way. They had applied their own methods—usually strong-arm methods and eternal "talking-to" sessions—and had failed. But they never could believe that the same methods might not succeed again. They felt they ought to succeed, even if the facts had discredited them.

THERE is no "method" which can be reduced to a few aphorisms, about Finchden. Even a full-length book can only give pictures of the ways in which certain boys were released from their problem and left free to become normal, ordinary men.

Looking through the book for pictures which give some idea of the place, I think perhaps the best one is, "He goes to Finchden. He feels like a refugee from a tyrant state reaching a free country." Or perhaps, " 'Love that can wait,' Mr. Lyward wrote in one of his articles. The words might have been written above the porch."

Or again:

"David Norris arrived at Finchden, having been found in possession of a cosh.

" 'What do you most want?' Mr. Lyward asked him.

" 'A home,' said the boy. 'And I'd have had one if my mum hadn't gone off with the—lodger.'

" 'What would you think of a place where you would be given stern love?' Mr. Lyward asked.

" 'I've never heard of the kind,' the boy answered, 'Sounds as if it might be all right.'"

The first thing was to "disarm" the boys—not in a physical sense, of course—though many came to Finchden because they were dangerous—but emotionally. The pressure which had made them what they were was taken away. No longer were they judged, found fault with, nagged, punished and despised. If they wanted to behave like small children—and many of them did—no one made any objection or even commented.

THE first stage is, perhaps, not so difficult for the outsider to understand. It is like releasing the pressure which has made a plant grow twisted. Once it is removed, the plant gradually straightens itself. It is the

re-education after the first stage which is so hard to pin down into a summary, perhaps because each boy is treated differently, according to his needs.

I can only try to sum it up by saying that it is the kind of education which a nobleman's boy in the old times would get from a private tutor—taking place all the time he is in the tutor's company. If he is interested in something, he is led on. If he wants to discuss philosophical questions at meal-times, the tutor will take them up and instruct him.

In time he will get on—if equipped mentally and prepared emotionally—to serious and concentrated study. But he is never forced into an educational pattern into which he cannot fit.

But besides this, and just as important, he becomes part of the community. The group "had a healing effect of its own."

"One boy who had hurt himself said of another who had helped him, 'Isn't he kind?' Before he came to Finchden, the boy who had given help had a reputation exactly the reverse of kind and had not altered at once. He was kind now, after three years, not because he had been told or taught, but because something had happened within himself. . . ."

God Is Always Near

By William P. Barnds

Rector, Trinity, Ft. Worth, Texas

LONG years ago Brother Lawrence wrote the Christian classic entitled "The Practice of the Presence of God"; in which he describes his own experience of coming to realize that we are in God's presence all the time. He also gives us light on how to keep reminding ourselves of this great fact.

As Christians we would readily say that God is always near us. We accept this as an idea, but we do not always let the meaning of it sink into our attitudes. We do not realize his presence. It is worth concentrated effort in order to realize his presence.

When we are really aware that he is near, we find that we are seeing other facts in true proportion. Our troubles do not seem so large. Little things bother us less. We take a more confident attitude toward life, and we may come to know deep within ourselves that "peace of God which passeth all understanding."

Want Rural Life Considered At World Assembly

★ Sixty-five rural experts from fifteen countries have asked the World Council of Churches to include problems of rural life on the agenda of its next Assembly, expected to be held in Asia in 1960.

The request was made by a week-long conference on the Church and rural life held under the auspices of the World Council's ecumenical institute in Switzerland. The delegates also voted to ask the World Council for another international rural life conference in 1958 or 1959.

They urged that the next conference include adequate representation from Asia, Africa and Latin America, more lay participants "so that the voice of the farmer himself can be heard more," and greater emphasis on educational problems in relation to rural life.

In addition, they suggested that a group of theological consultants be invited in order to provide counsel on theological aspects of rural life problems.

Major topics discussed at the conference included the rural exodus, new methods of evangelizing rural areas and problems involved in two generations living on the same farm.

The group considering "flight from the land" opposed attempts to "revive the old rural culture." Its members reported that mechanization in the West was inevitable and welcome.

"A new culture must begin to flower in a mechanized age," the group agreed. "The rural community can only find itself in the broader context of the whole community and

the world, and the city must help the rural community to find itself."

Indian and South African delegates explained that these conclusions did not apply to the same extent in their countries, where the old rural life was being revived as an ideal by some leaders.

The group reporting on the evangelistic task of the Church in rural communities found that "pastors who work in the fields with the workers, or at other tasks, will find this an evangelistic opportunity."

Churches must find ways of influencing not only their own members, the group also held, but the town council and all other organizations. It said this could best be done by laymen.

Conference participants included a group of experts on the rural church headed by Richard O. Comfort, executive director of the department of the town and country Church, National Council of Churches. They were concluding a tour of European rural church experiments arranged by the National Council.

Comfort spoke on "new ways of evangelization in the rural areas." Other speakers were H. S. Randolph of New York on "special problems inherent in the structure of rural society in the United States" and S. Palmer, a member of the West German government, on "the flight from the land."

● ADDRESS CHANGE

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IRWIN ACCEPTS CHAPLAINCY

★ The Rev. John W. Irwin, for many years in charge of press relations for the National Council, has been appointed chaplain at St. Luke's Home, an institution founded in 1852 in New York City for aged women. In addition to conducting the regular services, he states that he will develop a pastoral ministry in the home and among the sick and needy who are on the long waiting list.

Irwin retired from the National Council job in 1952 when he reached the compulsory retiring age, but has been active in public relations work for churches since that time.

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BOOKS...

Kenneth Ripley Forbes

Book Editor

The Early Christian Fathers, by Henry Bettenson. Oxford. \$4.00

For the man who thinks of Patristics as representing formidable rows of enormous volumes, this anthology will be a useful introduction to the surprisingly up-to-date and sophisticated ideas circulating in the Church even before Nicaea. A good introduction and a splendid little index will be handy for preachers.

—Hugh McCandless

I Chose A Parson by Phyllis Stark. Oxford. \$3.50

Rare indeed is the wife of the Episcopal clergyman who gives way to her oft-expressed idea of "writing a book." Even rarer, the wife of a bishop.

Phyllis Stark, wife of the Bishop Coadjutor of Newark, has not only written the book but has produced a work combining information and wit, with just the right proportion of priest, parish, and family spiced with innocent humor.

Mrs. Stark makes us yearn for a season in South Dakota enjoying the excitement of hunting intelligent geese or the dead-pan humor of friendly Indians attending the Niobrara Convocation. Perhaps you know why the handsome young brave got a smoother shave in his trial session with the Dean's personal Schick than the Dean himself had ever been able to get in years of practice. This reviewer is not going to disclose the secret.

Mrs. Stark shows how a priest establishes rapport with his people and also with his bishop, even to the extent of getting said bishop to uncurse a man cursed by another bishop, also in Apostolic succession.

Not every rectory is visited by an animal the cross between a gorilla and a chimpanzee, "out of the Book of Revelation," but very, very real. Other exciting rectory experiences in the midwest and in the nation's capitol warm the heart of the reader no matter who he is.

At the risk of limiting the reader public of a book obviously designed for everybody, the reviewer would suggest it particularly for the inquiring minds of rising young executives of local branches of the Woman's Auxiliary. Such busy people might as well have fun while they learn; the book will be a challenge as well.

The same applies for seminarians and curates, plus that relatively

new species, wives of said seminarians and curates. You'll all enjoy the situations presented and the people involved. Naturally the solution or the technique in the various case histories may differ from what you would have done under similar circumstances, but that only emphasizes the catholicity of our Episcopal Church.

—E. Walter Chater

World Christian Books Editor, Bishop Stephen Neill. Association Press. \$1.25

This is a series of little books of 100 pages each, published under the auspices of the National Council of Y.M.C.A.'s of the U.S.A. of which British Bishop Stephen Neill is the general editor. Each of the books deals with a fundamental Christian belief, is written in simple style and designed primarily for lay people and younger clergy whose theological knowledge is not profound.

The four most recently published have the following titles: *Did Jesus Rise From The Dead?*, *Jesus And His People*, *Beginning From Jerusalem and From Brahma To Christ*.

All of them will be of practical value to those for whom they were especially prepared.

—K. R. F.

The Church of the Epiphany, 1833—1958, by Charles Russell. Morehouse-Gorham. \$2.00

An unusual parish anniversary history in two respects; it is completely free from the usual complimentary trivia, and it is written from the point of view of a vestryman. Recommended to other vestrymen whose parishes face changing neighborhoods. In 125 years in New York, this parish seems never to have known what a stable population was, and it has lived to tell the tale.

BOOKS RECEIVED

Jesus Christ The Risen Lord, by Floyd V. Filson. Abingdon Press. \$4.00

The Genesis of Plato's Thought, by Alban Dewes Winspear. S. A. Russell. \$5.00

A Pamphlet In Poetry, by Eve Merriam. Cameron Associates \$2.00

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The church at work

Responsibility

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By SIR WALTER MOBERLY

HERE for the first time the basic premises of each concept are skillfully juxtaposed by a man who is both informed and objective. Emphasizing the criminal aspect of responsibility and modern ideas about justice, the author analyzes and compares the positions of psychology, law and Christianity.

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Window on Japan

By LEONORA E. LEA

Foreword by the Rt. Rev. Henry Knox Sherrill

THE DEAN of Shoin Junior College offers a wealth of information about the Church and the people of Japan. Written with first-hand knowledge and real understanding of the country, this combines the first complete history of the Episcopal Church of Japan with a survey of Japan's history, religions, art, and customs. Excellent for study groups. Each, \$2.00. 1 free for 15, 2 for 25 copies.

Church and Parish

By CHARLES SMYTH

FOCUSING on six problems of lasting significance in the life of the Church, the Canon of Westminster Abbey tells the long and checkered history of St. Margaret's, Westminster — the parish church of the House of Commons. The Bishop Paddock Lectures. Illustrated.

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Conscientious Objectors Praised By Army

★ General Lewis B. Hershey, director of selective service, congratulated American Churches on the success of the alternative service program for conscientious objectors.

He was joined by Arthur S. Flemming, director of defense mobilization, who said the Churches and voluntary agencies which have cooperated in the program deserve unstinting praise.

The two officials addressed a special meeting of the consultative council of the national service board for religious objectors called to receive the thanks of government leaders.

The program, under which objectors perform civilian work of importance to the nation's health and welfare, is now in its fifth year. Some 47 Protestant denominations cooperate in the work.

Flemming told the meeting: "We want to express our deep appreciation for the cooperative and constructive manner in which you are dealing with what could have been a very difficult problem." He indicated this view was shared by President Eisenhower and other government leaders.

Gen. Hershey said that when Congress ordered CO's to perform alternative civilian service in 1951 during the Korean war, the law "required that we assign CO's to work but didn't say anybody had to

employ them. We were faced with a very difficult situation until you folks came along and solved it for us."

He said the program has worked so smoothly that in more than four years of operation not a single objector who is a member of a denomination represented in the Church group has refused a work assignment or walked off the job. Gen. Hershey also noted that 85 per cent of all registrants assigned to alternative service volunteered to start their work before they were subject to induction.

Victor Olsen, director of the selective service office for conscientious objectors, brought comments from military and civilian leaders praising the CO's for the good work they are doing on their civilian assignments.

He read a clipping from a recent issue of Stars and Stripes, unofficial newspaper of the armed forces abroad, telling how members of the historic peace Churches, driven from Europe by persecution generations ago, are now returning to help rebuild the ruins of world war two.

"The manner in which the news article is written leaves no doubt how the GI's feel

toward the CO's who are working in Europe," he said. "I do not know how they could have been more complimentary."

The selective service official said that of 12,130 young men who have registered under the draft as CO's, 6,243 have received civilian work assignments from their draft boards. Others were deferred or rejected on physical grounds and 1,016 are awaiting work orders, he reported.

There are fewer objectors in proportion to total draft registrants than in world war two, Mr. Olsen said, "If you have given us smaller quantity, you have given us higher quality," he said.

"Much credit must be given to Gen Hershey," he said. "As many denominational representatives here have remarked, his attitude, and that of selective service officials under him, has been exemplary and, as a result, we have achieved constructive ends for which we had hardly dared hope when the program began."

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DELEGATION RETURNS FROM INDIA

★ The four U. S. members of the delegation to study the Church of South India returned to the U. S. on October 1. They left Calcutta September 25 for Manila where they worked with Bishop Binsted on a report which will be presented to the commission on ecumenical relations.

Four numbers of The Witness have carried reports, one written by Bishop Lichtenberger and three by the Rev. Gardiner M. Day, including one featured this week. Readers therefore have a thorough picture of their impressions, which were summed up by one member who told reporters that they had been tremendously impressed by three things:

The almost miraculous progress India has made in its eight years of independence, evident in all parts of the country in terms of new roads, schools, colleges, hospitals, housing and sanitation as well as institutes for agricultural improvement, new industries and flood-control projects.

The vast extent of the problems Christian churches face as a result of illiteracy, overpopulation, food shortages with their consequences of dire poverty, and "an increasingly militant, nationalistic Hinduism."

The unity the Church of South India has achieved in its nine years of life despite these difficulties.

BISHOP KEELER DIES IN GERMANY

★ Bishop Keeler of Minnesota died in Germany on September 26, apparently of a heart attack. He was on a tour of the American churches in Europe.

He had been chairman of the commission on approaches to unity since 1946. He cele-

brated the 25th anniversary of his consecration in June when he was presented with a trust fund of \$85,000 to be used personally after his retirement and after his death for missionary work in the diocese.

W. B. SPOFFORD JR. TAKES NEW POST

★ The Rev. W. B. Spofford Jr., director of the western extension center of the national town-country Church institute, becomes chaplain-supervisor at Massachusetts General Hospital on October 15th. His home address will be 7 Anselm Terrace, Brighton, Mass.

He is succeeded by the Rev. J. Robert Nicholas in the town-country work. Mr. Nicholas also becomes vicar of churches at Weiser and McCall, Idaho.

NEW YORK CLERGY CONFERENCE

★ Bishop W. J. Hughes of Matebeleland was a headliner at the conference of the clergy of the diocese of New York, held at West Point, October 2-3.

Also featured were addresses by the Rev. John V. Butler of Princeton, N. J. who just returned from South India, and Prof. Edward R. Hardy Jr., of Berkeley Divinity School, who presented the theological issues involved in our relations with the Church of South India.

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★ The Rev. Carleton J. Sweetser, formerly chaplain at Bellevue Hospital, New York, is now associate director of the Presiding Bishop's committee on laymen's work.

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HEALING CONFERENCE IN PHILADELPHIA

★ Over five thousand people attended the various sessions of the four-day international conference on spiritual therapy held in St. Stephen's Church, Philadelphia. Over three hundred and fifty delegates of the Order of St. Luke the Physician, under whose auspices the conference was held, came from thirty states and eight foreign areas. Fifteen denominations were represented by clergy and lay persons.

The leaders of the conference were the Rev. William Wood of the London Healing Mission, Mrs. Agnes Sanford, Mrs. Ethel T. Banks, Rev. Willison Ford, Rev. Richard Rettig, Mrs. Donald Hibbard, the Rev. Crawford Brown, Canon Bertram Runnals, the

Rev. William Alberts, the Rev. Harold Hopkins, the Rev. S. Tagart Steele, Mrs. Gardiner Neal, William S. Lovekin, M.D., the Rev. Charles Summers and the Rev. Alfred W. Price, warden of the order.

Lectures by the Rev. William Wood and Agnes Sanford were based on the "will of God to heal."

Panel discussions were held on prayer groups and sacramental healing and the relation between medical science and spiritual healing. Some 60 candidates, clergy and lay, were inducted into the international order by the warden, the Rev. Alfred W. Price and the associate warden, the Rev. William Wood.

Some of the Conference findings are as follows:

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Rev. Paul C. Weed Jr., v

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BACKFIRE

BY DON FRANK FENN
*Rector of St. Michael & All Angels
Baltimore, Maryland*

While I am in complete agreement with the general theme of the editorial in *The Witness* of September 27th, so far as *The Witness* is concerned, as well as you and me as priests and individuals in the Church, in that we can and should always be alert to praise, attack or criticize the National Council and the General Convention, if the Seabury Press is the official printing office of the National Council—and that is what it claims to be—it can only set forth to the Church and the world the theology, the social outlook and stand, and the philosophy and will of the General Convention as it is mediated to the Church by the National Council between Conventions. Indeed, the National Council itself is only free to execute the will of the General Convention.

I think the confusion comes in the terms "the law and the prophets." I think if the record of the several General Conventions is examined carefully, there will be found a good deal of prophecy, if the Church will respond to it. I am sure that the National Council and the Seabury Press is bound to propagate with diligence the, sometimes, very radical resolutions adopted by many Conventions on peace, race relations, labor and many another subject. I have been in a good many General Conventions and have been partly responsible for many of the resolutions that have been adopted, and I think that they are the voice of the Church. I am just as sure that neither the National Council nor the Seabury Press can or should deviate from the theological and disciplinary standards set forth by General Convention in the Constitution, Canons and the Book of Common Prayer, which is a part of the Constitution.

For example, the editorial men-

tions Holy Orders in Apostolic succession as being one of the things that might be "shot at," for the sake of ecumenical relations. Seabury Press, if it is the official publishing house of the Church, may not "shoot at" Holy Orders. You may, I may and *The Witness* may, but we are shooting at General Convention, not the National Council or the Seabury Press. Only the General Convention can say that Holy Orders in Apostolic succession are secondary considerations in our negotiations with other Christian bodies. This it has never said, and in fact has said the contrary.

Anything else to the above is pure anarchy. There has to be some rule in the Church, as elsewhere, and General Convention comes as nearly being representative of the whole Church as is possible. Once the Convention has spoken, however, the National Council and Seabury Press, and you and I as priests faithful to our ordination vows, are bound for three years by the acts of the Convention. We are free to work for changes in the standards set forth by General Convention, and we are free, also, to leave the Church and go to another that suits us better, if we wish, but so long as we remain in the Church we are bound by the authority of the Church, democratically administered by the General Convention. And this is true also of the Seabury Press and the National Council.

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BY CHARLES E. BERGER

Rector of St. Anne's, Annapolis

Recent controversy in the public press about the denominational affiliation of the chaplain at West Point may have had some effect on the appointment of chaplains at the Naval Academy, because for the first time in very many years, there is no Episcopalian serving as chaplain at the United States Naval Academy in Annapolis.

This is in no way a complaint, for the authorities at the Naval Academy have always been extremely cooperative in giving permission to Episcopalians to attend their own church—St. Anne's—in Annapolis proper, but it is to let the clergy of the Church know that although the Book of Common Prayer and the Hymnal of our Church are used at the Naval Academy services, and the Chapel itself has the appointments of an Episcopal Church, its services are no longer conducted by any of our men.

Although it is possible that a high percentage of the Episcopal midshipmen at the Naval Academy already attend services at St. Anne's, it may be that many have been deceived by the appearance of the Chapel.

I hope that the clergy who have midshipmen members of their congregations will check on this, urging those who are not as yet identified with the party of midshipmen which comes out to St. Anne's each Sunday to do so.

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