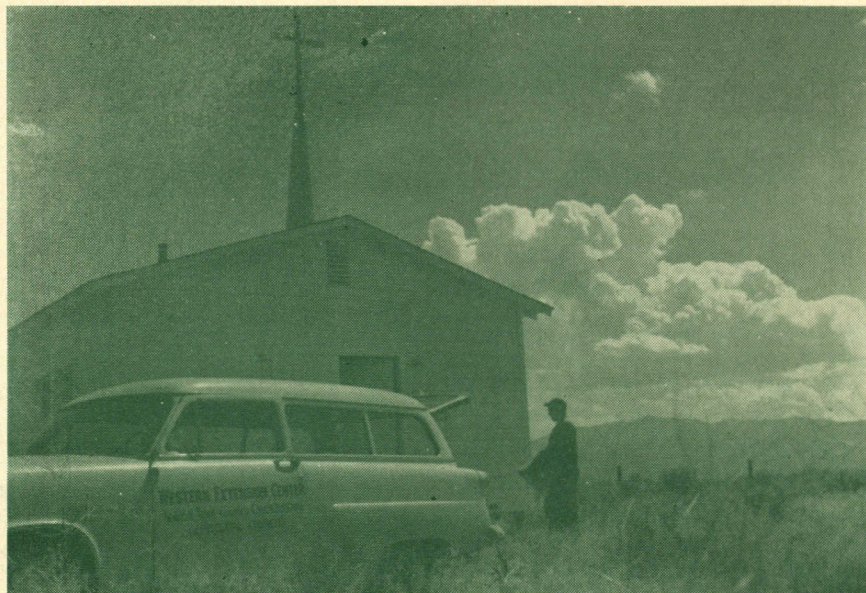


The **WITNESS**

OCTOBER 25, 1956

10¢



MOVABLE CHURCH

ST. ANNE'S, McDermitt, Nevada, is a pre-fabricated building which can be moved to other crucial missionary areas. It is on an Indian reservation that is served by the Rev. Thomas McGruder, alumnus of the Western Extension Center of the Division of Town-Country, National Council

FORGIVENESS AND HEALING

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Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.

Weekdays: Morning Prayer 8:30; Holy
Communion, 7 (and 10 Wed.);
Evensong, 5.

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

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

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8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
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4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at
10:30 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
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School, 9:30; Morning Service, 11;
Evening Prayer, 5.

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

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

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munion, 8:15. Thursday, Holy Com-
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The WITNESS For Christ and His Church

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H.C. 12:05; Tues., Thurs., H.C. 8
a.m., prayers, sermon 12:05; Wed.,
H.C. 7 a.m., 11 a.m., Healing Service
12:05.

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

Story of the Week

World Order Sunday Message Stresses One World

★ A message for World Order Sunday issued by the National Council of Churches called upon Americans to accept "the world responsibility thrust upon us" and "serve the common interest through realistic programs of mutuality and cooperation."

While military strength "may protect" against attack, the message said, "only faith and work can creatively extend freedom and community." It added that Americans cannot escape their responsibilities and the need for sacrifice through self-righteousness or retreat from international realities.

The statement was read in many churches across the country during the observance, on October 21st.

Officials of the Council's department of international affairs, which drafted the message, said nearly 140,000 copies of it—three times as many as in former years—had been made available to the nation's churches. World Order Sunday was instituted 12 years ago.

"Vast multitudes throughout the world seek quick release from the ancient bondage of hunger, poverty, disease, ignorance and exploitation," the message stated. "As we welcome their aspirations, giving to them the same priority we give our own, we exercise that moral influence which we believe to be our

heritage in character and tradition.

"But the nation can fill its world responsibilities as an instrument for peace and justice only as these goals are realized with all reasonable speed for all in our land, regardless of race or background. We must earn the respect of mankind by deeds as well as words.

"In this revolutionary world, time will not wait for Christian citizens to accept at slow and comfortable pace the fuller implications of Christianity and democracy."

The message called for unqualified support of the UN as the world's "best political hope for achieving the goals of human rights and the dignity of the individual."

Steadfast devotion to "those constructive, creative ends which promote the general welfare of mankind and make for world community," it said, would enable the American people to "remain true to our duty as individual members of the human society, our traditions as citizens of the United States, and our obligations as members of the world Christian fellowship."

A separate section, appended to the message to suggest how it should be used, urged that Christians vote for candidates whose "attitudes and records show a concern for world community on such

issues as foreign aid, technical cooperation, trade, immigration, the UN and its specialized agencies."

DAY MOVES OFFICE TO HOSPITAL

★ The Rev. Gardiner M. Day, just returned from that tough trip to India, has set up an office in a hospital. He got back to his home in Cambridge on October 4th and decided to stay in bed the next day because his leg hurt.

"If he stays in bed I call a doctor", his wife reports. "It's phlebitis and he is in the hospital, madder than a wet hen. The doctors are very pleased at his response to treatment."

Day had to cancel the address he was to make on the Church of South India to the National Council, meeting the week of the 15th. Until he recovers he has set up shop in a hospital bed where he made final plans for the synod of the first province which met at his parish as reported elsewhere in this issue.

Mrs. Day writes; "You'll be glad to know that Gardiner's doctor has given me the most wonderful anti-anxiety pills. I'm just so thankful that he didn't do this in Tokyo or Palayam-Kottai!!"

JIM WHITNEY TAKES A NEW JOB

★ James E. Whitney, assistant treasurer of the National Council for many years, who retired this summer, is now the executive secretary of the Episcopal Foundation of the diocese of Florida.

Urgent Problems Discussed At Synod Meeting

★ The synod of the province of New England met at Christ Church, Cambridge, Mass. on October 23d and 24th. The meeting opened with a service conducted by the president, Bishop Lawrence of Western Massachusetts. After a brief business session the members of the Synod met in working committees as follows:

Social Issues in New England: What are the resources in the Province for adoption; unmarried mothers; youth problems; care of aged; alcoholism?

What is the philosophy of Christian social relations concerning Church-sponsored Agencies as against secular institutions for dealing with these problems? The Rev. David Evans, Dover, N. H. and Bishop Hall of New Hampshire, were co-chairmen.

Laymen: What diocesan programs are successful in New England? How can the other dioceses improve their programs? Mr. John Buddington, Melrose, Mass., and Bishop Nash of Massachusetts, were co-chairmen.

Missions: What are the town and country activities in New England? What town and country activities should be stimulated? Bishop Van Dyck of Vermont, and the Rev. Herschel Miller, Northfield, Vt., were co-chairmen.

Christian Education: What are the dioceses in the province doing in Christian Education? Bishop Gray of Connecticut and the Rev. Maurice G. Foulkes, Rockville, Conn. were co-chairmen.

Ecumenical Relations: What is the national picture? How can we apply some of these findings in New England?

What is happening in New England?

Bishop John S. Higgins of Rhode Island was chairman, and the Rev. James Kennedy of New York the featured speaker.

Promotion: How can we supplement the national program in New England? What are the ways and means in which the province could assume some of the responsibilities now delegated to General Convention? Can we devise a better parochial report form? How can we give better missionary information? How can we use radio and television information? Bishop Loring of Maine was chairman.

The Synod banquet was held in Cambridge, on the 23rd with the Rev. Charles E. Batten, professor of Christian education at Episcopal Theological Seminary as speaker. This was followed by a missionary service at Christ Church at which an address was given about the Church of South India.

Members of the joint commission on Holy Matrimony, Bishop Lawrence, the Rev. Theodore P. Ferris, rector of Trinity Church, Boston, and Dean John H. Esquirol of Hartford held hearings on the canon, at which time there was an opportunity to give favorable and unfavorable criticisms of the canon.

On the 24th the synod reconvened after a service of Holy Communion and hear the reports of the working committees and adopted some resolutions arising from these reports. Reports of the provincial school, Lenox School, was given by the Rev. Robert L. Curry, headmaster. Also reporting to the Synod was the

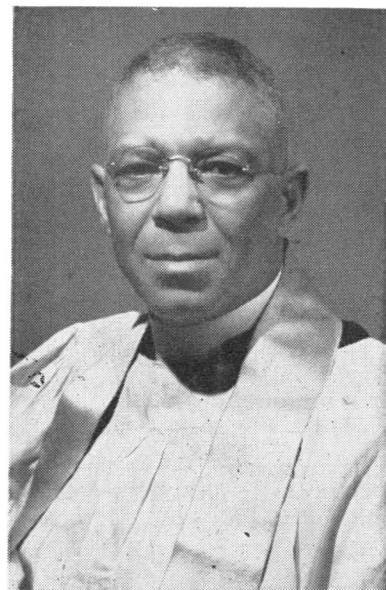
director of the parish training program in New England, the Rev. Herschel Miller of Northfield, Vermont.

Many of the provincial commissions met at luncheon on the 24th and discussed the work of the commissions. The province has commissions on missions, social relations, Christian education, college work, promotion, laymen, and a committee of magazine editors representing the various dioceses.

One of the items of business discussed on the floor of the Synod was the setting-up of a provincial board of examining chaplains.

BISHOP HARRIS SPEAKS IN MASSACHUSETTS

★ Bishop Harris of Liberia opens speaking engagements in Massachusetts on October 28 when he preaches at



BISHOP HARRIS

Christ Church, Cambridge. He is also to preach at the chapel at Harvard and at the noonday service on October 31 at St. Paul's Cathedral, Boston.

Other engagements are at St. Cyprian's, Roxbury, and the Messiah, Auburndale.

Episcopal Churches In Europe Hold Convocation

★ The convocation of American Episcopal churches in Europe was held at the Pro-Cathedral Church of the Holy Trinity in Paris October 2-3. Clerical and lay delegates attended from Paris, Nice, Geneva, Florence, Rome, Munich, Frankfurt and Heidelberg. Episcopal chaplains came from Evreux, Kaiserslautern and Wiesbaden.

Reports from each parish were presented at the business sessions with discussions of the mutual interests of the Convocation. Delegates from Germany pointed out the opportunities for expansion of the work of the Church in American military and civilian centers there. A resolution was adopted calling for greater cooperation between service chaplains and the local American churches where they exist.

It was further agreed that a monthly newsletter be organized and circulated among the Convocation, for the purpose of exchange of ideas, mutual encouragement and contacts. Housing and hospitality for the delegates and guests were arranged by members of the Cathedral.

Ambassador to France, C. Douglas Dillon, a member of the vestry, and Mrs. Dillon, honorary president of the Cathedral charity junior guild, gave a reception at the embassy residence in honor of the Convocation to which the Anglican and other clergy were invited, including, Bishop Cassien, rector of the St. Sergius Institute of Orthodox Theology, and Dr. Marc Boegner, president of the French Reformed Church. The Commonwealth Ambassadors also attended. The Convoca-

tion dinner was given at the Meurice Hotel, a luncheon at the Interallied Club by the dean and vestry, and the closing buffet supper at the country home of Miss Margaret Benedict.

The Convocation was saddened by the recent death in Germany of a heart attack of Bishop Stephen E. Keeler, bishop in charge. A memorial service for Bishop Keeler was held in the Cathedral, and resolutions of appreciation for his leadership, and condolence were sent to Mrs. Keeler and to Presiding Bishop Sherrill.

Dean Sturgis Lee Riddle, presided over the convocation. In his report, Dean Riddle emphasized the growing importance of the work of the churches in Europe as "light-houses of American faith and freedom abroad," the privilege and the responsibility of the Episcopal Church to represent, almost uniquely, American non-Roman Christianity in Europe and to serve all Americans. He pointed out that the European churches are not "chapels of ease", but hard-working, self-supporting, and fully organized parishes ministering to large colonies of Americans abroad, and making for international friendship and understanding.

ANDERSON SPEAKS ON RUSSIA

★ The Communists of the Soviet Union consider religion a help to its foreign policy objectives because of "its softening effect", according to Paul Anderson, Episcopalian who is director of the Russian YMCA press in Paris.

"We have entered a period of Soviet foreign policy in

which we may see a co-relation of Church, state and party objectives and policies," he told the annual conference of the national federation of Canadian university students, meeting in Montreal.

Last March, Anderson acted as interpreter for the nine-man delegation of American leaders who spent ten days in the Soviet Union at the invitation of Patriarch Alexei, head of the Russian Orthodox Church.

The Soviet Union recognizes the role of the Church in Russian history and in current party tactics, Anderson said.

"Although the Communist Party continues to consider religion a deterrent to its objectives in the Soviet Union, they consider it a help in its objectives abroad, because of its softening effect," he observed.

He said the Russians are a deeply religious people and the Russian Orthodox Church is strong in numbers, finance and internal policy.

"Religion is authentic in the Soviet Union," he said. "It is vital and widespread, and although it is restricted to worship, God is present and potent in Soviet life."

RHODE ISLAND BUILDS

★ There is a good deal of building being done in the diocese of Rhode Island. St. Martin's, Pawtucket, is putting up a parish house; likewise a parish house at St. Thomas, Greenville. St. Mark's, Riverside, is building a church and a new parish house for Christ Church, Westerly, will be finished by Christmas.

Also parish rooms to be added to St. Timothy's, South Scituate, are under construction and the new chaplain's house next to the Canterbury House at Kingston is about ready for occupancy.

HROMADKA SAYS FUTURE DEPENDS ON CHURCH

★ Prof. Joseph L. Hromadka, Czech Protestant theologian, said that the future of mankind rests in the hands of the Christian Church when interviewed in Montreal, but he implied that Christians will have to increase their zeal.

Communists "exceed us by their zeal and strong convictions," he said. "Today's Christian has light but no heat. The materialist has heat but no light."

Hromadka was in Canada for a lecture tour as the guest of the Presbyterian College at McGill University. In his first lecture he contended it is possible to be both a Christian and a Communist. He said there are Czechs who are both Communists and Christians and do not regard their position as contradictory.

"They believe in loyalty to Marxist teaching on the socialism question but they refuse to accept Marxist metaphysics," he said.

"An attitude like this is possible, depending on a man's integrity and courage. The weak ones compromise themselves while those with spiritual convictions go ahead without fear."

The theologian said he approves some of the things the Communists in his country are doing to help people but "at the same time, I criticize them for other things."

In the interview, he said the "struggle with Marxist ideology" in Czechoslovakia "cannot be fought by outdated institutions but by faith."

"We must reinterpret the basic teachings of our religion," he said. "The Bible is not a book of sanctimonious bigotry but a testament of faith that can stand up to any amount of secularization. By

no secularization can God be liquidated."

Hromadka said the central problem of our time is "the creation of one common ethical, spiritual and intellectual basis."

He said the West has ceased to be the "only arbiter of international life," adding that "Moscow, India and Indonesia must now be considered."

"Today we live in a technical mechanically - united world," He observed. "In spite of all the curtains and artificial barriers, we have never been so closely linked. We are one, hence the growing unity of the world, a cover behind which boil the great spiritual and intellectual problems. It is one of the ironies of history that the more we are united the deeper grow our inner tensions. The deepest motifs of Western democracy must be revitalized and reinterpreted, otherwise a paralyzed world will result."

"Let us all remember the world is not divided into good men and evil men. On the right side is God; all the rest on the other side are sinners. But no Christian can realize the judgment of God without realizing the Divine promise."

RIVERDALE PARISH CELEBRATES

★ Christ Church, Riverdale, New York City, is celebrating the 90th anniversary of its founding this fall. Its doors were first opened in 1866 when the Civil War had just ended.

The Rev. Gerald Barry, present rector, declares that "the parish is a bulwark of strength and a haven of refuge in the community it serves; it is reassuring to look back upon the days of crisis it has survived; to reflect upon the days of crisis in which we live; and to know that in all of man's turbulent history, the Church provided the only security; the only hope for peace."

YOUTH RALLY IN NEBRASKA

★ A youth rally is being held in the diocese of Nebraska this week end, meeting at St. Matthew's, Alliance. The director is the Rev. Maurice Ottsen, rector of Grace Church, Columbus, and the headliner is the Rev. Sam Boman, rector of Christ Church, Beatrice.



NEW HEADQUARTERS FOR DELAWARE DIOCESAN OFFICES
IS THE FORMER DEANERY OF THE CATHEDRAL CHURCH
OF ST. JOHN, WILMINGTON

EDITORIALS

Baptism And Reality

AS WE were saying last week, in both of what we call the Sacraments, which means simply "mysteries", things you will never fully understand as they are commonly understood and practiced, we see a re-Judaizing of Christianity. In a way this is even unfair to contemporary Judaism, which, although retaining circumcision, for sacrifice clings only to a memory of the Temple religion, which is better than making the Eucharist into a new sacrifice. This is not to say that Jews can be logically justified in not rebuilding the Temple, but only that they are proceeding on a sound instinct.

Perhaps we should say rather that the current and usual corruption of Christianity is to turn it into a form of religion. There is no doubt that Moses, David, Nehemiah, and Ezra thought of themselves as instituting, regulating, or reforming a system of rites and ceremonies, that is, a religion. As we read the Prophets, they were talking about something more important: the relations between man in history and that which lies behind man and history, and is called by various names. But there is no doubt that in Judaism religion on the whole won out.

It was a great turning-point for us when one day we saw through the Gospels, which already have become fairly "religious" books, that Jesus is not particularly interested in religion. He does indeed use and in fact quote the Synagogue liturgy, a marvellous document, and engage in the Temple worship: but he resists all the forces which are trying to increase the importance of these religious acts. He does indeed speak much of God; but like most great teachers under a new name, in his case "the Father". But for Jesus the relation between man and God is not worked out what is ordinarily called the realm of religion, except incidentally.

Religion bears the same relation to reality that words do to deeds. You can say what you

please against the Son of man, by word, this is forgiveable; but blasphemy against the Spirit he represents, in reality, by action, is unforgiveable (Luke 12.10). Nobody can do a great work "in the name of" Jesus, in his spirit, and then turn and speak against him (Mark 9.39); actions speak louder than words.

Which is not to say that the right action is easy. Socrates thought that all you needed was to know what would be best for your soul, and then obviously you would do it: but Paul and the experience of many generations have proved him wrong. This is precisely why the life of Jesus was necessary: to show that even the best deeds of the best man would in general not turn out the hoped-for results; and this, as we have seen, is exactly the real significance of both Sacraments.

There are then two wrong courses: either of which you may choose to follow, or, like the American people, both at once. One is to have faith in the power of man to work out his own destiny, and to speak of Jesus, if at all, as a supreme illustration of this faith. This course is refuted both by Jesus' life and by your morning paper.

The other course is to turn from man to religion, and to speak of Jesus, if at all, only as giving you the excuse for engaging in a particular sort of religion. And this course is equally refuted, both by Jesus' real relation to religion, and by the evils which, as Lucretius observed long ago, have always proceeded from people who really believe in religion, but in nothing higher.

The True Course

THE true course is the one which Jesus in fact points out to us: not to cut yourself off from the symbolism of religion, nor of any other department of human life; but to use them as pointing to God, and not as activities which of themselves guarantee us salvation, success, or security. Actually the two wrong courses are one; because religion in the usual sense is a department of human life, and

nothing more—less rather, whenever its claims are insisted on with inhuman rigor, as sooner or later always tends to happen.

This is why we can never think of anything to say to people who go around criticizing religion except "Pour it on"; although in our heart we suspect that they cherish some private religion of their own about the perfectibility of man.

Let us get it quite clear: Then you will not find the full truth about man and God anywhere but in the Gospels; but the Gospels are not the monopoly of the Church. You will have a hard time finding a full understanding of Jesus' work outside the Church; and as hard a time inside. During some ages the Church has maintained some vestiges of that truth; during the 19th century the real apostolical succession was more in the line of the social reformers than in the Church, although it was thin everywhere.

Thus, just as Paul believed that Christianity and Judaism would go on together until the end of the world, playing complementary roles; so more generally we can say that the Church and scepticism are likely to go on to the end of the world, playing complementary roles.

Of this tension, the rite and meaning of Baptism are a perfect illustration; as indeed they were meant to be. One of us has written

in these pages about Simone Weil, the French philosopher of liberal-Jewish background who to the end of her days could not give up the Church but could not submit to Baptism. She recognized with great impartiality all the good that had been preserved by the Church, and all the bad that had grown up around it; and that this process was in some sense inevitable. And she waited, quite irrationally, quite in the manner of the great prophets of Israel, for some sign which would tell her to go in. The sign never came.

We find ourselves inside the Church, for better or worse, for reasons no better nor worse than those which kept her outside; and do our best to say here what she said there. The early Church recognized that a martyr's death was the equivalent of Baptism—that is to say, that the reality could be substituted for the symbol.

Most of us, being the sort of people we are, find it easier to seek the reality through the symbol than without it; but that is merely a difference of temperament and vocation.

In the eyes of God, St. Francis' baptism and Simone Weil's non-baptism have an identical meaning—the meaning of Jesus' life. Religion can become truth only by making itself expendable.

Forgiveness and Healing

By Edward N. West

Canon Sacrist of New York Cathedral

THE world is divided into two kinds of people—those who think Christ can forgive sins, and those who think Christ can heal. Rarely do men believe both things! You know how common it is to pray for only the things which one is reasonably sure of getting. "O God, improve my mind, make me better, and give peace to my soul"—it is a good prayer, unless it conceals within it a complete distrust of God's power to interfere in the realm of material things.

On the other hand, one finds a number of good folk who are perfectly willing to pray for sick bodies, but violently resent any implication that the sick need forgiveness, or indeed that anyone has the power to forgive another's sin. God is so good and so loving that sin may be dismissed as a bit of ecclesiastical museum stuff, trotted out to frighten

children, but not really important. (Reaction to be good—be happy).

The difficulty is that sickness and sin are so deeply and closely related that they can't be treated separately. Our Lord healed a boy who was sick—and the thing which made him sick was his sin. I can't speak for others, but I can say for myself that I have never been sick save as a result of that criminal neglect of my body's welfare or as a result of anger and worry—both of which the Church calls by the unkind name of sin;—and the one time when I was injured in an accident, I discovered that the state of my soul had much to do with the rapidity or slowness with which I recovered.

It would be simple if one could believe that psychology—that marvelous and unmeaning word—that psychology accounted for it all,

but as a parish priest, and in common with all other parish priests, I have seen God heal the sick, when the psychological attitude of both priest and patient was all wrong. Like any other parson I have administered holy unction at times when it was hopeless to the point of blasphemy—believing that God could forgive sin, but not really believing that God either could or would restore so hopeless a case. God didn't agree!

Our Book of Common Prayer has in it the Church's time-honored and effective means for healing the sick souls and bodies of men. Time-honored because Christ ordered it—effective because the same power still heals. It comes at the end of the office for the visitation of the sick—it is unction of the sick—which means anointing or laying on of hands, done by a bishop or priest, when any sick person in humble faith desires the ministry of healing. Much damage has been done this ancient gift of God by calling it extreme unction—implying that it is given only in extremis—at the point of death.

Prayer Book Service

RATHER than that, it is the normal thing any Christian should want and have whenever he is sick. The office is designed to reproduce the Gospel miracle in our lives.

A man is brought to Jesus. The office moves with calmness to remind the sick person of the presence of Christ—the Lord's Prayer, some Psalms and Collects—concluding with the first great Gospel cry—our pain is Christ's pain—our sin is his burden.

"O Saviour of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord."

Then the Church moves on to urge the man to real repentance and confession:

"As occasion demands, the Minister shall address the sick person on the meaning and use of the time of sickness, and the opportunity it affords for spiritual profit.

"Here may the minister inquire of the sick person as to his acceptance of the Christian faith, and as to whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that

he make amends to the uttermost of his power.

"Then shall the sick person be moved to make a special confession of his sins, if he feels his conscience troubled with any matter; after which confession, on evidence of his repentance, the minister shall assure him of God's mercy and forgiveness."

Incidentally, most people are a little frightened of telling their sins to anyone other than God. By the same token, if our Lord is right and sin and sickness are connected, then it is equally terrifying and wrong to tell symptoms to a doctor. So often, a man doesn't distinguish between his symptoms and the underlying disease.

One of the finest illustrations of the true priestly attitude is shown in the exquisite exhortation from the Eastern Orthodox office of holy unction:

"O Physician of the ailing, who didst bear our weaknesses, and accept our infirmities; who showest mercy with gentleness; who art quick to help, and slow to wrath; who didst breathe upon thy disciples and say: Receive ye the Holy Spirit: whosoever sins ye remit, they are remitted unto them; who acceptest the contrition of sinners, and hast power to pardon sins manifold and grievous, and bestowest healing upon all who continue in weakness and long-enduring sickness; who hast called me, also, thy humble, and sinful, and unworthy servant, entangled in manifold sins, to the holy degree of priesthood thou who graciously enablest me to administer, as a priest, thy heavenly mysteries, through thy great and unspeakable love towards mankind, that thou mayest cleanse them from their iniquities: Do thou, the same exceeding good King, give ear unto my prayer, and receive the voice of my supplication, and vouchsafe healing unto thy servant."

This is scarcely the tone of a man set up to judge his brothers.

Having then set up for the sick man the assurance of the presence of Christ, and the man's own need for mercy—we are back to Gospel days. The priest gives the assurance of God's pardon—we call absolution, and then says:

"O Blessed Redeemer, relieve, we beseech thee, by thy indwelling power, the distress of this thy servant; release him from sin, and drive away all pain of soul and body, that being

restored to soundness of health, he may offer thee praise and thanksgiving; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

"I anoint thee with oil in the name of the Father, and of the Son, and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body being put to flight, the blessing of health may be restored unto thee. Amen."

Nineteen hundred years have vanished and Christ, through the hands of his appointed priest—however unworthy that priest may be,—has again shown that the Son of Man hath power on earth to forgive sins and to heal.

I plead with you to resort to the comforts of our holy faith whenever the occasion arises. Christ alone can forgive sin—and medicine taken without his blessing—has not to date saved the souls and bodies of men.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

WHEN I was a school boy I was taught that the molecule was the smallest particle of matter and that the molecule was itself a combination of atoms. The atoms couldn't exist as atoms. They had to join up. It all seemed quite clear and quite satisfactory. I thought no more about it.

At least, I thought no more about it until the atom bomb and then the H-bomb went off and then it dawned upon me that there was much more to the atom than I had been taught. In it there were neutrons and protons and electrons and it was shot through with space and congested with energy. It wasn't solid any more and it couldn't be forgotten. Mass could be equated with energy.

I was trying to get the facts from my friend Himmlek and he was growing impatient. But I was astonished when he said that nobody could say with complete certainty that there were atoms.

"The atomic theory assumes that there are atoms," he said, "and the atomic theory best

explains the facts, or, rather, the observed phenomena."

I thought this over and then I said, "That's how I feel about God. He best explains the 'observed phenomena.'"

"Oh, but you merely assume that God exists."

"And don't you merely assume that atoms exist?"

"There are no mere assumptions in science. There are only conclusions that are tested and verified by scientific observation."

"But the Christian's belief is tested and verified in the crucibles of thought and life."

Himmlek got very impatient.

"I never argue about religion," he snapped.

"I never argue about science. I just believe humbly what scientists say."

"Of course. So far as I know you don't study science."

"No. But you don't study religion. You simply rule out the evidence."

"I don't see that there is any evidence."

"How could you see evidence if you shut your mind to it?"

"I don't shut my mind to it. I just fail to see how your beliefs can be scientifically supported."

"Oh Himmlek," I burst out. "God is not going to bow out before the scientific mind."

"If there is a God," said Himmlek, "I should wish to see the fact established by careful experiment and repeated testing."

"I'm afraid God won't submit himself to that. You see, we who love him meet him as a person."

"Oh dear, dear! You don't expect me to believe that?"

"No, but I'd like you to."

"Sorry. I can't oblige. I'd be tampering with my integrity."

It didn't sound pompous as Himmlek said it. He really had integrity. He would accept a conclusion of science even though it killed him but, God, you see, was not a conclusion of science. Himmlek thought he was a popular delusion so he was determined not to be taken in, and, being so determined, he was left out.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Late Rector of St. Alban's, Washington, D. C.

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Tunkhannock, Pa.

How To Train Choir Boys

By Richard W. Dirksen

Associate Organist at Washington Cathedral

THERE are three important techniques for handling boys effectively in organizing a Church School choir: punctuality, routine and formality in working relationship. These are not mere suggestions. They are disciplines which must be rigidly practiced. To pursue any less vigorous course, especially for those with no previous experience in working with a boy choir, is to guarantee failure.

Children take great pride in punctuality. So each rehearsal should begin at the stroke of the hour appointed and end precisely at the time appointed. In our rehearsal room at the Cathedral there is a large electric clock with a sweep second hand visible to all. The boys delight in observing how, as that second hand sweeps upwards toward 3:30, the choirmaster steps up to the piano on the raised podium. As if by magic, at 15 seconds to go, the shuffling feet begin to quiet, talking gradually ceases and at the hour appointed we join in saying together the collect which begins, "Direct us, O Lord, in all our doings."

Routine

The boys know with equal certainty that exactly at two minutes before 5, the choir director will bring to a close the work of the moment and ask them to stand. Books are passed to the ends of rows and neatly stacked in two piles, one of red hymnals and the other of blue psalters. When quiet is resumed, two perfectly vocalized scales for high notes are performed. Upon their satisfactory completion, usually precisely at 5, the boys are thanked for their work. We then join in saying "Glory be to the Father" etc. Upon such formalities a group thrives. It knows exactly what is expected and in turn learns to expect exactness and nicety of approach from the director—and is pleased by it.

All rehearsals should begin with exactly the same scales and vocal exercises. A few downward scales on "loo", started at C above middle C, softly, and progressing through the keys chromatically up to G major—and some arpeggios or scales upward and downward on "may" "me" "my" etc. should warm up the voices in five or seven minutes. Then to the hymn or the psalm. Each verse is rehearsed softly and easily but over and over until

diction, tone quality, and precision are achieved. It is better to work for an entire half hour on a single phrase for perfection than to "get on to the next". Such deadly repetition usually has to be undergone only once at the outset to teach the boys that you are after something far beyond the skill of ordinary Sunday School choirs. From then on they will work with that appreciation in mind.

Relationships

The matter of relationship to the group is fourfold: in rehearsal, in service, at play or outside the church, and in discipline. In rehearsal one asks for cooperation, as of friends. "Stand please," "be seated, please", "please pass the hymnals" are phrases used repeatedly. One never asks for "Quiet, please", however, for this is a matter of rehearsal manners. The rudeness of being temporarily unquiet while the director is on the podium can be squelched with a direct look at the offender, shaming him before the others. This is so rare, where good manners always are on display, as to be the exception.

The rehearsal before service ends with a quiet command to "Stand and form your line." From that moment through the routine of vesting and getting into procession, command only is used and seldom in a raised voice. That raised voice should be saved to denote only irritation or real anger and is never used for effect.

On the playground, immediately before or after rehearsal, first names of the boys are in order. But at the stroke of the rehearsal, Dan becomes Roberts or Sandy becomes Burton. The boys at all times should refer to the

Richard W. Dirksen, associate organist-choirmaster of the Washington Cathedral and music director in the Cathedral Schools has had 13 years of practical experience in handling boys. In a June issue of *The Witness* he discussed the selection and utilization of a boy choir for the parish church. Here he gives some important techniques for handling boys effectively—of interest to parents and teachers as well as rectors and choirmasters.

director as "ma'am" or "sir." The first time they forget this is the moment to interrupt firmly and kindly and explain these facts.

Formal Punishment

At the bar of justice the boy expects and wants formality and punishment. Give it to him in that order.

"Smith, why were you late?"

"Sir, mother forgot to pick me up in time."

"No excuse, Smith. Copy Psalm 130 four times and bring it to me Friday." Smith will leave feeling righteously indignant with his mother and she won't be late again. In fact she may even write the psalm—which has amused this choirmaster on several occasions.

Another example involving a serious infraction, such as a second offense of whispering in service, should rightly anger the choirmaster. Show the boy in no uncertain way that you are fed up and should the offense occur again, his parents will be asked to come in with him and suspension will be in order. Then punish him impartially, as prescribed for second offenders, and dismiss him without anger.

Punctuality, routine and formality are the ironclad constitution governing relationships with all young boys. To rule by any other is to invite friendly contempt, concealed and then ill-concealed anarchy, and eventual dissolution of discipline.

The Masculine Touch

Boys need the masculine touch for successful discipline and training whether in the Church or out of it. The best woman choir director in the world cannot provide what the rector of the parish can. Where a woman is in charge the rector should be on hand at every rehearsal to open with a set collect, memorized by the boys and said together. He should be on hand at intermission to mingle with the boys and meet them on their level on the playground. Problems of discipline infraction should be handled by him for it should be understood from the beginning that this organization will rely directly on his strength and his real concern for its welfare. The most minor thing should be his major concern. He should hold each of the boys in the relationship of special friend and master, companion and teacher.

Such a project is a sure way to strengthen a Church School music program. Actually it will do far more. Its influence and strength will spread throughout the entire parish and it can become a serious threat to the adult

choir, depending on the musical skill of the boys and their director.

In conclusion, do not neglect those girls. Give them another director suited to their temperament and let them work separately. The competition will be good even though the boys will win hands down in tone and musicianship as well as esprit-de-corps. Give the boys a special and important job to do and let them compete to do it, with reward and recognition for the group and the best individuals in it. The entire student body will profit by and follow such an example with pride and the increased self-assurance that comes to any organization with a respected, skilled and disciplined group as its core.

Talking It Over

By W. B. Spofford Sr.

"I like Ike fairly well but I don't like Nixon and I don't like many of the Old Guard. I like Stevenson but I liked him more in '52. I like most of the Democrats but I don't like the Eastlands. So, I ask you, what should I do?"

That just came from a parson friend—unnamed since he may not want to be quoted. But it serves as a springboard for a few remarks by way of answer.

The President of the United States is the most powerful man in the world. Upon his decision rests the number-one issue of our day—peace or war—and that choice is a matter of life or death to every person in the world.

President Eisenhower is a man of peace; he is not a party politician; is a man of detachment and dignity. He has been a success as President, chiefly because he has exerted a quiet and effective influence on American politics which has been invaluable at this stage in world affairs.

But the choice is not merely Eisenhower or Stevenson. We have to consider who will occupy the White House in the event Mr. Eisenhower dies; also who, in the event he lives, will be the Republican candidate in 1960.

Mr. Truman has made it clear in his autobiography that sheer physical toughness is required of a man who is President if he is to stand the mental and emotional burdens of the office. Whether Mr. Eisenhower, whatever his doctors may say, is fit for this grind surely can be questioned. Time magazine in

July stated that insurance actuaries figure a heart attack cuts life expectancy at least one third and that in half the ileitis cases there is a relapse in five years.

Robert Donovan's "Eisenhower: the Inside Story", full of direct quotes from the record of Cabinet meetings, reveals the President to be a liberal idealist and, I repeat, a man of peace. It makes just as clear that Mr. Nixon and others of the Cabinet are far from Eisenhower in this regard. Nixon consistently advocated get-tough policies in dealing with China, Indochina, India. The book shows that Nixon—rather than being a loyal supporter of Eisenhower as he is being pictured for campaign purposes—had to be cracked down by the President on many occasions.

Business Week (July 7) reported that the Pentagon has asked for over 48-billion dollars in new money for the next fiscal year, which is about 14-billion more than Eisenhower and Secretary of War Wilson requested. The Nixon-Dulles team supported the military boys against the President.

The Symington committee's investigation of the relative strength of the U.S. and U.S.S.R. air forces reveal that the military have the support of Nixon, Dulles and other powerful Republicans, as well as the support of powerful allies in the Democratic Party. It has been Eisenhower and Wilson and some Democrats, notable Humphreys, that have so far managed to stop the push for a greatly expanded military budget.

Richard Nixon, I believe, is an extremely ambitious man, not too much concerned about the methods used to attain his ends. If the Republicans win the election, there is the possibility that he will be the President before 1960. There is the near certainty, if the Republicans win this year, that he will be their candidate for the Presidency in 1960, as Walter Lippman and others have been saying since Nixon's victory at the San Francisco convention.

If the Republicans lose this election, it will be partly due to Nixon's unpopularity, so that he may not even be nominated in 1960.

So—I am a part of that six-percent that Harold Stassen talked about. I shall vote for Stevenson and Kefauver because I do not want Richard Nixon ever to be President of the United States.

The Purpose Of Work

By Philip H. Steinmetz

Rector of the Ashfield Parishes

WE WORK because we can't help it. We aren't content doing nothing. We were made to work, and not at made work, either. We need to see some sense in what we are doing, to have the satisfaction of knowing that what we do is well done and contributes to the total of the world's wealth.

What share we have in the wealth we share in making is not so important as that we do our part in its production. Of course, there is infinite variety in work. It may be singing, acting, teaching, healing, watching, sewing, selling. And it may be that most of our work is fun, something we'd do whether we are paid or not. But we need work.

One of the tragedies of age is that some older folk do not realize that much of their work is just being sympathetic watchers. Such watching is part of every job. When they do not realize it, they are unhappy, thinking they are no longer any good. When they do, they find serenity and joy in their work as do those with more active tasks.

Those who really deserve sympathy are the people who have no work, either because they have so much money that they never discovered the deep satisfaction of work or because they have not found the work they are cut out to do.

For them there is always an open door of something to do even though it does not have a great appeal. They can come into the community of workers by tackling some immediate task, however small, ready to move into something more adequate as the way opens.

On days we spend away from work, we thank God for work with all its variety and rewards and return to our task with new vim and vision of its part in the whole and healthy person God is leading us to be.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

BOOKS...

Kenneth Ripley Forbes

Book Editor

The Bible Is Human by Louis Wallis. Columbia Univ. Press. \$2.50

Louis Wallis is well known as the author of *The Sociological Study of the Bible* and other works dealing with the political and social history of ancient Israel. Not all his theories are accepted by Old Testament scholars—but whose are all accepted? He is always stimulating, especially when one disagrees with him; and he makes you think as well as study the Bible. And he does bring out the fact that the Bible is rooted in human experience, and that its social background is indispensable for its correct interpretation.

When one notes the careless, haphazard way the Bible is interpreted, even from the pulpit, these days, one welcomes any book that makes the reader look upon the Bible as a human work, understandable, and somehow vitally related to everyday life—not just two thousand years ago, but right now.

—F. C. GRANT

Christian Mysticism by W. R. Inge. Living Age Books. \$1.25

This book of Dean Inge's is one of the enduring classics of modern mystical theology. Its appearance in a popular series of paper-back books at popular prices is evidence of the place it has won for itself. Those who want to see the Christian intelligence represented well and effectively, and Anglican scholarship recognized, will rightly rejoice that this book appears again in this fashion. Dean Inge wrote it first as the Bampton Lectures in 1899, more than half-a-century ago, and since then it has gone through seven editions and innumerable printings.

For some tastes its account of mystics ancient and modern may seem a trifle too argumentative, but the cause he argues is a good one—namely, to free mysticism of the widespread, mistaken notion that it is Quaker or popish, or against reason, or a kind of swooning or catalepsy, or an occult practice, or some other misconception. In tracing Christian mysticism through St. Paul and St. John, Augustine and Aquinas, the German and other Reformers, Inge demonstrated his unequalled scholarly grasp of not only Plotinus (for which he was famous) but of

all the mystics down to modern "nature" ones like Blake and Wordsworth. Nobody has ever written on the subject for English-speaking readers, as illuminatingly, and only Rufus Jones with more appreciation.

It is a pity that Dean Inge gave so little space to the English mystics, especially William Law. Yet in the large his book managed to make it clear why there can be no Christian faith or experience at all, without mysticism. And this is of great importance just now when people are re-examining the nature and claims of faith as a partner of reason.

—JOSEPH FLETCHER

East And West Some Reflections by Sarvepalli Radhakrishnan. Harper & Brothers. \$2.50

This is a timely and stimulating little book, whose author is a widely known philosopher and publicist. He had a long career at Oxford and at Benares Hindue University, was formerly Indian Ambassador to Russia and is at present the Vice President of India.

The motive and underlying thesis of the book is the author's conviction that only a fresh consciousness of spiritual realities through a new birth of vital personal religion in the West and the East can save the world from the threats of a Dark Age or extinction.

He traces in considerable detail the development of philosophy and religion in East and West and emphasizes the common roots of Christianity and the Eastern religions.

He expresses his basic thesis in the following words: "The split between the Communist East and the Democratic West is a split within the Western world. Both systems as presently practiced suffer from faith in materialism. — If machines get into the saddle, all our progress will have been in vain. — Both East and West are threatened with the same danger and face the same destiny."

The author's final chapter is a most eloquent and challenging appeal and may well be read by and for itself alone.

Churchmouse Stories by Margot Austin. E. P. Dutton. \$3.50

This is a delightful collection of fantastic stories for children, with clever illustrations by the author. All of them have been published before at various times, from 1941 to 1948, and have already become pretty much classics for the youngsters with wholesome imaginations. Excellent for children's birthdays, if they have appreciative parents to read the text for them.

God's Fool; A New Portrait of St. Francis of Assisi by the Rev. Francis C. Capozzi. Morehouse-Gorham Co. \$4.25

For Christian folk who know St. Francis only as a name with an aura of romance as a preacher to birds and animals, this can be a very useful book. It makes no pretensions to deep scholarship or peculiar authority, but appeals frankly to common people who are repelled by profundity.

Father Capozzi is well qualified for this task. Born in Italy, he was for five years a priest in the Roman Catholic Church, after which he was received into the Episcopal Church where he worked devotedly in three parishes for thirty-five years and now, on his retirement, has produced this attractive and worth-while book.

The story of St. Francis's divine call to rebuild the ruined chapel of St. Damien, the author recognizes as both factual and symbolic,—a symbol of the ruinous state of the Church and of the secular life of that era. The Franciscan challenge was to personal sanctity and to community righteousness. The book deals vividly and fairly with most of the outstanding activities of its hero and has brief sketches of the early companions of Francis.

I think that the author does less than justice to the Vatican's exercise of authority in the final revision of the Franciscan rule which, however much it curbed original spontaneity, did result in saving the Franciscan movement for its world-wide work in the centuries ahead.

There is one curious omission in the sketches of Franciscan leaders, the strange, influential and tragic Brother Elias. However, for the reading public to whom Father Capozzi is appealing, these are trifling matters. This is a good book, especially for lay people and deserves a wide reading in the Episcopal Church.

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UNITY TALKS PROGRESS

★ Representatives of the Church of England and the Church of Scotland (Presbyterian) "made progress" in a series of talks on Church unity, according to an official spokesman.

He said it was hoped a report on the discussions would be ready for submission to authorities of both communions early next year.

The conference was committed to studying the kind of modification in the two Church systems which, "in the context of the hoped-for reintegration of Christendom, might be regarded as likely—in the long run—to be requisite."

Fellowship discussions between the two Churches were instituted in 1932, suspended two years later, and resumed

in 1950. They have been joined in recent years by the Episcopal (Anglican Church in Scotland) and the Presbyterian Church of England.

The Archbishop of Canterbury stated last May that conversations between the two Churches had reached "a new stage" and indicated optimism regarding their outcome.

ECUMENICAL SERVICE IN PROVIDENCE

★ Bishop H. L. Jacob de Mel of India is to be the speaker at an ecumenical service to be held at St. John's Cathedral, Providence, R. I., November 1st.

Clergymen of several Churches are taking part in the service to which the entire Christian community has been invited by Bishop Higgins.

PACIFIC SCHOOL ENROLLMENT

★ The Church Divinity School of the Pacific has an enrollment this year of 133, a record high. There are 63 new students.

One of the problems posed by the increased enrollment was dramatized when 76 students enrolled for the class on the development of the Christian year, taught by Witness columnist, Massey Shepherd. There were not enough seats for the class.

Among the new students, 34 are married and have a total of 42 children. As for age, the average of the new students is a shade under 29. The oldest is 64, while several share the distinction of being the youngest at 21.



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thinking by

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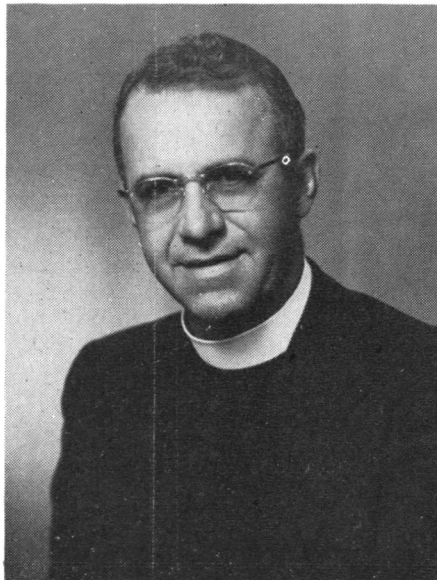
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Celebrating Our Fifth Anniversary

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CONSECRATE STERLING IN MONTANA

★ Chandler W. Sterling will be consecrated bishop coadjutor of Montana this coming Tuesday, October 30, at St. Peter's Pro-Cathedral, Helena. Bishop Daniels of Montana will be consecrator and the



CHANDLER STERLING

co-consecrators are Bishop Brinker of Nebraska and Bishop Minnis of Colorado. Bishop Brinker is also to be the preacher.

BISHOP HUGHES URGES PARTNERSHIP

★ Bishop William J. Hughes of Matabeleland in Southern Rhodesia, speaking at a dinner in New York on October 16th of the American Church Union, said that if the Central African Federation's policy of "equal partnership between black and white" should fail the consequences for both will be extremely serious.



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"I believe we have a chance, perhaps our last chance in Africa, to build a decent society there, free from the sort of things which mark life in the Union of Africa and which breed only friction and hate," Bishop Hughes declared.

The Rev. Albert G. duBois, executive director of the Union, objected to the use of the word "Protestant" in the title of the Church. In doing so, he said that he was "well aware of the fact that our last General Convention was not willing to drop the word 'Protestant' from the legal title of the Church."

CENTRAL NEW YORK HAS MEETINGS

★ The Auxiliary of Central New York held meetings in five areas, October 15-19, with both Bishop Peabody and Bishop Higley attending them all.

Evangelism, youth work and education were the chief topics discussed.

FORMER JAIL NOW PARISH HOUSE

★ All Saints, Enterprise, Florida, has a new parish house. It is the reconverted first county jail, built in 1869.

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CLERGY CHANGES:

FRANCIS X. CHENEY, formerly rector of Christ Church, Springfield, O., is now dean of Calvary Cathedral, Sioux Falls, S. D.

JOHN J. ALBERT, formerly rector of St. Gabriel's, Marion, Mass., is now rector of All Saints, Wynewood, Pa.

WILLIAM S. GLAZIER 2nd, formerly in charge of churches at Unionville and Collinsville, Conn., is now in charge of St. Paul's, Windham, Conn.

JAMES M. THOMAS, formerly rector of Christ Church, Baltimore, Md., is now chaplain at Trinity College, Hartford, Conn.

FRANCIS G. HAVILL, formerly rector of St. Luke's, Chickasha, Okla., is now rector of Christ Church, St. Helen's, Ore.

THOMAS D. BYRNE, formerly rector of St. Andrew's, Panama City, Fla., is now director of education of the diocese of Florida.

BREWSTER Y. BEACH, formerly vicar of the Nativity, Manor Park, Del., is now director of education of the diocese of Delaware.

MALCOLM H. MINER, formerly vicar at South Barre and North Brookfield, Mass., is now vicar of All Saints, Anchorage, Alaska.

HENRY H. DANIELS, formerly bishop of Montana, is now vicar of St. Andrew's, Turners Falls, Mass.

ALVIN P. LAFON, formerly vicar of St. John's, Logan, Utah, is now curate at St. Stephen's, Pittsfield, Mass.

DAVID L. SOLTAU has resigned as rector of Trinity, Escondido, Cal. to retire from the active ministry.

PETER WALLACE, formerly vicar of St. Mary's, Ramona, Cal., is now curate at St. Mary of the Angels, Hollywood, Cal.

RALPH A. STEVENS, formerly curate at St. Paul's Cathedral, Los Angeles, is now curate at Holy Faith, Inglewood, Cal.

F. M. S. SMITH, formerly curate at St. Augustine's, Santa Monica, Cal., is now curate at St. Matthew's, Woodhaven, N. Y.

JAMES O. BODLEY, formerly rector of St. Jude's, Walterboro, S. C., is now rector of St. John's, Decatur, Ala.

THOMAS J. LUNDY 2nd, formerly rector

of St. George's, Clarksdale, Miss., is now in charge of churches at Trussville and Huffman, Ala..

JOHN R. COOPER, formerly rector of Emmanuel, Bel Air, Md., is now rector of Memorial Church, Baltimore, Md.

CHAUNCEY F. MINNICK, formerly rector of Trinity, Portsmouth, Va., is now rector of the Ascension, Pueblo, Colo.

ORDINATIONS:

W. K. WILLIAMS, locum tenens of St. James, Vincennes, Ind., and W. E. STARK, vicar of St. John's, Mt. Vernon, Ind., were ordained to the diaconate by Bishop Kirchhoffer on August 11 at St. Paul's, Evansville, Ind.

WILLIAM J. BARND, in charge of missions at Ogallala and Imperial, Nebraska, was ordained deacon on Sept. 21 at St. Matthew's, Lincoln, by Bishop Brinker. Ordained deacons at the same service were RICHARD J. KOCH, in charge of missions at Fairbury, Hebron and Wymore, and JOHN M. YAMAMOTO, in charge

of mission at Hyannis, Mullen and Eclipse.

DAVID L. ANDERSON was ordained priest by Bishop Burroughs on Sept. 15 at Christ Church, Oberlin, Ohio. He is on the faculty of Oberlin College.

WILLIAM D. SHIVELY was ordained priest by Bishop Burroughs on Sept. 16 at Christ Church, Shaker Heights, Ohio. He is on the staff of the Cleveland chaplaincy service.

DEPOSITION

PAUL D. FELTON was desposed, at his own request for reasons which do not affect his moral character, by Bishop Hart of Penn. on Oct. 5.

DEATHS:

OLIVER S. NEWELL, 85, for many years rector of St. John's, Yonkers, N. Y., died Oct. 6th.

EDWIN J. VAN ETTEN, 72, dean of St. Paul's Cathedral, Boston, from 1940 until his retirement in 1953, died Oct. 7th.

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EVENING COMMUNIONS APPROVED

★ Bishop Burrill of Chicago approved the celebration of Holy Communion in the evening in a letter issued to the clergy and laity of his diocese on October 15th.

The action was taken, he said, to meet the need brought about by those modern conditions which prevent families from worshipping together at the customary early morning hour on holy days during the middle of the week.

In his letter Bishop Burrill makes it clear that such evening services of Holy Communion are to be restricted to the holy days set forth in the Book of Common Prayer with proper prefaces: namely, the Epiphany, the Feast of the Purification, Annunciation, Transfiguration, Ascension Day, All Saint's Day; and Maundy Thursday and the patronal festival or name day of a parish or congregation.

He also stresses that the evening celebrations should be preceded by careful instruction of the parish as to the reason for the change in hour, and by at least four hours of fasting by the communicants.

The need for making exceptions for evening communions has been felt for many years,

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the Bishop says, but official approval was withheld until a thorough study of the change could be made by the Church's scholars.

REMARRIAGE BAN IS HIT

★ The council of the Modern Churchmen's Union, an Anglican group, said that the Church of England's ban on the remarriage of divorced persons is "contrary both to the letter and spirit of the New Testament."

A council statement said the ideals of marriage and Christian faith would best be served if "clergy exercised their undoubted right to use their discretion as to whether second marriages should be conducted in church or not."

The majority of Anglican clergymen accept the Church's ruling against remarriage of divorced persons but a minority exercise their legal right to remarry them.

The council declared that the Anglican ban does "grievous damage to the Christian faith and to many souls by alienating thousands from the Church."

It said the Church's position works against the Christian aim of exalting by teaching, example and the ministry of reconciliation the idea of marriage as a life-long partnership in the service of God.

Denial of Holy Communion to remarried divorced persons as a means of discipline or to show disapproval of divorce or

remarriage "perverts the true purpose of this sacrament," the council said.

It added that exclusion from the sacraments because of divorce or remarriage "is not only illegal but spiritually abhorrent."

The statement also said the practice of certain organizations to refuse membership to divorced persons is "contrary to the example of our Lord, and strongly to be deprecated."

TALKING IT OVER POSTSCRIPT

★ Charles Adamek, a student at Virginia Seminary who married the daughter of the character who writes Talking It Over, had comments to make on the subject of this week's piece. It came in a note after part of the magazine was printed. He asked:

"What do you think of Stevenson's point on stopping the atomic testing? It sounds to me like the same thing you guys on the Witness have been saying for several years."

Correct, and we hope that whoever is elected President will bring the testing to an end.

We do not know whether Kefauver is right in saying in New York on October 16th that the explosion of several U. S. hydrogen bombs could "blow the earth off its axis by sixteen degrees, which would affect the seasons."

We do know however, from personal experience, that something has already affected the seasons.

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The WITNESS

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ARCH W. SIDDERS
Clergyman of Venice, Calif.

Mr. Miller's article in a recent issue was particularly good. For it applies to many of us. As I explained recently to one of our Church officials, saying a man must retire at 72 is something like pronouncing a sentence of death. It amounts to this to quote the ordinal, "Take thou authority to execute the work of a priest in the Church of God until you are 72, then go . . . This part you can fill in yourself."

I am ready for the ash-heap when I'm 72, but I know a good many men who aren't. It is perfectly true that a man of 72 cannot keep up with the younger men, but who wants to. Probably some of these youngsters need cutting down to size, as we oldsters at times need to keep our mouth shut.

Anyhow God isn't any respecter of persons, but his Church seems to be. I believe every case should be considered on its own merits, and if a man is serving God acceptably, and a man at 72 is or isn't, and if he is, he should stay where he can do the most good, and if he isn't, even at 42, he's not of much value.

The late Bishop Irving P. Johnson under whom I studied and later served, used to say; "When is a man not a man," answer, "When he's a vestryman."

I would add, "when is a clergyman not a clergyman, when he's 72" And when he's that age, just how would you classify him, a clerical tramp or someone God can't use.

By ARCHBALD CRAIG
Layman of Oxford, Pa.

The Reverend Mr. Miller seems to be rather ignorant of Church history, since he understands so little of what I have written. The Church in Jerusalem was composed of the personal followers of Jesus and their converts. They remained Jewish communists while the rest of the Church separated from them. They were called Ebionites and Nazarenes, and the Church called them heretics or schismatics. They

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looked for a second coming in which the will of God should be done in earth as it is in heaven. Their organization lasted about two hundred years.

But Paul, and his disciple, Peter, looked for the fiery destruction of the world. The Epistles of Paul are the basis of Christian doctrine. What Jesus taught was not known for many years after the Church was established by what Paul calls "my gospel" (read Galatians). The Apostles' creed shows how the teaching of Jesus has been ignored.

As to the communistic practices of the early Christians, read Tertullian and Justin Martyr. As Tertullian says, they had "all things common except our wives." Their savings were not merely an occasional gift to Jerusalem, but supported all their widows and orphans, and helped prisoners and shipwrecked sailors. Evidently it took all that they could scrape together for that.

For a thousand years before Christ, the poor of the Mediterranean area had been helping each other through their collegia, so Paul found Christian charity already in practice, and the Churches were also collegia chartered under the same law as other unions of the poor. The Collegia even freed slaves, but Paul objected to that. About 150 A.D. salaries for the clergy were started. Gifts from rich converts, who Paul allowed to remain rich, corrupted the clergy, and between that and the persecutions, Christian charity became what it is now, a thing to be ashamed of.

GVALDA FORBES
Churchwoman of Boston

I read *Pointers for Parsons* every week with close attention. They always strike a nail on the head, and are good for us laypeople too.

I also enjoyed the editorial *Facts and Foreign Policy*. I have long



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thought along these lines, and am in sympathy with every word of the article. I am glad and proud that our Church is speaking out bravely and wisely for the truth. Until we face such facts as these, we shall never get out of the mess we are in. Indeed we are going to get into a much bigger mess and humiliation if there is anything in the signs of the times, as I read them. It is really frightening. I am sending for ten copies of this number and I shall send them around to men and women who could, if they would, do something in Washington.

When I was a little girl in a British school, in India, about 11, our rector who came every week to give us Scripture lessons—he was a Church of England man—came one day when we were studying geography, and he pointed to Russia, and told us that she was not dangerous now, but there would come a time when she would be great and powerful, a steam-roller, and that then she would roll over everything in her path. I often think of that now and wish we could follow Christ's advice and "make peace with our enemy while he is in the way with us, lest he turn and rend us."

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