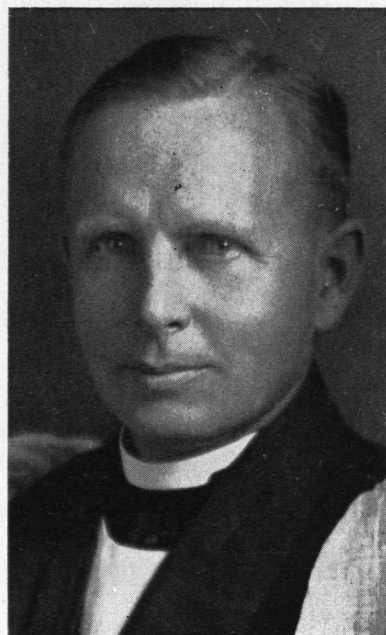
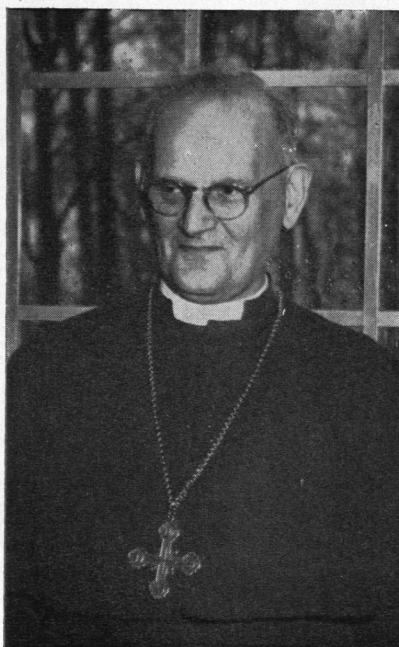


The **WITNESS**

NOVEMBER 22, 1956

10¢



LEADERS AT BISHOP'S MEETING

ARCHBISHOP Carrington of Quebec conducted a Quiet Day for the Bishops on November 13th and the following day Bishop Penick of North Carolina led in a discussion of the Church and Desegregation

MEETING OF THE HOUSE OF BISHOPS

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THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

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Weekdays: Morning Prayer 8:30; Holy
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Sundays: Holy Communion, 7:30 and 9
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Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing Ser-
vice, 12. Daily: Morning Prayer, 9;
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8 and 9:30 a.m. Holy Communion,
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
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316 East 88th Street
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Dean

Sunday 8, 9:30, Holy Communion; 11,
ser. (generally with MP, Lit or pro-
cession) (1, S. HC); 4, Ev. Week-
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Holy Days: 11; Fri. 7.

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munion, 8:15. Thursday, Holy Com-
munion, 9:30. Friday, Holy Com-
munion, 7.

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PARIS, FRANCE

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Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Keeler, Bishop
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"A Church for All Americans"

The WITNESS

For Christ and His Church

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12:30 and 5:30 p.m.

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munion; 9:30, Church School; 11
a.m., Morning Prayer; 8 p.m., Eve-
ning Prayer.

Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat., 8; Wed.,
11; Thurs., 9; Wed., Noonday Ser-
vice, 12:15.

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ness 11:30 to 1 p.m.

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In Leading Churches

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Thursdays, 7:30 a.m.

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Weekdays: Holy Communion, Wednes-
day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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School. 4:30 p.m.; Canterbury Club,
7:00 p.m.

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Shelton Square

BUFFALO, NEW YORK

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Canon Mitchell Haddad; The Rev.
J. D. Furlong

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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

Bishops Favor New District By Overwhelming Vote

★ The House of Bishops last week set up a new missionary district for Central America (Witness 11/8) by an overwhelming vote but after considerable fireworks.

Bishop Gooden of Panama spoke at length on the proposal at the request of the Presiding Bishop. He stated that Church leaders had discussed for ten years about lightening the load he carries with such a huge jurisdiction, and said that the new district, which would include Nicaragua and Costa Rica from his territory, would accomplish this.

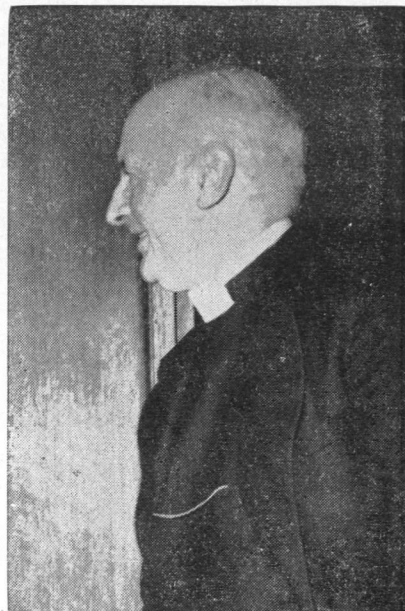
In the discussion it was stated that the new territory would call for \$30,000 in new funds and that its total budget would be about \$57,000 with the \$27,000 transferred from work now done in Costa Rica and Nicaragua. The set-up calls for a bishop, his secretary, and three new priests, one each for Guatemala, El Salvador and Honduras.

Following Bishop Gooden's address, Bishop Swift of Puerto Rico spoke strongly against the set-up, stressing that "it will take \$30,000 now, but this will be only the beginning of a great deal more money" and he added that "one does not have to open a new jurisdiction to expand the Church". He pointed out that with additional funds much work could be done in areas

where the Church is already established.

Bishop Voegeli of Haiti, while stating that he did not oppose the new district, told of what could be done in his district with a little more money.

Presiding Bishop Sherrill then expressed himself as "disturbed" by these speeches and added sharply that the Church would never have moved into any new fields if the attitude of these two missionary



BISHOP SHERRILL — disturbed by speeches of Bishops Swift and Voegeli

bishops had prevailed at the time the Church was setting up the districts of Puerto Rico and Haiti.

After the matter was dis-

posed of, sometime later, Bishop Sherrill spoke somewhat apologetically of his cutting remarks, saying that he had the utmost respect for Bishop Swift and Bishop Voegeli and did not doubt their sincerity and had meant nothing personal in his remarks.

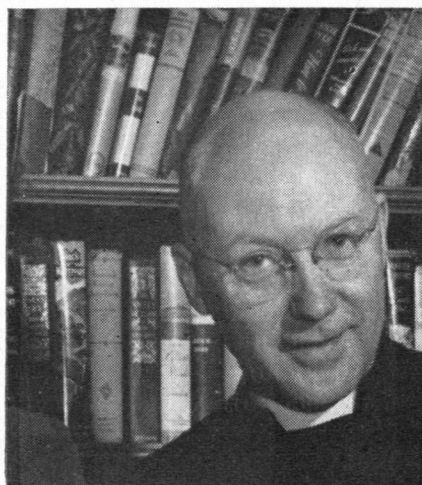
When the House adjourned for dinner it was apparently very divided on the question. So when it reconvened in the evening, Bishop Sherrill proposed that the matter be postponed until the Bishops meet in 1957, thus permitting time for a survey. A motion was made to this effect which brought about debate, whereupon Bishop Higley of Central New York, advocated ending the matter at once.

Bishop Blankingship of Cuba asked, if the district was established, would the bishop be an American or a Latin American and said that action should not be taken on electing one until the people of Central America had been consulted. "A one-legged Latin American bishop would be better than a two-legged American bishop," he wisecracked.

However Bishop Melcher of Brazil disagreed and declared that laymen in his district are of the opinion that a North American bishop will be necessary for many years. He also advocated immediate action by declaring that "we cannot waste another year in going into Central America. As Latin America will go, so will go the Western Hemisphere."

At this point Bishop Bentley, director of overseas work of the National Council, who

had offered a resolution to postpone action at this meeting, withdrew his motion. The original motion to establish the new district was then put to a vote and passed virtually



BISHOP HIGLEY — said there has been enough talk and called for a vote

unanimously. On whether or not to elect a bishop for the district at this time, or wait until people in Central America could be consulted, the voice vote was close. On the standing vote however it was decided to elect at once.

The action will now go to the standing committees of the dioceses for their approval which is taken for granted.

Elections

On Thursday morning the Rev. Raymond P. Ferris, rector of Christ Church, Nashville, Tenn., who formerly was dean of the cathedral at Ancon, Panama Canal Zone was elected bishop of the new Central America district. He is 43 and speaks Spanish fluently.

The Rev. Norman L. Foote was elected bishop of Idaho, to succeed Bishop Rhea. He has been director of Roanridge, the town-country center at Parkville, Mo., since 1950 and will be going into a district where the institute established an extension center three years ago.

Million Dollar Gift

The gift of a million dollars by an anonymous donor was announce on the third day of the meeting by Bishop Sherrill. It is to aid the Church in building in areas where population growth has caused a shortage of facilities.

The money was given to the Episcopal Church Foundation, established at the San Francisco General Convention in 1949, and is to be used as part of its revolving fund. The announcement said that rapid growth caused by the opening of new areas in the west because of irrigation, and the establishment of new industries in some communities, left many potentially large congregations with badly outgrown facilities or none at all.

"These situations," the announcements continued, "provide a strategic opportunity for the Episcopal Church to attract and hold new members, except that most young congregations are unable to make the immediate outlay of money to begin construction.

"Wherever possible, the foundation, through its revolving loan fund, provides the temporary outside assistance to initiate a building program."

Armed Forces

The proposal to elect a bishop for the armed forces was defeated at the opening session, which followed the quiet day conducted by Archbishop Carrington which ended at 4 p.m. on Tuesday.

Bishop Louttit of South Florida, who is chairman of the armed forces division of the National Council, cited a survey he had made of approximately 100 chaplains now serving the Episcopal Church with the armed forces and said that he had received 69 returns of a questionnaire he had sent them, with 40 saying that a bishop of the armed forces would not be beneficial,

25 favoring establishment of such a position, and the others giving no opinions.

In opposing the proposal for such a bishop, Bishop Louttit emphasized that a bishop has a territorial diocese and said that it would cause hopeless confusion to have a "free-wheeling" bishop. He also stated that it is highly undesirable to try to set up a military Church and that he had not heard any argument advanced for a bishop for the armed forces that could not be advanced for a bishop of college students.

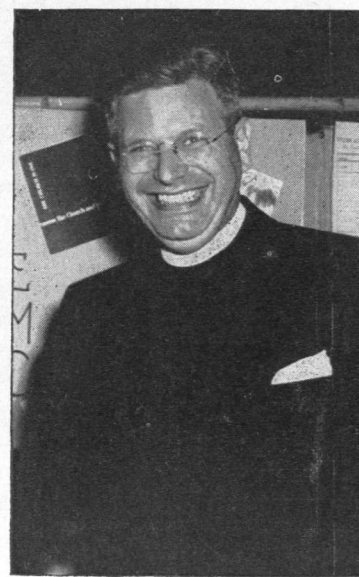
He said that talk of rank in the case of a bishop is "adopting the mores of the world" and added, "I don't like the notion of trying to throw our weight around."

The House then voted in favor of a resolution not to appoint a bishop of the armed forces.

Healing

Concern because the Church has no official position on spiritual healing was brought before the House by Bishop Dicus, suffragan of West Texas. He reported that the

(Continued on Page Seventeen)



BISHOP WARNECKE — entertains the Bishops and their wives in a nice hotel in the Pocono Mountains

Bishops Have A Hard Time With World Situation

By W. B. Spofford Sr.

★ Our Bishops last Wednesday decided not to issue a Pastoral Letter, but rather a brief "call to prayer" over the present world mess. It was a two man job by Bishop Bayne of Olympia and Bishop Emrich of Michigan, acting for a committee headed by Bishop Dun of Washington, with Bishop Louttit of South Florida and Bishop Gibson, coadjutor of Virginia, the other members.

The next afternoon it was read by Bishop Dun. Ordinarily such unfinished business is done in executive session, but this time the Presiding Bishop said he did not like such meetings in a democratic Church and saw no reason why visitors and the press should be asked to leave. The half dozen reporters covering the meeting, not having had much that they call news up to this point, promptly moved out of the smoking room with their pencils sharp. So if you have read in your paper a story datelined "Pocono Manor, Pa., Nov. 15" telling you what the Bishops think of the world situation, know that it was not their final say-so.

What did happen on the 15th was for the Bishops to tear up the nice document prepared by the two scholarly Bishops and then to throw the pieces back at them with the request that they put it together over-night and bring it back to them the next morning. I did not wait for the final result but I did talk to one of the author-bishops before leaving and I rather gathered that he didn't care much at that point what happened to his essay.

The original piece was a swell job in my book but

because it named names and places it had little chance of getting by the more than a hundred Bishops, a considerable number of whom took the floor to express their theological and political opinions.

Britain and France, the statement said, were wrong in acting in Suez independently of the UN. What's happening in Hungary is terrible. Hearts bleed for the suffering of the peoples of the world; we must pray for these people, particularly those of Hungary and for "those who have decisions to make" and "for the United Nations". It called on Church



BISHOP DUN—was cheerfully optimistic about getting the statement into satisfactory shape

people to "take a new and deeper look at forgiveness."

It said too that the UN is the place where these world conflicts belong, and less we be self-righteous, keep in mind that racial divisions in the U. S. are a part of the sad state of the world. We must pray for a just order and peace for the peoples of the world, but

at home we can not only pray but we can also act.

Discussion

Nearly every Bishop to speak began by saying "swell" but then launched into his objections.

Bishop Bentley, head of overseas work, thought that England and France should not be hopped on without also naming Israel and the Soviet Union.

Bishop Sherrill, who seems to sit tight until he gets mad about something, did not say "swell" but torn into the document with emotion. He talked about the people of Hungary being killed, tortured, deported to Siberia. The statement, he concluded, failed "to strike the tragic urgency of the hour".

Bishop Oldham, retired of Albany, liked the statement fairly well, but he did not like the crack at England over Suez. "England did not act from self-interest", he said, which got a laugh from the brethren, though a Bishop sitting beside me called it "not a laugh but a boo." In any case Bishop Oldham, born in England which may have had something to do with it, wanted to whitewash his native land and crack down on Israel and Egypt as the culprits. He described the job as a "Sunday school statement that Nasser would snap his fingers at if he read it."

Whereupon Bishop Dun, who was good natured throughout and also optimistic about his committee being able to bring in a satisfactory job the next day, said with realistic understanding, that the Bishops were not addressing themselves to Nasser and Bulganin, whom he did not think would pay too much attention to them, but were addressing themselves to the people of the Episcopal Church.

(Continued on Page Sixteen)

Murray Declares Total War Means Total Destruction

★ Commissioner Thomas E. Murray of the Atomic Energy Commission said in Washington on Nov. 10th that the United States must abandon military programs and strategy contemplating the use of large nuclear weapons against the civilian population of an enemy country.

He said the current military doctrine of total war represents a "regression towards barbarism" and threatens civilization with ruin.

Mr. Murray spoke at the annual banquet of the Catholic Association for International Peace as the group presented him with its annual award in recognition of his efforts to promote peaceful use of atomic power.

"The Christian effort at peace-making from its origin undertook the task of civilizing warfare," he said. "It set itself against pacifism—the notion that war is always immoral—but it set itself even more strongly against barbarism—the notion that the use of armed force is not subject to any moral restraints." This Christian tradition has been "ruptured," Mr. Murray charged.

He said the United States itself "ratified with fearful effectiveness the immoral doctrine that the civilian population has no claim to immunity from destruction in war by the unfortunate American decision to drop atomic bombs on Hiroshima and Nagasaki."

With the development of the hydrogen bomb "the barbaric doctrine that everybody may be killed in war is assured of success," he added.

Mr. Murray said it is always within man's power to give up "false ideas and dismantle the

institutions based upon them." He said mankind today must give up "both the concept and the institution of total war."

"A total nuclear war, fought to total victory, could only lead to total woe," he warned.

He said the United States must either abandon military policies and strategy based on the concept of total war or face total destruction itself in the event of war. Large nuclear weapons, he said, should be kept only for purposes of deterring "total" attacks on our own civilian centers and should not be the basis of our strategy in the event of war.

The commissioner renewed his plea that there be an "upper limit" on the size of atomic and hydrogen bombs we place in our military stockpile, lest the possession of such weapons lead to a policy of military expediency that would cause them to be used.

He also voiced again his appeal that the testing of huge H-bombs be stopped in favor of a testing program designed to develop a variety of weapons of smaller power.

The security of the United States, Mr. Murray said, is actually being undermined by reliance on the huge weapons of total destruction. He maintained that U. S. policy is prisoner of a "moral fallacy," the idea that security can be gained by abandoning all moral restraints on the waging of war.

ANGLO-FRENCH ACTION CONDEMNED

★ The Council of the French Protestant Federation, in a statement issued at an extraordinary session, scored the Anglo-French action in Egypt

and deplored the United Nations' "want of effectiveness" in the situation.

The Council said it was "most distressing and regrettable that the governments of France and Great Britain, faced with countless violations of the United Nations' Charter, should have judged unilateral intervention as legitimate."

It said it feared "the psychological consequences of this decision for which others claim, or might claim, to seek justification."

Deploping the United Nations' lack of "effectiveness and authority," the Council expressed the hope that the present crisis "may bring its member nations to remedy the weakness and evasions which have paralyzed its functioning."

The Council stressed that "order and justice are possible only where there is respect for an internationally acknowledged standard of law."

It asked that the United Nations, "with an international force at last at its disposal, assume responsibility for re-establishing and maintaining peace in the Near East."

PASADENA PARISH CALLS BURT

★ The Rev. John H. Burt of Youngstown, Ohio, has been elected rector of All Saints, Pasadena, Calif., to succeed the Rev. John F. Scott, rector for twenty years. Mr. Burt begins the new work in January.

LARGE ENROLLMENT OF EPISCOPALIANS

★ St. Paul's House at East Carolina College, Greenville, N. C., ministers to 107 students who are Episcopalians. Frank Fagan is the student worker, under the direction of the Rev. John Drake, rector of St. Paul's.

Children Need The Church—Too

By Mrs. Harold C. Kelleran

Director of Education of Washington

IN THE past ten years in this diocese one of the many meetings I have attended comes to my mind time and again. It raised a baffling question.

As part of what is somewhat dubiously called Religious Emphasis week in our colleges and universities, I visited a sorority house in one of our great urban universities. The thirty-eight or forty girls who gathered informally around the fireside were not only charming and gay but interested. They had prepared some questions to ask this peculiar visitor who was labelled "religious". Furthermore it became apparent that a number of them, Sunday after Sunday, had been visiting churches of various denominations in an attempt to decide where to give their allegiance.

As they spoke easily of this and that church, I interjected a question, "What about the church in which you were reared?"

One of them said rather airily, "We didn't go to church, Mrs. Kelleran."

I thought she spoke for herself but a few minutes later one of the girls made a casual remark and the "didn't-go-to-church" girl flared at her classmate, "That's alright for you to say, Susie. You're one of the lucky ones. Your parents gave you a church training. Ours didn't."

Again I interjected a question. "As a matter of fact, how many of you were brought up without any church relationship at all?"

Twenty-two hands went up. "But what about Sunday School? Surely you went there?" No they hadn't. My spokesman for the group sensed my incredulity. "We really don't want to be critical of our families," she said gently. "They've been wonderful to us. It's only about the Church we're under-

privileged. But we're doing something about it, almost everyone of us." The others nodded in agreement.

The question that keeps recurring as I think of that pleasant meeting among the new pagans is this: what were they missing? What was the quality the lack of which made them feel "underprivileged", to use their own word? What did these children need from the Church?

They had some answers. Some said a strong faith. Some said, something bigger than they were. Some said it was like being brought up a foundling, as though one had no ancestry. One wise young woman said that perhaps they valued it more because they hadn't had it—as you always wish you'd taken horseback lessons if you couldn't ride. Their answers, like mine, are incomplete though each has some truth in it.

What this experience taught me was a truth I always knew—that statistics seem safe until they come alive. Even if it is four out of five, there is always the human hope that one may be the fifth person. In that college sorority room I saw the living meaning of the fact that just over half of our population acknowledges no church connection of any kind. I have known this figure for years and been pharasaically thankful that I live in this area, rather than in the state of Washington, for example. There the figures are overwhelming—92% of the population describing itself as unchurched. This is the missionary frontier of the church, the mission to the people next door and down the street and at the next desk.

Hostages to Heaven

Several years ago the Junior League magazine, perhaps an unlikely source, published an article called Hostages to Heaven. In it the author, I believe a Washingtonian, sends her children to Church School though neither she nor her husband go to church. One day a neighbor, an "advanced thinker" to use her term, asks why she sends the children to Church School. The author is horrified to hear herself say, "Why, all nice children go to Sunday School." Then she takes time to think out why and her thinking

All our "underprivileged" children do not live in slums. Mrs. Harold C. Kelleran, diocesan director of Christian Education, has found some in strange places in her ceaseless round of visitations to Church Schools and student groups within and outside the Church.

brings her back to the Church, not as a dumping place for her children but as a participating member. She has learned that "children need the Church—too."

What this mother discovered is one of the ancient truths of the Church unhappily lost for the past century and a half when individualism has been philosophically and politically dominant. That is the idea of the Church as people and particularly as People of God. This is the Biblical view of the relation of God to his people. They would not have understood people coming individually to find God in a building and to make themselves better individuals. They understood themselves as God's people who, because God has chosen them and called them and saved them in endless disasters, came to worship him thankfully and went forth to do His will. They told themselves the stories of God's people, good people or bad people — of mothers who resemble us in that they are sometimes quite good and often quite bad at almost the same time. The New Testament Church has this same idea of community, of being followers of the Way. They even held all things in common and when one sold a lot he brought the proceeds to the common treasury.

Children's Heritage

It is characteristic of the Church, this sense of ancient tradition continuing through one's self, of God's mighty acts in history still going on today, of meaning in one's own life made clear in the light of eternal purposes, that gives children a heritage nothing else can give. If it were only a past that the Church offered, it would be a gift of value. But it offers, in a true Christian community, both a present and a future too.

It is a present which speaks to the nine-year old of forgiveness and restoration when his desire to be part of a gang has caused him to break the law he knows. It is a present which helps the teen-ager to live with the powerful new drives that terrify him, to bring them into a Church which has known these drives for centuries and has patience to love him through his difficult adolescence. It is a present, a **now**, lighted from the past of real people and lighted, too, from the future of hope realized.

Would the average child in the church say anything like this about it? No, he would not. If he were a kindergartner, he probably thinks of the Church as his Sunday School class.

Possibly he has the rector confused with God, whose house he is told the Church is.

When he is a little older, a fourth grader perhaps, he thinks of the Church as a building and usually a particular building on a particular corner.

As a teenager he reflects an idea of the Church which has been given to him by both his own experience and the interpretation of his family. About three of ten teenagers still regard Church as a building. They say the Church is the body of Christ, or the company of God's faithful people, of the worshipping community of Christ.

A couple usually have it identified with people: the rector whose door is never closed to their troubles, a dearly loved if casually treated teacher who has been open to them and they to him. The other two of ten will reflect a negative idea: it's a place for goody-goodies. Or a place where they tell you what not to do.

Worship in Honesty and in Faith

It is all of these things, it is true. It is also a place where God is worshiped in honesty and in faith. It is a community, a common life, of people who have been caught by Christ and give their thanks to him in serving others and in worship of God. It is above all God's holy common people, of every age from infants to the very old.

This is what children need. Here is where they belong, with others whom God has made and redeemed and sanctified—and who **know** and **admit** it. Here is a vocabulary of ancient words and timeless stories that root them in history that antedates their country or their family. They are citizens of an ancient and continuing people. They are at home in a world view that precedes and transcends race and creed and nationality. They are claimed and named and recognized as Christ's.

Who would deny children this heritage? None of us who think of it very long. None of us who love and value the Church. How shall we give it to our children? There is only one way: by **being** the Church. Working for it will help, and coming to it will be valuable, but knowing that one is of the Church, the community, is the only real answer.

"It's only in the Church we're underprivileged", says the voice that haunts me. What may I do to keep this child from standing starved at the gates of the greatest of treasure houses?

A Rector Reports On Russia

By Lloyd R. Gillmett

Rector of St. John the Evangelist, St. Paul

THE first impression I got from a two months visit this summer is that a tremendous change has taken place in Russia during the past couple of years. This change becomes evident when you think of the great number of travelers that are there in Russia now. While we were there we met one group of teachers from France numbering a hundred; we met a group of newspapermen from the mid-western states of this country; we met people from Sweden; we met a number of lawyers from this country, and we met business men.

Great numbers of individuals are being let into Russia to travel there without any restrictions, practically speaking. We ourselves were not confined to any particular areas in which we went. We could travel almost anywhere. Two years ago you could not travel that way. Moreover, not only are foreigners travelling in Russia. The Russian people themselves are travelling. The trains are jammed. You can see hordes of young people or high school age and younger travelling, under the direction of a teacher, on trains and everywhere, from one end of the country to the other—vacationers, learning about their tremendous country. This is another significant change.

And people are not being watched. A newspaperman once said right after this change took place, "I have the strange feeling that I am not being followed." You are not followed. Although we were met at the plane by an Intourist guide, yet we were at liberty. We could follow her directions or not. We could go on the tour as it was planned, or we could leave the group and walk the streets and wander about wherever we wanted. Indeed, we walked right into the Kremlin without any obstruction whatsoever. And pictures are being taken everywhere. The only place that you cannot take pictures, and I do not know the reason why, is at the railway stations. We took them in the Kremlin, we took them in the churches. We took them everywhere. Two or three years ago you couldn't take pictures. Mr. Johnson, a newspaperman, was arrested only three years ago because he had

a camera. Now you can take pictures everywhere. A tremendous change has taken place in Russia. The Iron Curtain is rising.

Friendly People

AND the next thing which impresses you tremendously is the friendliness of the people. The people in England and in France were kind, but the people in Germany, and the people in Yugoslavia, and the people in Russia were kind and friendly beyond words. We did not meet any such friendliness anywhere in the western world as we met in Yugoslavia. Literally the red carpet was put out for us. On a Sunday afternoon we had a meeting with some of the officials of the government. We went by bus to the government building, and when we got to the front of the building there we saw a beautifully swept and clean red carpet all the way up the steps waiting for us. They literally put out the red carpet and they were very kind, not only in answering questions about conditions in Yugoslavia, but also in the reception which they extended to us after meeting.

Then we flew from Belgrade to Kiev. When we got off the plane a committee met us and led us to the custom office. Our baggage was not opened. Previous to this we had sent things home expecting that everything was going to be looked over. Any literature about Russia was sent home. But they did not open our baggage, and they did not do anything except to take a look at the picture on your passport and at your face and let you pass.

They were very friendly and they led us outside to put us in the bus. There was a group of people all anxious to talk with us. It is amazing how many people can make themselves understood by using English—wanting to talk with us and wanting to know where we came from. They were delighted to learn that we came from America. And wherever we went we met this friendliness. As soon as we got in front of the hotel in Kiev another group assembled around us and some high school students, after talking with us briefly, getting a few words of under-

standing from us, rushed off and bought some postcards and came back and asked for our autographs. Friendliness is the word for these people.

And there are hundreds of thousands. That is one of the things that impresses you most. In Kiev, and in Moscow, and in Leningrad—tremendous cities—hundreds of thousands of people on the streets, day and night, walking, going one doesn't know where, but on the go constantly. Hundreds of thousands of wonderful people. Another instance of friendliness was evidenced when we had left the Orthodox Church in Moscow on a Sunday morning before the service was over—we had been there an hour and a half or longer—in order to get to the Kremlin in time to go through Lenin's tomb. We got off the bus at the bottom of the hill. We saw a tremendous line of people, visitors in Moscow, who were waiting to go into Lenin's tomb. The queue went all the way around the Kremlin, several people thick, a mile or more long. That line assembles every time it is announced in the newspapers that the tomb is going to be open. And there they stood. They had been standing there for hours, waiting for the time that the tomb would be opened. And as we got out of the bus and walked up the hill, what did they do?

They applauded! They applauded! They recognized that we were Americans, or at least that we were not Russians, and they applauded, welcomed us. Do you think that any football crowd here in the United States, waiting in line to get in, would applaud anyone else who got in front of them? Friendliness, you see! This friendliness among the people of Russia is over-whelming. That is all the more amazing when you realize that the Russian person has always been very distrustful—distrustful of foreigners, and distrustful of people who owned property, distrustful of the aristocracy.

Those of you who are acquainted with the biography of Tolstoy, who was an aristocrat, who owned a great deal of land, who had many serfs under him, know that they were even distrustful of him. After he gave them land and wanted to do everything for their welfare they were still distrustful of him.

Stalin

AND that is one of the main characteristics of Stalin who himself was one of the serfs. He came out of the lower classes. He

was always distrustful, distrustful of anybody practically. There was an incident told when he was head of the state that he had to engage somebody who knew English perfectly, and so he hired an aristocratic woman to translate English into Russian. And he worked together with her in his office and they would translate. On a particular afternoon it was their custom to have tea, and she went to the door and received the tea from the servant who brought it. Then she happened to set it on the sideboard and at the same time turned her back to him. After that she took the tea over to him and gave him his cup and she took hers, and she went back and drank hers. He didn't touch a drop. The next day the tea was analyzed and poison was found in it, and the woman lost her life. He was distrustful of everybody. That was a characteristic of the peasant in Russia, to be distrustful of anybody who was above him.

Stalin had that distrust in his own heart and mind to the very end. Many of them are still distrustful, I am sure. But this distrust is being overcome and the people are friendly, friendly to everybody who appears in the country. I am not talking about the Communist Party. I am talking about 194-million members of the Russian state who are not Communists. There are only 6½ million Communists in Russia. People are overcoming this distrustfulness and are advancing.

They are on the march. Russia is on the march, economically, educationally, culturally, and her standard of living is rising continuously. Many of you went to the world's fair in Chicago and in New York. But there is a continuous world's fair going on in Moscow, every day throughout the whole year, an exposition—agricultural and industrial exposition—is held. There are sixteen large and beautiful buildings representing each of the sixteen republics. And in each one of these buildings you can see the things which are grown in the republic and the things which are produced there.

Hundreds of thousands of people go there every day, at least during the summer time, to see what is being grown—the finest corn and wheat and barley and rye. The finest vegetables are shown too, cabbages, and cucumbers, and peas and beans. The finest

horses and cows can be seen there in barns which are provided.

And the machinery is overwhelming. We were led through a make believe—or rather a semblance of a coal mine—and we saw all of the mining equipment which is being used up in the Ural. We saw binders, and we saw tractors, and we saw combines, and we saw plows, and we saw practically everything that we have in our own farms.

Russia has everything that we have, but not as much of it. She has more resources. It is said that there are sixteen million Negroes in this country, but they have more automobiles than all of the 200-million Russians taken together. But a tremendous growth has taken place during the past 21 years. One of the members of our tour was Dr. Spivey of Florida Southern College who was in Russia 21 years ago. At that time there was just one automobile in Russia. Now there is a steady stream of traffic in all of the leading cities at least. Russia is on the march economically.

Education

SHE is on the march educationally. One of the first announcements made to us by our Intourist guide as we were coming in to Moscow on the train, having ridden on that train all day and all night from Kiev, was this: "Soon you will see the Moscow University on your right." And we looked out of the train and there it was—a tremendous building, reported to be the highest building in Europe, holding 23,000 students, college students, and almost every place you go in Moscow you can see this university. They have about 2,000 professors.

And Russia is doing something which no other country in the whole world is doing. Russia is paying her professors more and her scientists more than she pays her plumbers and her technical men—putting first things first except in the case of religion. She is advancing educationally. The Ambassador there said that she has stamped out illiteracy during the past forty years. Children start school when they are about seven years of age and they have to go until they are fourteen. They plan soon to make them go until seventeen, at which time they are ready for college.

Those who are qualified can get into college, and all of education is free according to this

welfare state plan. Leningrad, which is a large city, has 97 technical schools with 190,000 students and 600 day schools, with 425,000 pupils and 47 museums and 1700 libraries. You are surprised when you talk with these people and learn they are well acquainted with what is going on in the world. Educationally they are measuring up very well to the boys and the girls and the young men and women in our own country.

Culture

RUSSIA is advancing culturally too. Almost everywhere you go in the cities you find parks. You go around a corner and there is another park. And almost every night in almost any of these parks you will find a band concert or a concert by a symphony orchestra. I went in to one on a Sunday evening, and there it was, a band of men playing very fine classical music, and I found out that the orchestra was from a small military unit not far away.

We went to the opera in Leningrad and we saw an opera company from Litvinoff, which is a small town up in the Ural—a town of 100,000 people having an opera company! That is just as if Duluth had an opera company. But not only an opera company. We saw also a ballet, and they were from Litvinoff also. And then we went to the opera in Moscow, and we went to the ballet.

I don't believe that the Metropolitan can produce opera in any better manner than they did at Moscow, and I am sure that I never saw ballet more beautifully presented than it was there. I met some people who were leaving Russia on the train as we went through Finland. I don't know where they were going. They were Russian people travelling, and they asked me about how much of the Russian literature I knew. I told them two or three names, and then they began to say that they knew Shakespeare and all of the English writers, and they knew our writers too, Hemingway and all of the people present and in the past. These Russian people are reading practically all the literature in the world, book after book. They are advancing culturally.

Standard of Living

THEIR standard of living is not up to what ours is yet, of course. They are not so well dressed and they are not so well fed.

Somebody said that their standard of living is about what ours was in 1928. Perhaps it is. But they need new houses. People said that the people out in the country live in grass houses. I did not see the grass houses. Others said that they live in caves. I did not see the caves. But I did see a lot of small log cabins on farms all along the countryside, poor little houses which need to be rebuilt. Russia is fighting the battle of getting better housing for her people. New apartments are being put up everywhere. In Leningrad, for instance, they are building 400,000 square meters, per year, and they hope that in ten years they will have at least nine square meters for every individual in the city as a dwelling place.

The living conditions are packed, jammed, two or three families living in very small quarters because of the great numbers of people, and because of the devastation wrought by the war. But the standard of living is growing and becoming better constantly. There are shortages of things too, of course, because of the effort that Russia has made in the building of big equipment, and, I'm sure, because she has put a great deal of work into the building of arms. Because of that she has neglected the production of consumer goods, and there is a great shortage of consumer goods from time to time.

Every morning at eight o'clock you can go

to a big store there right across from the Kremlin, and you will see a line of people, at least 5,000 in number, waiting to get into that store to make purchases of one kind or another. They have all of the food they need, all the bread and starches and vegetables, but they are short of meat. Nevertheless, their standard of living is going up.

Somebody said that the way to come to Russia is not by coming across Europe, but by coming across India. If you see the conditions in India then you will see them as they were in Russia before 1918. So you see the tremendous advance that has been made within these very short 40 years, made by a tremendous number of people working together, all wanting the same things that we want.

And I am going to go on and tell you what those things are next week. I have said nothing about religion, nothing about the political aims of government, but I will say things along those lines in the future.

But remember the people of Russia. Remember them in your prayers. When you think of grass huts, and when you think of caves in which people live, and when you think of the poor log cabins and of the crowded apartments, then pray the prayer which we pray from time to time, "Bless, O Lord, the homes in which thy people dwell."

(A second article next week)

The World's Population Problems

By John Drewett

Rector of St. Margaret, London

THE rapid growth in world population which has followed the continued lowering of the death rate, has caused a great deal of speculation in recent years. Was the gloomy curate right after all? Will the available food supplies of the world be overtaken by the clamorous mouths demanding to be fed?

Why, in fact, have the forebodings of Malthus not already been fulfilled? His famous thesis was published in 1798; surely if he were right, the consequences would have been felt long since. The answer is that in the century following Malthus, great increases were achieved in the world's food supplies by the opening up of the granaries of Canada, Australia and South America.

In addition, the revolution in transport which followed the harnessing of steam power, made possible the movement of food from the new areas of production to the thickly populated countries where the food was most needed. Medical science, too, had made little progress in checking the endemic diseases, so that the death rate remained high during the 19th century in all backward countries of the world.

Higher Standard of Living

THE revived interest in population problems in this century, and especially since the end of the second world war, is due to the phenomenal drop in the death rate in every

country with no corresponding fall in the birth rate in many countries; to the demand for a higher standard of living in Africa and Asia and to a falling off in the productivity of the soil in many areas due to bad husbandry and the consequent development of the dreaded dust-bowls.

It is so easy in matters of this kind to allow our prejudices and taboos to get in the way of the facts and so to obscure the real issues, that it is valuable to have at hand a survey by competent scientists, such as that recently published by Political and Economic Planning under the title *World Population and Resources*.

We are here reminded at the outset of the size of the problem. Each day the human race increases by 88,000; in a single year there are 34-million more mouths to feed. There is, however, a ray of hope in the fact that population is increasing most rapidly in the thinly-populated areas of America, Africa and Oceania, and slowest in the densest-populated countries.

The report distinguishes between four stages in the population cycle which form a fairly regular pattern. (1) High-fluctuating: high birth rates and death rates. (2) Early-expanding: high birth rate and falling death rate. (3) Late expanding: falling birth rate and low or falling death rate. (4) Low fluctuating: low or fluctuating birth rate and low death rate.

The cause for concern in the next thirty years or so, is due to the fact that nearly two-thirds of the world's population have reached only the first or second stage of this cycle. This means that the world's population will continue to increase at its present rate for at least another generation.

Standing Room Only

PROFESSOR W. Arthur Lewis, who holds the chair of political economy at Manchester University, stated the problem to the Duke of Edinburgh's study conference at Oxford in this way: "If unrestricted, the birth rate in tropical countries is around forty a thousand of the population, the death rate can be brought down by modern medicine to 10 a thousand. If the birth rate remains at 40, while the death rate is down to 10, population doubles in about 25 years. If this were to happen all over the world, the world's population would reach 173,500-thousand-

million by the year A.D. 2330, at which time there would be standing room only, since this is the number of square yards of land surface of the earth. . . ."

The solution of this urgent problem must therefore be sought simultaneously along two lines. In the first place, a religious and educational campaign must be launched with a view to lowering the birth rate. Secondly, the standard of living in the backward countries must be raised and more food must be produced.

The technical problem, although not easy, is comparatively straightforward. What is needed in the first instance, is a rapid expansion of technical education in the western countries, in order that more scientists and technicians will be available to increase the world's resources of food, raw materials and energy. For some time to come, the majority of these men and women must be westerners, but facilities must also be provided for greater numbers of Asians and Africans to be trained in our universities and technical colleges.

America and the U. S. S. R. will, of necessity, bear the greater part of this responsibility, but we in Britain must do more than we are doing now, particularly as we are still politically responsible for large areas of the under-privileged parts of the world.

It will, of course, be essential that less time and money be given to preparation for war and far more to the peaceful uses of scientific manpower and resources if this world-wide problem is to be adequately tackled. If, as there is reason to hope, the human race chooses to survive and not to destroy itself, a great change in the direction of the application of scientific knowledge may soon be expected.

There are, according to the report some areas of the world which are still capable of higher productivity and the cultivated area itself may be increased by as much as one quarter. There is also the possibility that food may be obtained in greater quantities from the sea and from rivers, and that artificial factory-made food may be developed to a greater extent in the future.

The increase in the production of food and its more effective use themselves depend, not only upon the work of the scientists, but also upon that of educationists, doctors and clergy in so far as they can help change the religious

and psychological obstacles to new customs and ideas.

Recent developments in agricultural missions are of considerable importance in this respect for they demonstrate the close connection which exists between religious beliefs and the treatment of the soil.

Personal and Religious Aspects

THE problem of lowering the birth rate is much more complex for it involves deeply rooted personal and religious aspects. A great deal of research has been done on various methods of birth control, but it cannot yet be said that a satisfactory method has been devised. It must, of course, be realized that this problem of over-population is most acute in countries where the majority of the people are both poor and illiterate. They are therefore unable to afford the appliances commonly used in the West and are incapable of reading and understanding the complicated instructions which some methods require.

Ideally, as the report says a method of birth control should have six features. "It should be wholly effective and reliable; harmless both to users and to children later born; fool-proof; aesthetically unobjectionable; within the means of the poorest users; and acceptable on moral and religious grounds."

Such a method does not yet exist, but research is going on in order to discover one with all these features. Any method must, of necessity, be used with the full co-operation of the countries concerned. Nothing could do more harm than the suggestion that the white race was attempting to maintain its position of supremacy by reducing the num-

bers of the non-white peoples of the world.

In fact, the Indian and Japanese governments, among the "over-populated" countries, are the only ones prepared to take active steps to promote birth control at the present time. The attitude of the Communist government in China is that the problem can be solved by increasing the food supply rather than by limiting population. Communist policy in this, as in other respects, is subject to change, and it may well be that China will have to take steps before long to reduce the birth rate.

On this vital and urgent issue Christian opinion remains divided. The Roman Catholic Church still allows only the so-called "rhythm" method, which demands far more intelligence and self-restraint than can be expected of the simple, illiterate people who are most directly concerned. Hinduism, too, is in principle opposed to any limitation of births.

Nevertheless, religious and moral practices have adapted themselves in the past to new situations and they will undoubtedly have to do so over this question. The alternative is mass slaughter on a scale not even imagined. The choice is whether fewer babies are to be born or whether more people are to die in the violence of famine and war.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"Some of my clergy," mused the bishop, "are surprisingly wise and some are astonishingly stupid but I must confess that the wise ones do some very stupid things and the stupid ones some wise things. I really don't know which kind I prefer. The stupid ones, I think. Still . . . I suppose there is much to be said for a mediocrity of gifts. Just suppose that every bishop were a St. Augustine. I do not think I would like to be on the bench of bishops at all."

So with us parsons. No doubt we have often wished our gifts were greater and better—that we were good preachers and fine pastors and valued counsellors but when we think it over we are glad we are not. It would be an embarrassment of riches and being a five-talent man has its problems.

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Bishops Have Hard Time With World Situation

(Continued from Page Five)

Bishop Mitchell, stocky 80-year-old retired bishop of Arizona, being an outspoken pacifist, said that if they were to list those to be prayed for, Russia and Syria should be included. The inference, I thought, was that in his mind prayer was not something to be dispensed, like a commodity owned by bishops, to people they approve but should include enemies as well.

Bishop Barth of Tennessee was one of the few to praise the document with its stress on forgiveness, and said that "saber-rattling on the part of the Church" would hardly help the world situation.

Bishop Lichtenberger of Missouri reminded the House that they had agreed the day before to issue a call to prayer and not a pastoral. He described the statement as a semi-pastoral and thought they would be wise to return to their original intention.

Bishop Sterrett, retired of Bethlehem, thought that the document should reverse its emphasis by beginning with sympathy for suffering peoples and then stress forgiveness, "hammering on our own unworthiness, too."

A couple of bishops thought it would be wise to deal in generalities but Bishop Warnecke of Bethlehem said that such statements issued in the past received little attention. He wanted to be specific, and

he let it go at that without spelling out how.

Whatever the final result, which we are not waiting for before going to press with this issue, this story I hope lets you know that our Bishops were agonizing over the world's tragedies.

They were not saying, what I heard a famous historian say when asked to sign a pronouncement during world war one; "I'm signing nothing. The whole world stinks and I'm going fishing."

COVER CAPTION

Since the cover of this number is already off the press, we might as well contend that we meant it to be "The Bishop's Meeting". Certainly in a real sense it was the Presiding Bishop's Meeting. He succeeded in establishing the new district of Central America which he has been planning for several years. Likewise, as he has done on other occasions, he was able to announce a gift to the Church of a million dollars.

Incidentally, when the Bishops met in Williamsburg, Va., November 10-13, 1953, a full report of that meeting appeared in our issue of the 19th. This meeting, being a couple hours drive from The Witness plant, enables us to do a bit better. The present meeting closed at noon on the 16th. By coordinating work in linotyping, press room,

bindery and mailing, this issue will be in the mail on the 17th and in the hands of most subscribers on the 19th. Those who depend on other Church papers for their news will wait at least until December 1 for the report you are now reading.

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House of Bishops

(Continued from Page Four)

matter had been the subject of study in his diocese and that Bishop Jones, unable to attend because of illness in his family, hoped the House could deal with the matter.

Bishop Dun, as chairman of the committee on pastorals, said the matter had been of concern to the committee and that they were considering a study which would culminate in a long document—really a book—dealing with the subject which would be “theologically grounded”. The bishops voted to authorize such a study.

A Bit of Humor

Bishop Stark of Newark with a straight face, presented a lengthy resolution calling for a committee of scholars to decide how the plural of the word “diocese” should be pronounced. He gave several pronunciations and he got several more after he had returned to his seat. It is doubtful if the question will ever be settled.

Perpetual Deacons

Status of perpetual deacons was discussed at some length, led by Bishop Barth of Tennessee. There are eleven in his diocese, all of whom sign a statement at ordination that they will not seek the priesthood, and all assigned to large parishes under a rector. Two of them have requested to be advanced to the priesthood but the requests were denied. He then outlined the training that would be required in his diocese if such a request ever was granted.

Bishop Nash, retired of

Mass., then declared that the matter was of great concern to the committee on theological education which he heads, whereupon the House voted to refer the matter to that committee for a report at the meeting of Bishops to be held next Fall at Sewanee.

Race Relations

A pastoral on race relations, to be the work of a large committee to include others beside members of the House of Bishops, was urged. Bishop Marmion of Southwestern Virginia said that it must be a thorough and scholarly job, done by a committee representative of all parts of the country. He asked that it be prepared in time for the Sewanee meeting next year.

Bishop Hines of Texas thought that such a study might take longer than a year and did not want a date set for its delivery.

The matter was referred to the committee on pastorals.

BISHOP DAGWELL MAKES CORRECTION

★ Bishop Dagwell of Oregon has written to correct a news item that appeared here in the Nov. 1 issue. It stated that he retained sole jurisdiction of the dispensation of divorced persons. Bishop Carman has responsibility for dispensations in the northern part of the diocese, with Bishop Dagwell responsible for only the eight countries in the southern part, where he is also responsible for clergy placement, confirmations and other official acts of a bishop.

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★ The University of the South is to have a \$65,000 carillon consisting of 56-bells. It will be a memorial to Bishop Leonidas Polk and is given by W. Dudley Gale, insurance executive of Nashville.

DETROIT CHURCH CONSECRATED

★ All Saints Church, Detroit, was consecrated October 28th by Bishop Emrich. He also preached.

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BISHOP PEABODY ISSUES APPEAL

★ Bishop Peabody, concerned about the world crisis due to Suez and Hungary, issued a letter read in all the churches of Central New York. He appealed to people "to make religious use of the crisis by more regular attendance at public worship, to think in daily prayers of the needs and hopes of all men—those with whom we differ as well as those with whom we agree—and to grasp the opportunity offered to see that the Church is strengthened to perform her full task."

NIEMOELLER WARNS AGAINST VIOLENCE

★ Martin Niemoeller, president of the Evangelical Church of Hesse-Nassau in Germany, told 9,000 persons at a Reformation rally in Kiel Auditorium in St. Louis, that the world is afraid of its own powers of violence "and can only be saved by suffering and forgiving love."

In a reference to the H-bomb, the German churchman said that "like Peter and John, we are tempted to bring down the fire of heaven upon the evildoers." He warned that "the danger is that we shall love our own truth and our own way and not put our trust in God."

"We must not give ourselves to our own ideas and our own beliefs, for both are dangerous," he said, "but we must remember that God's promise to his children stands. Christ is the way, the truth, and the life for a world in which men are caught in the nets of pride and despair."

Niemoeller came to America for a five-week lecture tour of the U. S. and Canada under the auspices of the World Council of Churches. He is scheduled to speak at

churches, colleges and seminaries in both countries and to address mass-meetings sponsored by local councils of churches.

On Dec. 6, New York University will present Niemoeller with the university medal, its "highest award to distinguished people."

CONFERENCE ON MINISTRY

★ A conference on the ministry was held at Bexley Hall, the divinity school of Kenyon College, Nov. 9-10, attended by men from Ohio, Virginia, Delaware and Michigan.

Leaders were Dean Corwin C. Roach of Bexley; the Rev. Sidney McCammon, rector at Middletown, Ohio; the Rev. Arthur Hargate, rector of Trinity, Toledo; the Rev. Almus Thorp, rector of St. Stephen's, Columbus; Donald K. Merwin, layman of Canton and George Van Doren, a Bexley senior.

ROANOKE CHURCH HAS PARISH HALL


★ Bishop Marmion dedicated the new \$60,000 parish hall for St. James, Roanoke, Va., October 21.

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BACKFIRE

JOHN F. DAVIDSON

Staff of St. George's, New York

Robert Miller writes so uniformly well and provocatively in his *Pointers for Parsons* that he should receive a word of congratulation and encouragement from time to time. His last release (November 1), gets that from me.

The clinching note in his last paragraph is a most timely reminder to many of us parsons. The over-professional ones are a terror to me—and, I happen to know, to a great host of laymen. I quote Miller in order that his thought may be still further spread: "Our ministry is most effective when there is nothing professional about it!" Bravo, Robert Miller!

LUTHER D. WHITE

Layman of Waterford, Conn.

Perhaps the most important problem confronting our country today is that of racial integration. There is no doubt that the Supreme Court decision ordering integration in our public schools was a great step forward. From a religious standpoint there has never been any justification for segregation. Jesus Christ never discriminated against anyone for reasons of race or color. To him every human being was a child of God, with equal rights. For this reason the Christian Church should take its stand for racial equality and against segregation. Only in this way will it be following in the way of the Master.

ALEXANDER F. GILMAN

Layman of Palatine, Illinois

Since Bishop Burrill has already said "the Episcopal Church is not a democracy," his article on the *Functions for Provinces* (Witness, 9/20) should be studied carefully.

The Tory party in the Church is going all out for "authority" and

in that it is following in the footsteps of Rome.

If there is anything Almighty God has tried to reveal to man through Jesus Christ it is that men must be ruled by love tempered with knowledge. Not silly sentimental love but the kind of love that makes a man lay down his life for his friend, or that comes into the world under the "form of a servant" and not under the form of a king.

OWEN LLOYD

Priest of Anthony, Kansas

I believe that it is time we take seriously to heart the works of our business office, for after all the National Council is the business office of our Church, deriving its authority from both Houses of General Convention—the senior House, the House of Deputies, and the junior House, the House of Bishops.

I also believe that Bishop Burrill of Chicago is on the right track in regard to the proper function of provinces. Many of the actions taken by the National Council should have the approval and the authority of General Convention before finally being acted upon in the name of the whole Church.

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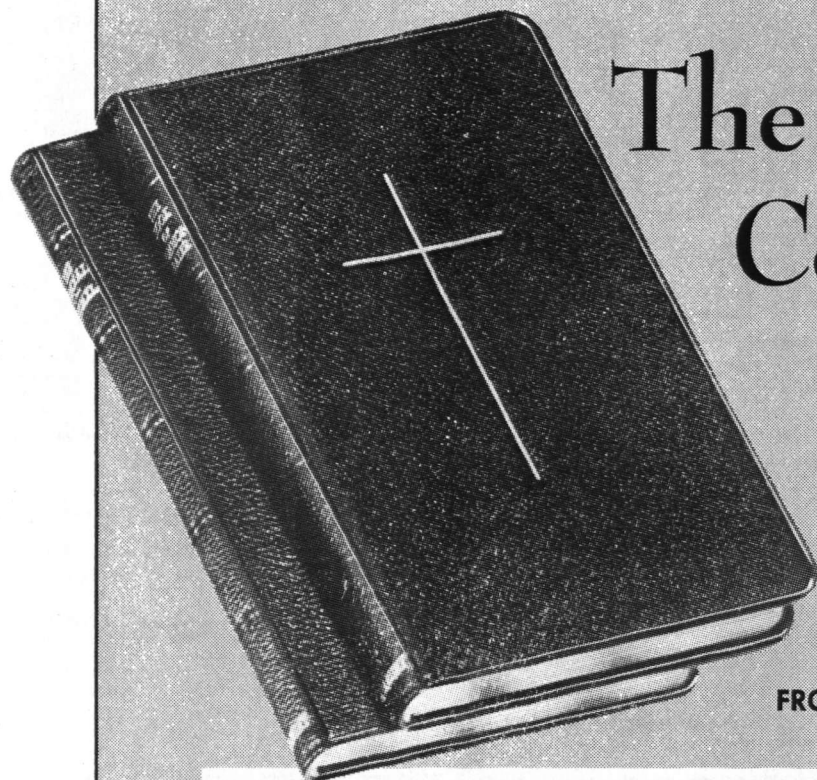
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