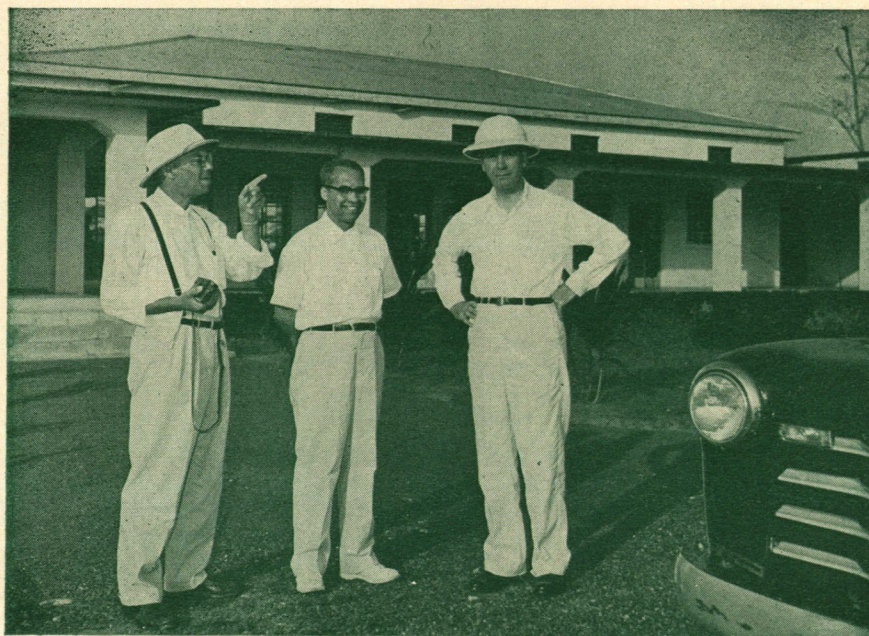


The **WITNESS**

OCTOBER 3, 1957

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INSPECTION IN LIBERIA

BISHOP HARRIS, who reported to the House of Bishops on the great developments there, tells Bishop Bentley, head of the overseas department, of work at Cuttington College as the college president, S. C. Edwards, smiles approval.

Artical by Dean John Coburn

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In Leading Churches

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Sunday: Holy Communion 7, 8, 9, 10;
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Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
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The WITNESS

For Christ and His Church

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Holy Days: Holy Communion, 10:30.

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12 N, HC; Evening, Weekday, Len-
ten Noon-Day, Special services an-
nounced.

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Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

House of Bishops Discuss Problems But Issue No Pastoral

By Wilford O. Cross

Prof. at University of the South

★ Among the preliminaries to the meeting of the House of Bishops at Sewanee, was the official introduction and seating of Bishops consecrated since the last session. New bishops admitted were: John P. Craine, coadjutor of Indianapolis; Norman L. Foote, missionary bishop of Idaho; Clarence R. Haden, coadjutor of Sacramento; Plinio Lauer Simoes, of Southwestern Brazil. Prayers were said for the two bishops who have died since the last assembly of the House, Clinton S. Quinn, retired Bishop of Texas, and Middleton S. Barnwell, retired Bishop of Georgia. The roll call indicated the presence of a hundred and twenty of the 189 member House.

A letter was read to the House from the Anglican Bishop of Capetown tersely describing the situation of the South African Church under racial discrimination involved in the regulations of the South African Government and asking the sympathy and prayers of his brethren in the American Church.

Among the preliminaries of the session were matters pertaining to the preparation of American Bishops for the Lambeth Conference, the worldwide, ten-yearly meeting of Anglican Bishops, which will meet next in London in 1958.

Among these back-ground studies was the announcement of a pamphlet prepared by Almon D. Pepper, director of the department of social relations of the National Council, on "The Family in the United States". This document is preparatory to Lambeth discussions of marriage and divorce. The Bishop of Kansas, Goodrich R. Fenner, reported to the House on work preparatory to Lambeth on liturgical matters, with particular reference to Prayer Book revision and the preparation of a calendar of Collects, Epistles and Gospels for the so-called "Black-letter days" of the Church year.

Robert F. Gibson, Jr., Bishop coadjutor of Virginia, reported for the joint commission on unity the progress of several conversations with representatives of the Methodist bodies, indicating that discussion had now reached the stage where two suggestions for conveying the historic episcopate were being thought about, one in which all new Methodist bishops and presbyters would receive laying on of hands and the other wherein all ministers of the Methodist denominations agreeing to the proposal would be given the "additional ordination" of tactual succession. Bishop DeWolfe of Long Island, at this point, asked if these proposals were subject to debate in the House but the Presiding Bishop ruled that these were

matters for submission to Lambeth.

Church in Europe

Bishop Norman Nash, retired Bishop of Massachusetts, and currently in charge of American churches in Europe, gave an extended report of his experiences on a recent visit to those churches. Two important matters arose from this report. First, stress on the need for closer cooperation with Anglican chapels on the continent. Second, the question whether American churches abroad should be considered as only a "facility" for Americans abroad or should broaden their scope to become a missionary effort to bring the Church to European populations. The latter is a policy that Anglicanism throughout its tradition has not pursued.

The Bishops were welcomed to the University Domain by Bishop Thomas N. Caruthers of South Carolina, the chancellor of the university, and by the vice-chancellor, Dr. Edward McCrady, who, at the opening dinner gave a talk on the history of the university. The university of the South is celebrating its centennial year and Dr. McCrady's talk outlined the achievements and struggles of this first hundred years.

At a colorful convocation of the Sewanee trustee, bishops and the faculties of the University, on Sunday, Sept. 15th, the University of the South conferred upon the Presiding Bishop the honorary degree of doctor of civil law. Earlier in the day a quiet time was con-

ducted by Karl M. Block, Bishop of California.

(The addresses by Dr. Visser 't Hooft and the Rev. William Pollard, and the election of three missionary bishops, were reported here last week, and are therefore omitted from this report—Ed.)

Vital Problems

Tuesday morning, after the election of missionary bishops, was spent in executive, or closed session, the bishops met in several groups to discuss various problems vital to the life of the Church. The tenor of these discussions is not available to the public since no effort is made to reach specific solutions; the discussions centering rather in an exchange of ideas and experiences.

Tuesday afternoon was devoted, also in part, to executive sessions. However reports from three missionary districts, Honolulu, Liberia and South West Brazil were presented. The bishop of Honolulu, Harry S. Kennedy, gave a graphic account of the work of the Church in the leper colony of Okinawa which is to a large extent a responsibility of the Church. The Bishop of Liberia discussed the development of African industrial economy and the opportunities now presented in that awakened continent to the Church.

No Pastoral

In closed or executive sessions throughout Tuesday the bishops discussed such matters as deviations from Prayer Book use, and problems related to marriage and divorce. These discussions were not intended to produce resolutions or pronouncements of any kind and are therefore not matters of report. However, it was expected that the Pastoral Letter to the Church, usually produced at meetings of the House, would deal with the vexed problem of race relations and integration. Bishop Angus Dun of Washington, speaking

as chairman of the committee on the pastoral letter, reported to the House that "it would not be wise" to issue a Pastoral at this meeting since "more thoughtful consideration" was required. The committee is now working on two major themes, spiritual healing and racial integration, and these will be incorporated in the Pastoral that will be produced at the meeting of General Convention next year.

Some disappointment was expressed in the lobbies that the bishops were unable to speak of such a critical matter as the race problem in these trying times for the guidance of the Church. A three man committee however (the committee that produces the pastoral) has some difficulty in knowing that it is speaking for the Church without considerable discussion preliminary to the framing of the Pastoral.

However, in an interview with a Chantanooga reporter, the Presiding Bishop strongly reaffirmed the stand previously taken by the Church at its General Convention "that the Supreme Court Ruling on segregation judged in the light of Christian principles is just, right and necessary".

Looking Ahead

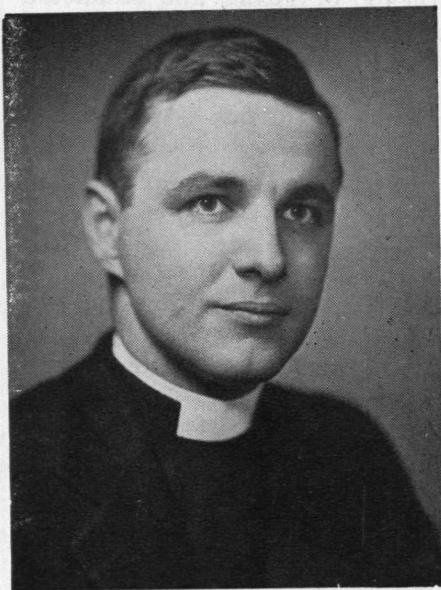
On the whole, exclusive of such necessary tasks as the election of missionary Bishops, the work of this 105th meeting of the House, could quite justly be assessed as preparatory to the meetings of Lambeth and General Convention that lie immediately ahead. The silence of the House on critical social matters was consciously an agreed policy not to commit the meeting to matters that concerned the whole Anglican Communion or that were properly the domain of the wider representation of General Convention. One did not detect any desire to dodge the issues of the day but a very sincere feeling

that searching talk and debate upon such matters as race must come before promulgation lest pronouncement be superficial and over-generalized. There was a desire to avoid platitudes, insincerity and compromise in affairs that cut to the heart of the Christian life of our nation.

If one may, at the end of a report that has confined itself primarily with the factual, indulge finally in impressionism, one can say that what stands out clearly in a meeting of our Fathers in God is the fact that the House of Bishops is a fraternity, and a warm and a jolly one. There is probably some politics, of course, but one finds no cloak and dagger conspiracies based upon differences in Churchmanship, but miraculously an embodiment of that unity within comprehensive differences that is the boast and the true genius of the Anglican heritage. This mood is refreshing. It can only be bred out of faith and love.

HATCH ELECTED TO W. MASSACHUSETTS

★ Bishop Robert M. Hatch, suffragan of Connecticut, was



BISHOP HATCH

elected diocesan of Western Massachusetts, at a special convention held in Springfield on Sept. 26th.

Melish Forces Hear Army General In Opening Fall Program

★ Two hundred and twenty five members and friends of the Church of the Holy Trinity, Brooklyn, attended the first fall parish dinner on Sept. 20, 1957, in the gymnasium of the church. Cameron Beadle, senior warden of the parish, chaired the affair. Basil Pollitt, a member of the vestry, presented an outline of the fall program, calling on the parishioners to worship Sundays at Grace Church, attend the coffee hour at Holy Trinity parish house, and support the community activities during the fall, until the outcome of the litigation before the Court of Appeals is rendered.

Mr. Pollitt announced the start of an appeal for contributions to help defray the legal expenses of the litigation, and presented Miss Anna May Mason, a life-long member of the parish and well-known settlement house worker in Brooklyn, who has accepted the treasurership of the drive. She read to the audience a message from the rector emeritus of the parish, the Rev. John Howard Melish, from his summer home at Lake George where he lives in retirement half the year.

Guy Emery Shieler, editor of *The Churchman*, then presented the main speaker, Brigadier General Hugh B. Hester.

He characterized the struggle of the parishioners to reinstate the Rev. William Howard Melish as a "fight for personal liberty in an authoritarian world."

Sidener Shocked

Earlier in the day, the Rev. Herman S. Sidener, rector of the church, said he was "shocked" that a general of the army would support Mr. Melish, removed from his post as supply priest by the Brooklyn Appellate Division last July.

The dinner was held despite the official closing "until further notice" of the church and all its buildings by Sidener on July 21. The Melish faction has expressed its intention to carry on a full program of social, religious and athletic activities in spite of the closure order.

Sidener said he could have used force to close the gym "but we didn't want to resort to that." He said he had not protested formally about the meeting.

Gen. Hester, a 34-year Army veteran who served with Gen. Douglas MacArthur during World War II and as director of the army's German food program after the war, made a strong plea for unrestricted relations with the Iron Curtain countries.

Just returned from a 12,000-mile tour of the Soviet Union with a study group, he asserted that international cooperation and association are the only alternatives to a third world war.

"The Russians want peace just as badly as we do," he told some 200 members of the church. "Let's start negotiating cooperative co-existence. If we have something good we should not be afraid to expose it to the Communists and yet my passport says I can't see how one third of the world lives."

Foreign Policy Assailed

The former officer assailed American foreign policy and the cold war philosophy.

"We have the worst management in our history and less freedom than at any time since the Revolutionary War," he asserted.

The evening closed with the singing of two numbers by five teenage boys from the Trinity

teenage summer program who have formed a singing group calling themselves "The Temptations."

MISSIONARY BISHOPS ALL ACCEPT

★ The Presiding Bishop has announced that the three men elected bishops to missionary districts (9/19) had all accepted: Bishop Richards to Central America; Bishop Ogilby to the Philippines; the Rev. Jose Saucedo to Mexico.

DEVOTIONAL MEETINGS IN LONG ISLAND

★ The Rev. Robert Hampshire is chairman of an unofficial devotional committee of clergy in Long Island which has set up several days of recollection—their new name for what were formerly called quiet days.

Eight such days are to be held, commencing October 8th and extending thru May, each at a different location. The conductors are the Rev. Grieg Taber of St. Mary the Virgin, New York; Rev. Kilmer Myers, vicar of east side work for Trinity Parish, New York; Father Joseph of the Order of St. Francis; Rev. Gregory Mabry, chaplain of the Sisters of the Holy Nativity; Father Stephen of the Order of St. Francis; Bishop DeWolfe; Canon Edward West of New York Cathedral; Father Hugh of the Order of St. Francis.

LOS ANGELES CLERGY HAVE CONFERENCE

★ The relationship of the Anglican and Orthodox Churches was the primary topic at the clergy conference of Los Angeles, held at Santa Barbara, Sept. 23-25. The headliner was Prof. Alexander Schmemmann of St. Vladimir's Orthodox Seminary in New York.

Bishop Bloy invited the Orthodox clergy in his diocese to attend and take part in the discussions.

Nature and Task of Evangelism Explained in Report

★ Evangelism in America must "speak to the deep needs of men for radical healing" and "call forth their acceptance of God's love," according to a report by a National Council of Churches' commission.

The report, which deals with the nature and task of evangelism, said these needs are "deeper than any conscious desire for comfort or success."

"A remarkable manifestation of the need for effective evangelism today," the commission said, "is the widely recognized resurgence of conscious concern for religion. Both among habitual churchgoers and among men and women long indifferent or hostile to organized religion—if not to all religion—an almost startling number are listening to spokesmen for Christianity in the hope of finding some security or satisfaction they have not found elsewhere."

The report is the result of a year-long study by the 22-member commission and seven consultants. The commission was named by the general board of the National Council which directed it to report on "the need, nature and purpose of evangelism for contemporary America."

"Christian evangelism is concerned for both mature and immature, clear-sighted and confused seekers," the report stated. "All alike need to find themselves face to face with the God and Father of Jesus Christ in his unyielding judgment and infinite mercy, both those who already know the depth of their need for healing and those who are trying to settle for less than the radical surgery of redemption."

"The more ready men and women are to be content with

palliatives, the greater their need for the unsparing truth of the Gospel."

The task of evangelism, the report continued is "to declare the reign of God, the need for drastic and ceaseless repentance in his awful presence, and the hope that springs from his infinite mercy."

"The Gospel of God' that Jesus preached with his whole being—with heart and soul and mind and strength—is the Gospel we too must preach," it said.

But the commission warned against the "type of revivalism that seeks, by exhortation and perhaps by emotional pressure, to induce voluntary decision almost as an end in itself."

"Evangelism is making the Gospel known to those who do not know it," the report said, "in the hope that they may be turned to God in faith, and making it more effectively known to those who already live within the Church, that their faith may grow in clarity and strength."

Evangelism thus understood, it said, is "very different" from "decision" revivalism.

"Only God, not we, can effect genuine conversion in which responsive decision is but one factor," the report said, "and conversion is itself only the decisive beginning of a new life of faith in continuing response to the Gospel, looking toward the final judgment when each person stands before his maker."

"Evangelism is therefore a continuing task in many varied forms: prophetic and homiletic witness; theological clarification, inquiry and defense; formal and informal nurture; Biblical and catechetical teaching; corporate and individual counseling—all to the end that God in Christ may be more clearly, fully and powerfully

known. These are corporate responsibilities and the Church must sustain them as a corporate body."

And since the Church must act in and through its living members, the report added, the task of evangelism, in a broad sense, "rests on each individual Christian, not in isolation but as representative and responsible member of the living community."

The commission noted that "members of the Church, both clergy and laymen, differ greatly in the gifts that enable them to affirm and interpret" the Gospel to others.

For very many Christians, it said, "the most fitting and effective medium of communication with their fellows is not talk but thoughtful, perceptive, responsible action in the everpressing tangle of human need and personal involvement."

"With the growing attention in the Church to the Christian significance of daily work as a vocation," the report said, "such action should come increasingly to be accounted a way of proclaiming the Gospel."

The commission stressed, however, that the preacher's role in evangelism is "distinctive and not to be simply identified with the responsibility of every Christian to proclaim the Gospel."

DEAN McNAIRY ELECTED SUFFRAGAN

★ Dean Philip McNairy of St. Paul's, Buffalo, was elected suffragan of Minnesota on Sept. 18th at a special convention. A number of men were nominated, with the usual seconding speeches. But after all of the speeches were made the delegates went into executive session to discuss the candidates. After that they elected McNairy unanimously on the one and only ballot.

EDITORIALS

Antidote For Terror

WE DO not know if there comes over you from time to time, as there does us, a terror of what tomorrow or the next ten years may have in store. In part we can itemize the terror: that we shall forever have to read, answer and turn out mimeographed materials; that our children will grow up admirers of Mr. Mickey Spillane; that we shall have forgotten to put on our shoes when we are presented to the Queen; that one morning we shall wake up and find we have permanently lost the strength to get out of bed; that one day we might be contented to earn our living adding up somebody else's money; that our best friends will discover what we are really like. But beyond all these possible events, the terror clothes itself in shapeless undefinable forms, threatening us with death and nothingness, and yet mercilessly denying even those benefits.

What daylight can dispel these nightmares? And if light seems to come, how can we be sure it is not the flickering of marsh-gas, or the illusion of our own retinas? You might say that if the terror is real, as we know it is, whatever drives it from us must be a real assurance. But all those images of terror are after all only symbols and premonitions of death, which will certainly come in one or many shapes; is not terror the only natural reaction, and the absence of terror only a temporary dulling of our emotions?

We flatter ourselves if we try to believe that our real terror is of the radiostrontium falling on the coral isle, the commissar interrogating the rash Balkan patriot, or any other remote or general wrong; the real image is always personal, the clubfooted grandchild, the military occupation of New England. Our hospitality and humanism never extends so far as to our Hell, which is always private. We cannot subsume it under any generous impulse; it will not permit itself to be transformed into pity.

The Calm Church

SOME of our neighbors, it appears, simply do not see in their back yard the cracks in the earth that open into the abyss. Others, as we get to know them better, are indeed teetering on

the brink, and yet so fascinated by the horror that they go dully through their job, without a cry for help, until they lose their equilibrium and are lost. And this, as we have said before, is what we find so incomprehensible in that Church which we could wish to love so dearly: how can it stand there so calmly at the edge of the terrible breakers in its Sunday best, secure upon its Rock, and offer such unproved hopes, such worn and rotting words of comfort, to us naked non-swimmers who are being sucked in by the undertow of oblivion?

No myth, no speculative philosophy, no memorized sayings, no enthusiasm, no incantations, no consciousness of virtue can hide the threat from us, or at least should be permitted to do so. Endless are the drugs that the chemistry of fear has synthesized to blur reality. But consciousness rises superior to all: inexorable as tomorrow rises up the hangover and the remembrance. Even if we retake the drug with the sunrise, slowly we become immunized to it; unless it kills us first, in which case we have only anticipated our fate.

In the delusive landscape of Hell everything is shaken and dissolved except that which is unshaken and indissoluble, a real man. It has been conjectured in fact that Hell exists for no other purpose than to show us that on which we can surely rely. Certainly the words of the Liturgy which give us the most certain comfort are those which Churches are (for some reason!) permitted to change: "He descended into Hell". Hell, we are reliably informed, is wherever God is not; and surely the definition of the absence of God is in those words which make Aramaic to these ears the noblest tongue: "Eloi, Eloi, lema shebachthani?"

But we must confess, what some of our more discerning readers have already indeed suspected, that our rhetoric and our learning and our piety is in the end a fraud and a delusion. We read those Scriptures which are in very truth sacred, we attend those Sacraments which are indeed Holy, because they witness to nothing less than a Man standing up straight in Hell; endlessly our typewriter turns out these pieces of good advice; and yet we doubt very much whether those things

would really have power to draw us, would really banish our private Pandemonium, unless we were persuaded that the trail blazed so long ago was still being followed. We have before our eyes as we write a shelf of the Gospels in several tongues. But they are all dead, and we are not sure but what the newest is not the deadest of all; the only living tongue is that with which another man of flesh and blood has shaped the winds of heaven and spoken to you.

LIVING WORDS

BUT by the mercy of whatever Providence still watches over this planet, we have known two or three such; on this and that afternoon living words have been spoken to these ears; and it is by the strength of those memories alone that we still keep up the fight. Of one such man in particular we heard not long since the laughter, who now lies in earth; but his laughter (for he was a strong man) still echoes among the hills, now turning golden we presume. Who else could so have called out strength but one who had so lavished his own? Who else could have made sham and cruelty so hateful but one who had been

so sweetened into harmony? It was the last tiny loving twist of the axe, he showed us, that splits the obdurate wood; "never forget to be gentle" were his words. The convention of the editorial page fittingly conceals his name who did not living cause it to be cried out in the market place; but there are many readers of these lines for whom that convention will be as transparent as his life.

And this we say to you, whoever you may be, O Bishops, Archbishops, and Primates; you Directors of Religious Education and organizers of workshops; you bearers of honorary doctorates and teaching gowns: do not send to us who are still in the quagmire, tormented by thorns and mosquitos, do not send any more layreaders' sermons or Easter messages; any more lesson plans or teaching series; prate to us no more of group dynamics; preach to us no more of the Divine Plan for history: but send to us another such man; and then give your secretary a vacation, scrap the mimeograph, lock the office door, and go out into the sun; your task will have been accomplished.

Worship - - The Bridge

By John B. Coburn

Dean of the Episcopal Theological School

THE bridge which carries the faith to the university is the worship of the Church. The note which this article is meant to strike is, I trust, a clear one: the worship in which Christians engage determines how the Gospel is borne to the campus. If the worship is vital the relationship between Christians and non-Christians in the academic community is vital. If it is weak the Church and her message will be ignored. Worship is the bridge of communication. This is our theme.

In order that we may have a secure foundation for our thinking together, here is our text: "Now ye are the body of Christ and members in particular." (I Cor. 12:27). We cannot have a high and noble quality to our worship unless we begin with high and noble thoughts of God and therefore of ourselves. Quite properly we are cautioned against thinking too highly of ourselves, more highly than we ought to think. But let us not, on the other hand, think of ourselves more meanly than we ought. The spirit and integrity of our worship rest upon our having an accurate

understanding of ourselves. Who are we? Why, we are nothing less than the body of Christ and members in particular.

Let me ask you to consider these words of St. Paul as applying to you, first of all, in your relationship to one another as students, faculty members and clergy or Church workers. The principle in this relationship is a simple one: you belong to each other, and you owe it to each other to be yourselves.

There is surely no need in this hour of the day in the history of the Christian Church in general and of Christian education in particular to stress the significance of our life together in the community of the Holy Spirit. We have read and marked, even if not completely inwardly digested, such truths as these: all real life is meeting; the function of the Church is to provide opportunities for meeting, for from meeting comes knowledge and from knowledge comes understanding and from understanding comes love; togetherness (not to be confused with chuminess) makes possible life in the spirit.

All this is true and the more it is lived in the meeting and knowing and loving together of students, faculty and college clergy the better. It is not, however, the point I wish to make.

IN PARTICULAR

IT IS, rather, the complementary truth held within this text to which I would direct your attention. We are members of Christ's body in particular: distinctive, different, separate members with equally distinctive, different, separate functions to perform. As eyes are to see and ears to hear, so the purpose of teachers is to teach, students to study and Church workers (God bless them!) to be Church workers.

Without attempting to define too sharply or artificially the boundaries of each, if we can say, "let the Church be the Church," we can also say, "let teachers teach" and "let students study." This is too great an over-simplification, to be sure. Nevertheless, in our emphasis upon togetherness, let us not forget our apartness, our distinctive setting apart for a role that is our particular role and ours alone.

Our greatest contribution to the common good of the body is made as we are what we are meant to be individually, the best we can be. The chemistry instructor who is more at home in the fraternity house than in the laboratory, the student who spends more time in the professor's home than the dormitory, the college chaplain who feels more at ease on the athletic field than before the altar—all have confused their sense of vocation (however proper it be for professors to be aimable, students to be precocious, and chaplains to be athletes). Their response to God will be found primarily in their own distinctive vocation—not in somebody else's.

God's truth, in other words, is brought to the body, for the good of the body, and God's glory, as it is brought by the particular members who are finding his truth in their peculiar distinctive roles as student, faculty or chaplain and Church worker. Again, without putting everyone into tidy compartments of specialization, let us simply remind ourselves that the whole body is not only the sum of its parts, but the strength of the body rests upon each part fulfilling its distinctive purpose.

So much then for the first principle of the text applied to us as members of the Christian community: you belong to each other, and you owe it to each other to be yourselves.

RELATION WITH OTHERS

LET us now turn to another use of this text and apply it to your relation as Christians to the university community itself, especially to those who do not belong to the Church. As members of the academic community you are called to be loyal to it as to your Christian community. Indeed except in infrequent instances you can discharge your Christian responsibility only in and through your loyalty to this other community.

You belong to this university body, and as Christians you are members of it in particular. Hence this problem: How can you remain in touch with other parts of the body and be yourself against all the pressure to conform?

Undergraduates might put it this way: how can I be popular and still remain a Christian? Faculty perhaps this way: Can I be a Christian and not lose face with my colleagues? And clergy: how can I minister to the faithful and remain open to the majority of those on the campus?

For example—Canterbury Clubs which concern themselves exclusively with matters of Church life (important as they are), whose entire male membership is going into the ministry (fitting as that may be for each one personally), and whose table conversation at Sunday night suppers runs to ecclesiastical jokes and diocesan gossip (edifying or disedifying as both may be) serve neither the university or the Church. They have lost touch with the other parts of the academic body, and that body in effect (as the Christian body also) has become dismembered.

Is it not true that the first step in communication is simply to be in touch, to listen? And that in an academic community this means to rejoice when a colleague is recognized and his original thesis validated;—to admire a scientist who is an atheist when he has unlocked and wrested new secrets from the atom;—to applaud when new truth is discovered from whatever source by whomever, regardless of his articulate religious belief?

Is not this to have a sense of belonging on the deepest level to the community of the university? And is not this where we belong with all our heart and mind and soul as members in particular of the same body so that when one suffers all suffer, and when one rejoices all rejoice?

There is, however, another side to this that deserves our attention for a moment. To be in touch with does not mean to conform to. Com-

munity, caring, concerning do not mean conformity. Perhaps the most difficult and honest question for any Christian in the academic community is this: how can I—with all my doubts—be myself against all the pressure to conform?

THE REAL ENEMY

THIS cult of protective coloration—of “staying loose”, “being casual”, “waiting till all the evidence is in”—is the enemy. It is an old enemy and this is an old question, today more confusing to answer, as it is currently clothed in grey flannel suits that frequently take up the collection on Sundays.

There is, of course, no answer that can be given glibly by one person for another. I can only say to my shame that my deepest sins have been those when I have known the right word and kept silence, when I have had the opportunity to say No and said Yes, when I could have remained firm and slid off with the rest. The fear of being ourselves—especially when we know that we really are the body of Christ and members in particular—that is the deadly sin of our day, within the academic world as without.

So, then, for our relation as Christians to those who belong to the body of the university, let this stand as our conclusion. We are members of the same university body, and Christian members in particular. We can carry on no life apart from the body, but only as we touch the other members, listen to them, learn from them, rejoice and weep with them—and as we are not conformed to them.

Let us now turn to our final consideration. We began with the affirmation that the bridge by which the faith is borne to the university is the worship of the Church. Then, having set this to the text, “now ye are the body of Christ and members in particular,” we considered our relation as Christian students, faculty and Church workers to each other and then our relation as Christians to the corporate body of the university. Each consideration you may have felt to have been one further step away from the theme of this article which is Worship—the Bridge. This is true, however, only if we consider worship in its most restricted sense: what Christians do when they are in church together.

OUR WORSHIP

THE fact is, worship is infinitely larger than this. It is indeed what Christians do when they are not in church together—what they do all the rest of their time. Baron von Hugel was

fond of saying that a man's best prayer was what he did when he was not praying. In the same sense the Christians' best worship is what we do when we are not worshipping.

What we do then determines how Christ is brought to the world, for this is how Christianity is brought to the world, for we are the body of Christ and members in particular. He and his Gospel are carried to our university world by the worship of us who belong to that world. And most of our worship is what we do in that world in relation to those who are members of it—how we live in that world as members of the body of Christ with all who live there too, working with them, thinking with them, teaching, testing, judging, arguing, laughing, weeping, playing, living with them, loving them. The faith is borne to the university by just such worship as this, by you and me as members of the body of Christ within the body of the university.

There is more to worship than this to be sure. There is the sacramental worship of the Church whereby through baptism we are given Christian names and made the children of grace and through the sacrament of Holy Communion have our souls strengthened and refreshed by the body and blood of Christ. But if there is no worship by Christians in the body of the university there is no worship by them in the body of the Church. We cannot carry Christ to one another if we do not carry him to the world where he has placed us.

And the converse, of course, is true also. Our worship is bringing the world—our university world—to God. In our central distinctive act as Christians (and this may be the only act that distinguishes us from our non-Christian colleagues) we offer to him all that we are, ourselves, our souls, our bodies, our world as members of his body to be joined with his eternal offering. Here we show forth who we are, and who all men are meant to be—children of God, members of Christ, and inheritors of the kingdom of heaven.

The conclusion of the matter, therefore, is this: we are called to a great work, a work of reconciliation, to provide a bridge for the faith to be borne to the university and the university to be borne to God. This is no mean task, for it is God's task. Let us not think more meanly of ourselves than we ought, for we are the body of Christ and members in particular.

This task to which we are called is an act of worship, in season and out of season, in the Church and in the university. We are called to

love and adore him in whom we have our being. We are called to the very work of Christ himself and to accomplish it in his way—the way of worship, the way of holiness.

Don Large

The Hi Phi Betas

SO HELP me, the following ad appeared in the good grey New York Times. Here it is, just as it was printed, in all of its unbelievable entirety:

GIRLS WITH DOCTORATES

Famulous Flamingo Hotel in Las Vegas staging lavish productions built around 16 girls holding Doctorates in any subject from accredited universities. Not to be confused with chorus girls. These productions all in excellent taste. Built around girls to be known as The Hi Phi Betas. Slight dancing ability necessary, and good looks too. Already have 2 Ph.Ds, 1 Dr. of Physics, and 2 Drs. of Home Economics. Girls with only Master's Degrees not acceptable. For information please call Jack Talan, PL 3-2929.

This astonishing ad is a sociological document of momentous import. The year of our Lord 1957 may go down in the annals as the one in which, with a truly alarming shortage of teachers, sixteen female Phi Beta Kappas were invited to emulate Mr. Minsky's madcap mademoiselles. What H. L. Mencken could have done with the vision this advertisement conjures up! If it proves nothing else, it at least demonstrates the lengths to which a secular society will go in perverting the goals of God-given gifts. The implications of this ad are about as fitting and as funny as Nero fiddling while Rome was burning!

And why, pray tell, are these scholastic ladies "not to be confused with chorus girls"? What's wrong with chorus girls? They may not be equipped with doctor's degrees, nor yet even qualified to teach in one-room schoolhouses with Victorian standards, but they're doing the best they can with the talents with which their Creator endowed them.

If the Ph.D. girls were to do the same, the

fabulous Flamingo Hotel's ad would go unanswered, and America's schools would be the richer by sixteen teachers! Meanwhile, if these sixteen feminine doctors do go to Las Vegas, they'll be sharing in a mockery of higher education as perverted as that of a priest who, having won his doctor's degree in divinity, turned around and spent a month celebrating Black Masses.

In any event, even a "slight" dancer is still a dancer—and a chorus girl is still a chorus girl—whether she be draped in a sheepskin from P. S. 6 or in an academic hood from Radcliffe.

But if she has been honored by possessing the swirling, colorful lengths of the latter, she has an obligation to her Lord to see to it that her talents are not put to a lesser use than they deserve. In the New Testament parable of the talents, the only man sentenced to outer darkness was he who, instead of using his talent as richly as possible, insulted the giver of all good gifts by burying that talent unworthily.

Finally, when you read how Jesus sat in the temple at the age of 12, "both hearing the doctors and asking them questions," it gives you a bit of a turn to picture these other doctors, 2,000 years later, dancing in a night club in a place called Las Vegas.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 16th Sunday after Trinity

St. Luke 7:11-17

"He came and touched the bier . . . and he said, 'Young man, . . . arise' . . ."

This raising of the widow's son at Nain and the preceding healing of the centurion's slave (7:1-10) aroused the imprisoned John the Baptist to make a searching inquiry into the identity of Jesus (7:18-23). John asked, "Who are you really?" The answer was, "One who gives sight to the blind, ability to walk to the lame, cleansing to the leper, hearing to the deaf, life to the dead, hope to the poor" (v. 22). This episode at Nain is the raising of dead to which that reply referred. Jesus' action portrays him as a person of pity and power. He pitied and he did something about it. Feeling and expression of emotion and immediate and firm action followed each other with good results. His action involved the

personal touch, both by taking hold of the bier and by putting the young man into his mother's hands. He not only restored the young man as an individual but restored the broken domestic relationship for the sake of both of them. This was typical of Jesus' whole ministry.

This incident has allegorical significance. The resurrection from the dead is taught by the Easter event and is not the intended lesson here. This is a restoration to the complete, present human scene. The resurrection is to life beyond. The young man therefore represents man morally dead or spiritually dead or discouraged, perhaps even in the service of the kingdom (see the preceding Gospel). The community in which he lives is affected, stricken with grief and sorrow. Jesus gives life. He puts them all on their feet again, the prostrate in death as well as those bent in sorrow.

Jesus gives an example of what every Christian should do; bring the dead to life, put them on their feet, restore them to healthy, useful relationships. Every Christian should, like Jesus, be a prophet, the speaker of the life-giving word. Every Christian should, like Jesus, so act that people will say, because of him, that God is visiting them. All of this the Church, Christians taken collectively, ought to be and do, and this is exactly what the world needs today.

The questions as to what the Church is and what a Christian is are answered exactly as was the question about who Jesus was, namely, by action and results. It is these which reveal the inner character. Jesus' compassion is unthinkable without its expression in word and action. The latter prove the former. Also, as the crowd of spectators concluded that he was a great prophet, so the Church and the Christian (we speak of the Church's prophetic function) are proven to be prophets of God not by great words alone but by **words combined with life-giving action**. When they accomplish this ministry of Jesus there is no doubt of who and what they are except in the minds of such as are looking for the wrong things (cp. v. 23). Normal, unprejudiced people like the villagers in this story react first in awe before the effect of such power and then with joy and gratitude for the benefits that have come to them in the restoration of vital energies and the mending of human breaches.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Changing Attitudes

By E. Moore Darling

Canon of the Church of England

TO ONE who has been in orders for over forty-six years it is interesting to note the changes that have taken place in the attitude of what we call the common man towards the clergy.

It seems that the period divides itself into three distinct phases. First clergy were accepted as privileged folk set apart both by dress and a more rigid standard of conduct.

The post-war period, 1914-1938 saw the end of this and a view that hovered between a sort of mild anti-clericalism, and a willingness to accept the man so long as he was careful not to magnify his office.

Between 1938 and to-day a definite change has occurred based on an acceptance of both man and office, so long as the man behaves as a man of God should and is manifestly attempting to discharge his office.

Time Change

IN THE first era everyone who was respectable went to Church. The parson usually belonged to and spent his leisure with what were called his social equals. His interpretations of Holy Writ and the moral law were accepted as of authority—even though we are now aware of the great number of mental reservations. Those who openly differed were dismissed as "unbelievers." The Church was, so to speak, batting on a good wicket.

The first world war smashed many conventions, so that men were eagerly engaged in throwing out the baby with the bath water. That was the period when a wild-eyed man stood in front of me on the Pavement of a Midland town, pointed the finger of scorn and said "All theologians are liars." I stopped and argued it out with him, so that we parted, if not friends, at least on polite speaking terms. Then was it, too, that the most certain way of keeping a railway compartment free from intruders was to sit by the window on the platform-side wearing a clerical hat. Remember that in those days clerical hats were clerical hats.

Reaching Unchurched

Am I getting old and benign or am I right in seeing a great change in attitude

to-day? Here are a few instances which suggest that things have really changed for the better, and that the heart and mind of the common man are open to us as they never were before—open, not any longer to a privileged class, but to servants and messengers of God.

Let a parson go to a football match and in the interval talk naturally and freely to his neighbor on either side. Never once, when doing so have I met with a rebuff. The same has been true when preaching and answering questions in pubs.

Thirty years ago I wouldn't have dared to try to do so. Indeed, I doubt then if it could have been done. Yet, to-day, never once has there been discourtesy, a sneer, resentment. Of course, you musn't stand on a perch, or patronize, or be guilty of a false bonhomie. Talked to as man to man, they'll be friendly and amazingly responsive.

Best example of all of this new friendliness with barriers down is the experience of the men who work as factory chaplains, for all the reports which come in tell of clergy being met half-way and of human contacts, still more, human confidences being established which would have been unlikely in either of the first two eras. Indeed it is hardly possible that factories in those days would have allowed us the free access given to-day. How free that access is may be estimated when it is known that in one Midland city applications for chaplains from twenty factories are in the hands of the Church authorities.

The Task Before Us

By Horace W. B. Donegan
The Bishop of New York

THE great danger that confronts the clergy these days, as everyone recognizes, is that the clergy shall be turned into administrators pure and simple, and neglect their high calling as pastors, teachers and counsellors, the guide and friend of their people, and the voice of the inner conscience and of the deepest faith to men and women of our day—many of whom feel lost and deserted out in the front lines of the battle.

This is part of the total warping of religion in the direction of institutionalism and activism, perhaps forced upon us by the conditions of 20th century existence.

Understanding of their own religion on the

part of the people is not gained by reading one book, it is a life process. The clergy should be teachers to a degree far more evident than at present.

What of the whole problem, of the bearing of Christian ethics upon the problems—personal, domestic, civic, social, political, economic, which confront us? Vast numbers of people are simply confused and baffled by these modern yet ancient problems. Who is to help them if not their religious leaders and teachers? In every parish there should be groups of people thinking hard upon these subjects, and preparing to give concrete help and advice to their fellow churchmen.

For the ultimate aim of the Christian religion is not simply the saving of individual souls plucked as brands from the burning of a hopeless and decadent universe, but the bringing in of a new order wherein dwelleth righteousness, a new and better civilization here in this one world.

This is not to becloud the issue and substitute earthly goals for heavenly; for the goal beyond the goals of this life certainly is the life to come.

But the Church can never be content to kneel with folded hands waiting for the last trump to sound.

While it is in the world, it must do what is possible to make this a fitter place for the children of God to be born into, and to grow up inside, and to work while it is day and to pass on the torch to generations to come, to leave the world somewhat better than we found it. This is not impossible despite what all the pessimists tell us.

Long of Nose

By Corwin C. Roach
Dean of Bexley Hall

NO, I AM not referring to some mythical American Indian nor to a fictional Cyrano de Bergerac. "Long of nose" is a literal translation for a phrase which meets us fourteen times in the Old Testament. For the Hebrews the nose as the organ of breathing was very naturally associated with the emotion of anger. The man who was angry took quick gasps of breath. He was short of nose.

In English it is interesting to note the number of unpleasant words which begin with the nasal

"sn." Snarl, sneer and snort come instantly to mind and we can almost see the man wrinkling up his nose to suit his mood.

On the other hand the man who was long of nose was patient and forbearing. He breathed more easily. He was slow to anger. Indeed this is the way the phrase we are discussing is usually translated. But it is significant to note that of the fourteen occurrences of the term only four refer to man. These all occur in the Book of Proverbs and are used by the author to describe the ideal man. This is the way we should all react. We should be "long nosed" but how easy it is for us to allow our anger to get the best of us. We breathe through a very short nose indeed!

Yet how different is God's attitude toward man. The Bible is the story of his repeated patience and long-suffering. Again and again from the sin of Adam to our last act of disobedience God has given man a second chance. So it was in the days of Moses. The patriarch smashed the Ten Commandments because of Israel's idolatry. God summoned him to the mountain the second time. He assured Israel of his mercy toward them in the first solemn pronouncement of his forbearance. "The Lord, the Lord, a God merciful and gracious, slow to anger—."

Centuries later the prophet Joel takes up this same phrase as he speaks to the despondent people of his day living in the misery brought upon by the fall. We find his words in one of our Lenten sentences in Morning Prayer. Man may have existed upon the earth for a million years or more. In all those millennia God's providence has supported him, his lovingkindness has forgiven him. God is slow to anger. In the vivid anthropomorphism of the primitive Hebrews, he is long of nose—and we?

Talking It Over

By W. B. Spofford Sr.

OCCASIONALLY, in discussing the national papers of the Episcopal Church, I'm told that the trouble with the Witness is that it isn't fast enough with the news. My answer has been to invite the person to check news over period of weeks and see how we stack up.

Right now, for example, we had a report of the important Oberlin Conference in our issue of

September 19, which most subscribers receive on the 16th. A further report was in September 26, since it seemed smart not to give readers too much Oberlin in one issue.

Everything important that happened at the meeting of bishops was in our issue of the 26th; the elections; the addresses by Pollard and Visser 't Hooft.

Both of these meetings were reported in the Living Church in their September 29 number.

The fact is that the deadline for the L. C. is eleven days before date of issue. News received by the Witness on the day this is being written, September 27, is in the issue of October 3. The reason: one weekly is printed by a commercial printer, whose schedule has to be met. The Witness has its own printing plant and therefore we make our own time schedule.

Further, we don't have to make a profit for a commercial printer. Hence: the Living Church is \$8.50 a year; the Witness is \$4 a year.

To repeat Mr. Ford's ads: "Pay More? What For! !"

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campion, N. H.

MANY a parson has thought wistfully of the glory of the Church Triumphant and of the difficulty of being a good soldier in the Church Militant. "It would be easier," he thinks, "if it were not for the Bishop or even my fellow soldier, Mrs. Brimes, who, I must confess, is sometimes difficult. And then, while the directions of my Heavenly Captain are perfectly clear, I am not always sure just when they should be carried out, or how."

Even if the janitor is at trial, I love him, and though the editor of the town paper gave very little attention to our play, I have nothing but goodwill for him. But what am I to feel about my new member who is more eager to sell me an insurance policy than I to save souls.

How awkward it was when I was told that I excelled as a Lion and was an example to the Elks. Was it my Christian character they were praising? Not even the Bishop has said I was a credit to the Church Militant. I think he should be more pastorally minded. Oh, in the Church Triumphant these trifles will be forgotten but I am needed here. I must be patient. Yes, indeed, these things are sent to try us.

Spiritual Therapy Conference

Hear Outstanding Leaders

★ Too many Christians, and too many members of the medical profession, have a closed mind about miraculous cures of bodily ills, according to speakers at an international conference on spiritual therapy. The four-day meeting, held at St. Stephen's church, Philadelphia, was sponsored by the Order of St. Luke.

The more than 6,000 participants are believers in spiritual therapy for "all sorts and conditions of men," through the practice of group prayer and the laying-on-of-hands.

A combination of "prayers and pills" was emphasized by Will Oursler, author of a new book, "The Healing Power of Faith." The volume is an

account of the healing movements within Protestant, Roman Catholic and Jewish groups as well as by non-sectarian and "tent" evangelists.

Mr. Oursler, a son of the late Fulton J. Oursler, author of several religious best-sellers, said:

"There is still an aura of atheism about the practice of medicine. Some physicians who admit to the therapy of prayer and faith, and who even concede that there are cures by spiritual power alone, will still not admit God to their offices as a co-practitioner.

"The key, however, is not the doctor's faith but the afflicted person's faith. There are many Christians who believe in God

and in prayer but who do not believe in spiritual healing, or modern miracles of any kind."

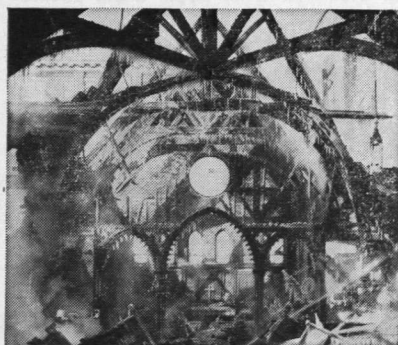
The Rev. Alfred W. Price, rector of St. Stephen's and warden of the Order of St. Luke, summed up the conference findings by saying that "Jesus Christ is the healer of man's whole being—his body, mind and soul. Our aim is to restore the healing ministry to its rightful place as an integral part of the church."

"The spearhead of this ministry is prayer, which finds its most powerful expression in the prayer group," he said.

Price is one of the outstanding practitioners of spiritual healing in the Episcopal Church. He is convinced that "miracles have occurred at St. Stephen's altar rail." He said his church has a prayer fellowship group of 97 members all of whom have "received healing at the altar." Price said the group receives 2,000 requests a week from over the world for prayers to aid sick persons. The group meets monthly for such prayers.

Other speakers at the conference included the Rev. Edward Winckley, Anglican priest and a founder of "healing houses" in South Africa; Mrs. Agnes Sanford of Westboro, Mass., the wife of an Episcopal clergyman, who is a writer and speaker on spiritual healing; Mrs. Ethel T. Banks, of San Diego, Cal., editor of the magazine, Sharing; and Dr. Albert Reissner, Brooklyn, N.Y., psychiatrist.

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SEABURY-WESTERN OPENS NEW YEAR

★ Seabury-Western Seminary opened the new academic year with seventeen regular and two graduate students in the entering class.

Charles U. Harris, new president and dean, is to be instituted on October 24th at St. Mark's, Evanston.

CENTRAL NEW YORK CONFERENCE

★ Clergy of Central New York held a conference, Sept. 26-27, at St. Peter's, Cazenovia, with Prof. Lyndon Smith of Trinity College, Toronto, speaking on a perspective on the religious situation.

The Rev. E. Rugby Auer of St. Mark's, Syracuse, presented plans of the department of social relations; the Rev. Stanley Gasek of Grace Church, Utica, and the Rev. Clayton Melling of All Saints, Johnson City, outlines the program of the department of promotion, when Harrison Fiddesoff, director of promotion in the diocese of New York, spoke on recent developments in fund raising.

ST. LOUIS RECTOR CELEBRATES

★ The Rev. Murray Kenney celebrated the tenth anniversary of his rectorship of St. Mark's, St. Louis, in September. It was marked by a parish eucharist when Bishop Lichtenberger preached on the parish ministry, and a seminar on the interrelationship of theology and religious education. This meeting was led by Prof. Allen Miller of Eden Seminary and Emma L. Benignus of the education department of the National Council.

The anniversary closed with a

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service and luncheon at which Kenney was presented with a check by the vestry.

BISHOP McELWAIN OF MINNESOTA

★ Bishop Frank McElwain, retired bishop of Minnesota, died on Sept. 19 in his eighty-first year. He became suffragan of the diocese in 1912 and diocesan five years later. He retired in 1943.

He was widely known as an authority on canon law and for many years headed that committee in the House of Bishops.

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MASS MEETING IN RHODE ISLAND

★ A large auditorium in Providence was the scene of a missionary mass meeting held in connection with the every member canvass on Sept. 22. There was a procession with flags and banners; a choir of about 700 voices and an address by Bishop Kennedy of Honolulu.

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BIDS CHRISTIANS TACKLE HARD JOBS

★ It is up to Christians to "tackle the hard jobs of the world today," Gov. Frank Clement of Tennessee told a gathering of businessmen at Atlanta, Ga.

"God needs the first-string players in these perilous times," he said, "and if Christian ministers and laymen aren't that first string I should like to know where to find it."

The governor spoke at the first breakfast meeting of the newly-formed Men in Action for Christ, an association of Atlanta Christian business and professional men.

He said the time has come for "all of us to decide whether we are Democrats, Republicans, segregationists or integrationists first and Christians second or whether we're Christians first and everything else second."

Referring to segregation and the school integration problems faced by Southern states, Gov. Clement said: "I would be a liar if I said I didn't like the traditions and practices of the way I grew up. But it is more im-

portant to me to be able to look in the eye the man who saw me swear an oath to uphold the constitution. I intend to stand by that oath."

Many people do not agree with him, the governor admitted. "Neither the faction willing to spill blood to maintain the old order nor the faction willing to trample every individual right to force its social beliefs on others will like what I say or do."

SOFTENING INFLUENCE IS NEEDED

★ Rep. Brooks Hays, (D.-Ark.), said at Oklahoma City that he thought the Little Rock integration situation "needs the softening influence of religion."

The president of the Southern Baptist Convention told a news conference: "I find that religion has been the determining power in the settlement of most of our conflicts."

Mr. Hays had been scheduled to speak at the opening session of the first National Conference of Southern Baptist Men at Oklahoma City but postponed his appearance because of the integration crisis.

He said the race situation "requires a tolerant approach to the knowledge that a change is inevitable."

SHATTUCK SCHOOL CELEBRATES

★ Shattuck School commemorated on Sept. 24 the anniversaries of two important events in the history of the school as part of Shattuck's centennial year observance. These coinciding events are the 100th anniversary of the first visit to Faribault by the school's founder and the 85th anniversary of the consecration of the school chapel.

The Rev. James Lloyd Breck, Shattuck's founder, and two other Episcopal clergymen, the Rev. Solon W. Manney and the Rev. E. Steele Peake, arrived on foot in Faribault, September 24, 1857, seeking a place to establish an institution of the Church "for the training of her sons in the right paths." A few months later, June 3, 1858, the first session of Dr. Breck's mission school, from which Shattuck developed, opened in Faribault.

Presently enrolled at Shattuck are great grandsons of two of the three clergymen. Sophomore Charles Breck of Berkeley, Calif., is the great grandson of the Rev. James Lloyd Breck and freshman Ralph Pray of Fargo, N. D., is the great grandson of the Rev. E. Steele Peake. These boys served at the commemorative Holy Communion service.

On September 24, 1872, Bishop Whipple, first Bishop of Minnesota, consecrated Shattuck's Chapel of the Good Shepherd, the gift of Mrs. Augusta Shumway of Chicago as a memorial to her daughter, Eunice, who died in infancy.

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SYNAGOGUE COUNCIL URGES PEACE

★ A call for Jews to combat the current "abridgement of human liberties and the mounting menace to the survival of mankind" was issued by Rabbi Theodore L. Adams, president of the Synagogue Council of America, in a Rosh Hashanah (Jewish New Year) message.

"The physical security of individuals and whole peoples is threatened, perhaps as never before, by the paranoid race to build armaments of total devastative power," he wrote, "by the insidious crippling forces inherent in the growing nuclear fall-out arising out of hydrogen bomb testing, and by the unrelenting imperialism, overt and covert, of Communism bent on subjugating the minds and hearts of a vast part of mankind."

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"This unsettling of the spirit of men and women everywhere is further deepened by the distressing affronts to human dignity which have taken place in our own country particularly during the past several weeks."

Adams said the Jew has a "holy obligation to help sustain the world, not to permit its destruction."

"It is a fundamental tenet of the Jewish religion," he said, "that the Jew is motivated to join with his brothers of all faiths and races to secure the survival of mankind and to strive for the establishment of a social order that allows for a maximum of human cooperation with a maximum of personal liberty."

SEMINARY OPENS AT CAMBRIDGE

★ Episcopal Theological School opened last week with an enrollment of 105 men, with forty of them in the entering

class. Almost exactly half of the men are married. They represent twenty dioceses, with two students from overseas countries.

One of the big improvement in the property made this summer has been the enlargement and modernization of the library.

DEAN PAUL ROBERTS VISITS DAKOTA

★ Dean Paul Roberts, retired dean of the Denver cathedral, was the headliner at a clergy conference in North Dakota. He gave two lectures on the pastoral ministry.

Bishop Kennedy of Honolulu, who succeeded Roberts at Grace Church, Colorado Springs, is now in the district speaking on missions in connection with the every member canvass. He is accompanied on his visits to a number of churches by Bishop Emery.

REALITY REASON and RELIGION

By Arthur Anton Vogel, Ph.D.

REALITY, REASON, AND RELIGION is a book about metaphysics, the philosophy of religion, and apologetics. The book is a basic justification of the fundamental terms of natural theology which are attacked today, especially that of causation. In the chapter entitled "The Dead God" the author presents a very cogent critique of Professor Tillich's objections to the traditional approach to God. *Dr. Vogel is the William Adams Professor of Apologetics and Dogmatic Theology at Nashotah House.* \$3.00

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BACKFIRE

M. V. Standard

Layman of New York

It seems to me that the need of our Church is for a less expensive national weekly. People do not expect, or want, of a Church paper the fancy printing—color and all the rest of it—that they get from secular magazines. We want the news and articles that inspire and instruct.

The Canadian Churchman, as you reported last week, may have the correct solution. After attempting to bring out a magazine on coated paper, with a color cover and a lot of expensive halftones, they have finally come to a tabloid, printed on newsprint, which can be sold at a much lower subscription price.

Why can we not have something like this in the Episcopal Church—not \$8.50 a year, like the Living Church; or even \$4 like the Witness, but a paper that could pay its way with a \$3 subscription price or even \$2.50.

Luther D. White

Layman of Waterford, Conn.

A most vital question confronting our world today, including the Churches, is the continuance of the testing of atom and hydrogen bombs. From the point of view of the military, this testing is necessary. However, from the broader viewpoint the continuance of these tests is fraught with danger to the human race, both present and future. The physiological effects of the fallout have been stressed by scientists. Not long ago a petition signed by more than two

hundred scientists was forwarded to President Eisenhower urging the discontinuance of the tests.

The American Friends Service Committee and the National Congress of Parents and Teachers have adopted resolutions seeking the end of testing of hydrogen bombs and nuclear weapons. Pope Pius XII has officially urged a ban on A and H bombs.

In view of the vital importance of the subject to the whole human race it would seem as though our Churches should take a strong stand for the ending of all testing of atom and hydrogen bombs. It is a matter which cannot well be ignored.

Father Laud Humphreys

Vicar at Cripple Creek, Colo.

The only reason I'd ever buy your Protestant drivell would be to keep innocent eyes from seeing it!!

Eldred Johnston

Rector of St. Mark's, Columbus, O.

At the last meeting of our regional clericus someone mentioned that a prominent parish was looking for a new rector. Several of the fellows—with tongue in cheek—jumped to their feet and proclaimed that they were available. One of them coined a phrase for this situation which I suggest you

use for the heading in the appropriate section of your classified ads: "Have collar; will travel."

Malcolm N. Twiss

Rector of St. Albans, El Paso, Texas

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