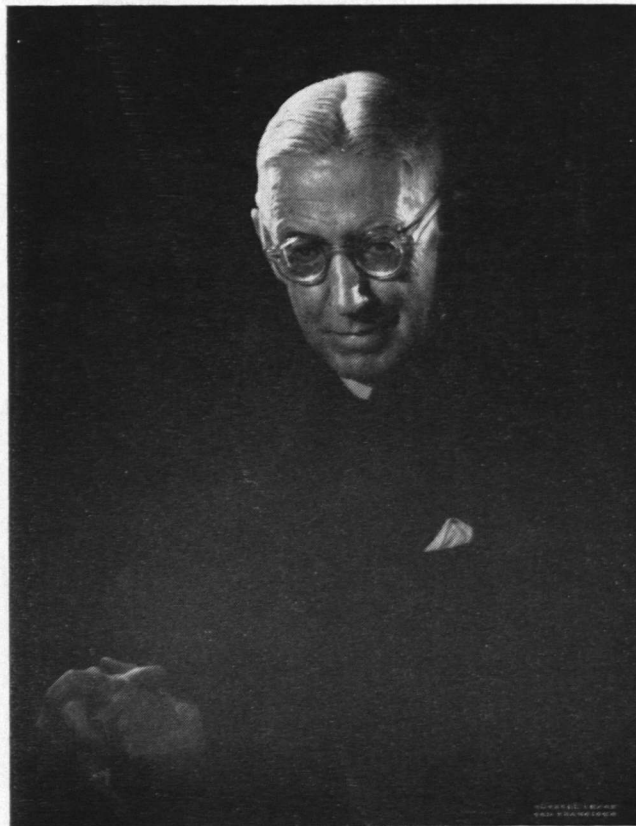


The **WITNESS**

MAY 15, 1958

10¢



EDWARD LAMBE PARSONS

CONSECRATED Bishop Coadjutor of California in 1919, diocesan bishop from 1924 to 1941, whose 90th birthday will be celebrated on May 18th. We dedicate this number to him as our slight tribute to one of the Church's truly greats

BISHOP EDWARD LAMBE PARSONS

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In Leading Churches

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The WITNESS

For Christ and His Church

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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

Three California Bishops Join In Consecration Service

By W. B. Spofford Sr.

★ Grace Cathedral, San Francisco, will be the setting on Ascension Day, May 15th, for the consecration of Dean James A. Pike of the New York Cathedral as bishop coadjutor of the diocese of California. If we could afford researchers, like so many magazines, we would turn them loose in a library to find out whether ever before in the history of the Episcopal Church three bishops of a diocese had joined in the laying on of hands of their successor. Certainly it is a rarity and it is happening at this consecration, with Bishop Block, diocesan, Bishop Shires, suffragan, and Bishop Parsons, retired, taking part in the consecration, with the venerable Bishop Parsons, ninety, laying his hands on the new bishop who is just half his age.

Pike's Tribute

Aware of the significance of the event, Dean Pike writes:

"I am very gratified that three California bishops are expected to join in the consecration on Ascension Day. Obviously, I am pleased that the Bishop of the Diocese, whom I am privileged to succeed, will be a co-consecrator; I am gratified that Bishop Shires, who will be living in the diocese after his retirement in August, and thus will continue to be part of the team, along with the retired Bishop, both for advice and for

confirmations, will lay hands upon me.

"In the light of his ninetieth birthday celebration, I wish to make special mention of Bishop Parsons, the third Bishop of California, for whom I have always had the greatest respect, and in whose tradition of prophetic witness and concern for a relevant liturgics, I hope to be a worthy successor in the episcopate which he held with such distinction.

"I know that the authenticity of one's episcopate does not depend upon personalities who have laid hands upon him, but still it means a great deal to me personally that three men of this stature, whom the Diocese has had the wisdom to elect before, will be part of what represents the expression, through the Prayer Book office of the Consecration of a Bishop, of the historic succession. I pray that I may be worthy of the honor which this represents."

The Presiding Bishop

The Consecrator is to be the Presiding Bishop, Henry Knox Sherrill, who says of Bishop Parsons:

"Bishop Parsons has been and is a source of wisdom and inspiration. To a remarkable degree he combines courageous conviction and humility, strength and gentleness. I constantly thank God for his leadership in the Church and for his friendship."

Bishop Shires

"I have had the privilege of knowing and working by the side of Bishop Parsons in this diocese for nearly forty years. It is my conviction that during the first 20 years of that time there was no other person of greater stature than he in the whole Church. Indeed I know of no one in the Church to whom so many looked for guidance and cooperation and leadership in so many fields of religious interest as to him. When I first came to the diocese, he was the rector of the largest and perhaps the only successful municipal parish, made up of three growing churches of the city of Berkeley. His influence on the great university was one of the most noteworthy aspects of his distinguished ministry and I suspect was to be accounted for not so much by his personal charm as by the quality of his superbly trained mind. Recognition of the reality of his impact on this secular university was evidenced in the honorary degree bestowed on him.

"Already he was beginning to make himself felt in the larger councils of the Church. His voice was being heard in General Convention and in the Church press.

"And as the years went by, it was evident that in him were definite qualities of greatness. This was demonstrated by the fact that in four of the dozen or so of the more important areas of interest to Church people, his was the one voice above all others for which people listened.

"The first of these was the

field of liturgics. More than any other person he had the most to do with the Prayer Book revision of 1928, first in the House of Deputies and then later in the House of Bishops. In fact, he deferred his consecration for a while to enable him to complete his work among the Deputies. In the field of Church unity, there was no name that meant more than his over a long period of years beginning with his work in helping set up the Lausanne Conference on Faith and Order and continuing through the years of conferences with the Presbyterians looking toward Church unity. Again, he was the acknowledged leader in the whole area of liberal theology when for several decades that was a dominant field of interest for Churchmen everywhere. Certainly in the realm of social thought and action, no one either questioned his achievements and leadership or surpassed his courage when the going was hard. So I suspect that when a man dominates so many fields of concern to Church people for so long, one must conclude he is possessed of striking and unusual gifts.

"One cannot forget either his interest in and contribution to education in his association with the colleges in this area and in his services to the Church Divinity School of the Pacific.

"On this ninetieth anniversary of his birth we in the diocese of California find ourselves filled with gratitude not only for what he has done for us as a priest and bishop for over sixty years, but for what God has permitted him to do for the Episcopal Church. It is a much better and roomier Church for his having lived in it."

Bishop Walter Mitchell

"Many things have come my way which have been very gratifying but few have equalled your asking me to write a letter in

connection with the issue honoring Bishop Parsons. You note I do not add 'on the occasion of his 90th birthday', for it has never made sense to me to honor a man just because he happens to outlive most of his contemporaries. In this case that date only provides opportunity to extol his unusual character and ability and his contribution to the cause of Christianity.

"Shortly after I went to Arizona, it was my good fortune to be asked to give a month to the evaluation of the work of the diocese of California. In that way I came to know Bishop Parsons earlier and better than any other Bishop in the province. Also, because I got to meet every worker in that diocese, I learned what those who knew him better thought of him.

"He made a great contribution to that diocese. But as I recall his activities, I would say that his greatest contribution was to the whole Church, indeed, to the whole of Christianity itself. His interests were that wide. He was one of our leaders and we did not have too many of them. He must have learned early what so many of us never find out, that the way you do a thing is almost as important as the thing itself. In the discussions about the great matters of our Church and Christianity, in the face of sharp statements against his position, he never became impatient or angry. He spoke the truth in love, as very few of us are able to do, and thus disarmed those who disagreed with him.

"I have only one thing against him—that he has not spent the time in retirement in writing about the great questions with which he dealt when active. Here's hoping he will do that yet!"

Postscript

To which I add as a correction, that Bishop Parsons has written a history of the diocese

covering a quarter of a century, as announced on the back page. Also a biography of Bishop Parsons is now being written by his friend, Massey H. Shepherd Jr., who is responsible for most of the material in this number.

As one closely identified with Bishop Parsons during the many years that he was president of the Church League for Industrial Democracy, I close this little piece with a very low bow to one of the great men of this or any other generation.

WILLIAM HUNTINGTON IS JAILED

★ William Huntington, former member of the Witness editorial board and grandson of the Rev. Dr. Huntington, once rector of Grace Church, New York, who had such an influence with Bishop Parsons, was arrested on May 2nd. Now a Quaker, he and three others were arrested in the Pacific for attempting to enter off-limits area to protest nuclear tests.

They refused to be released on bail, declaring that it was against their religious convictions. They are to be tried for criminal contempt of court and will be defended by A. L. Wirin of the American Civil Liberties Union of which Bishop Parsons is a vice-president. Thus does present day news tie-in with past events.

BISHOP OFFERS HOME TO DR. MELISH

★ The Rev. John Howard Melish, ordered from the rectory of Holy Trinity, Brooklyn, has been offered a home in Riverhead, N.Y., by Bishop DeWolfe.

An appeal by Dr. Melish seeking relief from a court order that would also evict him from the rectory, his home for half a century, was put in abeyance last week by the Court of Appeals. Dr. Melish, a victim of Parkinson's disease, contends he was given lifetime occupancy of the four-story brownstone house by a 1951 vestry.

Bishop Edward Lambe Parsons

On His Ninetieth Birthday

By Massey H. Shepherd, Jr.

AT A diocesan convention a few years ago, Bishop Shires summed it up so perfectly. "Bishop Parsons," he said, "never grows old; he just gets older." Just to look at him was a benediction—the frail, lean body, still erect and handsome, the voice strong and sonorous, and that extraordinary mind, keen, lucid, with a well-nigh infallible memory. What one really sees, however, is a transfiguration of a body and mind suffused by the love of God and of humankind, where is blended in a single whole a never-failing gentleness and courtesy with indomitable and fearless courage. In Bishop Parsons one witnesses the perfect love that casteth out fear.

Sixty years ago he came to California battling for his life. Barely two years in the ministry, favored curate of the great Dr. Huntington of

Grace Church, New York City, young Parsons' reward for diligent pastoral work in the slum tenements of the lower East side was tuberculosis. At Saranac Lake, Dr. Trudeau soon put him on his feet again, but sent him West to a milder clime. He tried Colorado briefly, but the altitude was too much. Then he met Bishop Nichols, who recognized at first glance a quality and promise he had no intention of letting slip through his hands. The Bishop found him a salubrious, none too exacting parish on the Peninsula south of San Francisco.

Quality Ned Parsons indeed had. Born and reared in an affluent, prominent New York family, of staunch Presbyterian convictions, he was trained strictly—though not narrowly—always surrounded with a large and affectionate company of relatives, who took leadership in Church and civic community naturally and inevitably. The first pastor at the Brick Church, whom he remembers having a religious influence on his mind, was none other than that poet and prophet, liturgist and liberal among the Calvinists, Henry Van Dyke. At school, Ned received a severely old-fashioned classical drilling in Greek, Latin, and mathematics. But at Yale College new vistas of knowledge were opening to him under the stimulus of George Ladd in psychology and William Sumner (of "Folkways" fame) in sociology and economics. His roommate and fellow class deacon was Gifford Pinchot.

At Union

YOUNG Parsons thought he was going into law, but suddenly, without having any agonizing crisis of decision, he found himself training for the Presbyterian ministry at Union Seminary. There he mastered the new Biblical criticism at the feet of its most learned and controversial exponent, Charles Augustus Briggs. The Briggs taint made all Union men suspect to their presbyteries. For Parsons, it was well-nigh fatal. He was too honest to admit the verbal inspiration of the Bible. The presbytery refused him ordination, suggested he serve the Lord among the ranks of the laity.

The seminary came to the rescue, and made it possible for Parsons to spend two years in



BISHOP PARSONS from the studio of Barra Sutro. The cover photograph is by Russell Leake

graduate study abroad. He chose Berlin because of the fame of Harnack. But he could not get away from the call to the ministry. What Church would take him? Obviously, Phillips Brooks' Church. But when Parsons returned to America, Brooks was dead. He went to see Brooks' successor, anyway—Bishop William Lawrence. The interview was unforgettable. After a thorough going over of family, education, motives, interests, Bishop Lawrence agreed to accept him as a postulant.

"But," said Parsons, "you have not asked me about my theology."

"Can you use the Prayer Book?" asked the Bishop.

"Why certainly," replied Parsons.

"Then," said Bishop Lawrence, "there is no problem about your theology."

It was Bishop Lawrence who arranged for Parsons to begin his ministry with Dr. Huntington. The association with the great presbyter, though brief, was of lasting influence. From Huntington, Parsons received that true perspective upon the comprehensive nature of the Church: theologically, liturgically, institutionally, nationally—the Church in its genuine catholicity, not in its sectarian, partisan peculiarities. The passion for Christian unity became an all-consuming flame, illuminating all other facets of the Church's life and work.

He had, however, another need for "conversion." It came during those eight "ivory-tower" years on the Peninsula, when he was rebuilding his health, starting his family, ministering to the wealthy scions of California gold-rush days, and teaching philosophy at Stanford University, to make up a subsistence income. It came out of a creative study of the New Testament, Greek philosophy, and the new writings of the social gossellers. Parsons called it "prophetic idealism." It was Christian socialism, without the -ism, without the doctrinaire program. It was Christ's love of people—the downtrodden, destitute people, such as he had known face to face in the disease-ridden tenements of New York, where he had risked his life. Social justice could never be for him a doctrine. It was always Christ-like love for the congregation of the poor. And he was ready to battle for any measure, regardless of the misunderstanding, opprobrium, or defaming by the opposition, that would lift them up to hope, a greater liberty, and a wider opportunity for realizing their human status as the children of God and sons and joint-heirs with Christ.

St. Mark's, Berkeley

THE fifteen years rectorate of St. Mark's, Berkeley, from 1904 to his election as Bishop, saw his principles put into concrete action in a marvellous manner. A mother church, two parochial missions that he developed, and two diocesan missions that he supervised formed a single municipal parish, sharing a common administration, personnel, and financing. By pooling resources and eliminating competition, there was no "lost" Episcopalian in Berkeley. And there was exciting pioneering. St. Mark's was the first parish of the Episcopal Church to develop college work as we know it today. It built the finest parochial education program in the Church outside of New York City. Dr. Parsons also founded a Deaconess Training School (now St. Margaret's House), after the model of Dr. Huntington's at Grace Church. He introduced a healing ministry, on the example of Dr. Worcester's Emmanuel Movement in Boston. In the community, he was head of the city's relief work after the great fire and earthquake in San Francisco in 1906. He also founded the first community welfare society in the West, and saw it taken up, sponsored and supported by the county and city governments.

A National Figure

IN THESE same years, Dr. Parsons became a national figure in the Church through his leadership in the House of Deputies from 1904 to 1919. Truly, Dr. Huntington's mantle fell upon him. Everyone knows, of course, that he was primarily responsible for the success in getting through the Deputies the delicate and difficult task of Prayer Book revision. The Revision Commission hand-picked him for the job, because of his patience, courtesy, and ability in lucid, fair, and incisive presentation of its reports. It is also known that the House of Bishops only began to make real progress on the revision after Dr. Parsons entered its ranks after the Convention of 1919. The 1928 Prayer Book is one of his monuments. And it is gratifying to recall that he himself contributed to it those wonderful prayers for Social Justice, for the Family of Nations, and the matchless Collect for Independence Day.

Perhaps it is not so well known how much Dr. Parsons contributed to the present constitutional structure of the Church. He helped to formulate the policies of the Departments of Social Service and Christian Education. He was a pioneer leader in the development of the provincial system. And he was the first person to gain a

clear ideal of how the presiding bishopric might function, not merely as an elective, administrative office, coordinating the work of the National Council, but as an office of inspirational leadership for the total missionary outreach of the Church.

As both a rector and a bishop, the name of Bishop Parsons has been a symbol of the Church's involvement in ecumenicity. He fought valiantly for the Church's participation in the Federal Council (now the National Council of Churches), though it took until 1940 to make the Episcopal Church an active member. He was a member of the Joint Commission on Faith and Order from its inception in 1910. In 1919, he was a member of the five-man deputation of our Church sent to Europe to invite Roman, Orthodox and Protestant Churches to participate in the projected Lausanne Conference. He was a delegate of our Church both to Lausanne in 1927 and to Edinburgh in 1937. At the Lambeth Conference of 1930, he served as secretary of Archbishop Temple's sub-committee on Unity, that laid the groundwork for the Anglican Communion's approach to the creation of the Church of South India. When the great Bishop Brent died, Bishop Parsons succeeded him as chairman of our Church's Joint Commission on Approaches to Unity. Out of it came his valiant, though unsuccessful leadership in the negotiations of our Church, from 1937 to 1946, for organic unity with the Presbyterians. I say, unsuccessful, but only because our Church was unwilling to take the initial, concrete steps proposed by the Unity Commission. His work was more fundamentally successful in that the conscience of the Episcopal Church about its obligations and responsibilities in the unity movement was so profoundly aroused, that it can never again be complacent and aloof without knowing that it is sinning against God's will.

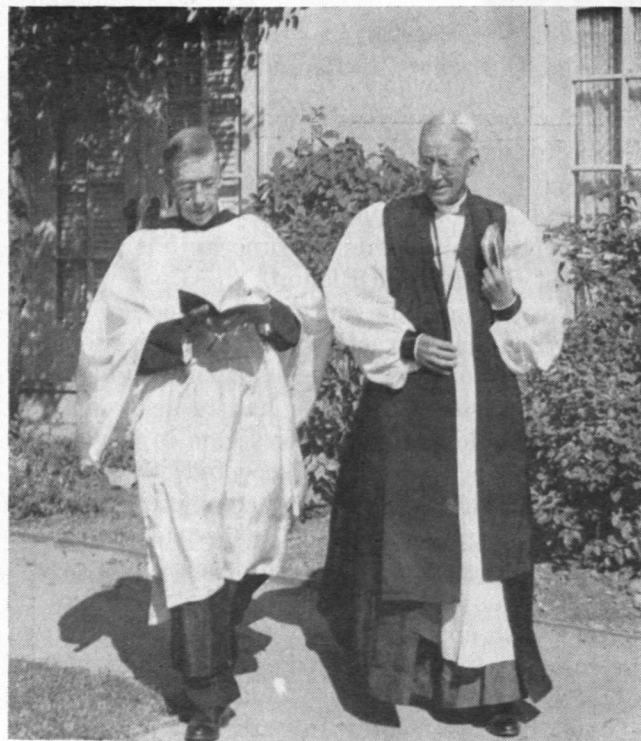
Social Justice

TO MANY, Bishop Parsons has been and is, above all his other claims to greatness, the champion of a true Christian democracy. He succeeded Bishop Charles Williams of Michigan as president of the Church League for Industrial Democracy in the early 1920's, and throughout the two decades of his leadership, his was the consistent, courageous voice uplifted in the Church for every cause of social justice and civil liberty under law. He has never faltered, in the teeth of vicious attacks against him as a "fellow-traveller" and a dangerous radical, to uphold the rights of the little ones for whom Christ

died. He has fought every system, every ill-conceived law, every prejudice and the dead weight of inertia, that has denied the individual his worth as a child of God and made him a mere cog in economic or political machinery and his labor a mere commodity. His opening sermon at the General Convention in Cincinnati in 1937 will go down in history as one of God's gracious gifts of authentic prophecy to His Church:

"There is not much chance of touching the men and women and children fighting for their very bread in the Kentucky coal fields with the message that God is love; nor to help the migratory worker ranging up and down our California valleys in his rickety Ford car with his wife and four or five children, hating the unsanitary camps where he must refuge, with sullen anger at the owners (who likewise need our sympathy in this impossible world), there is not much chance to raise him up to God. Shall we say to him: Read your Bible, pray, have your quiet time? Go and try it in the burning sun-baked valley, with bad water, no sanitation, a thousand quarrelling children, no shelter, no privacy, and the hourly dread of being let out. Go try it. You will never again say that Christ has no concern with the social order.

"In the increasing and sad secularization of



BISHOP PARSONS at the service in 1952 celebrating the 50th anniversary of the ordination of the Rev. Ernest Bradley, held at St. Paul's, San Rafael

the modern world where God has gone so far from the life of many the easiest arbiter is the State. Uncle Sam is the only god whom many Americans know. The Constitution is their only Bible although their knowledge of it may be as vague as is that of many Christians of the Bible. A narrow and intolerant patriotism, a hatred of minorities, a complete readiness to use force and deny civil rights—there is plenty and more than plenty of such in American life today. But the Church's mission is to bring men to God, not to Uncle Sam."

Years of retirement have brought no abatement to the Bishop's manifold witness. For ten years he continued to teach theology to seminarians. He has written cogent articles for all the Church papers, and especially noteworthy editorials for the progressive "Christianity and Crisis". He continued to be active in General Convention until 1949, when it met in his beloved city of San Francisco. Until a couple of years ago he headed the local branch of the American Civil Liberties Union, and is now an honorary vice-president of the national organization. He has never lost touch either with the stirring and baf-

fling movements of the world or with his innumerable friends and acquaintances near and far. His correspondence continues with extraordinary fullness and liveliness, and his counsel is ever open to all to call upon him. His pastoral care for the sick and bereaved, the lonely and the downcast cannot be measured. Hidden from the world, it is precious in the sight of God, who gives him strength of mind and spirit beyond all human telling.

The late Bishop Johnson of Colorado, founder and long-time editor of *The Witness*, said of Bishop Parsons: "He has never been merely the Diocesan of California but rather a Bishop in the Church of God He has been a spiritual adventurer . . . and a gallant warrior for what he has believed to be true."

Bishop Parsons, more than anyone else we have ever known, manifests to us all the glory of a life "hid with Christ in God." On this his ninetieth birthday, we salute him with deepest admiration and affection, and with joy and thanksgiving to God for the gift of his pure and holy life.

When We The High Heart Magnify.....

By Henry Bonnell Thomas

THOSE of us who have known Bishop Parsons for over fifty years find it hard to separate his rectorship of St. Mark's, Berkeley, and his episcopate. He became rector of St. Mark's in 1904 and Bishop Coadjutor in 1919, Diocesan in 1924. Over half of his lifetime he has been rector of St. Mark's and Bishop.

At the turn of the century the diocese became aware that an attractive and vivid personality had come among us. He had spent eight years on the peninsula, where he had come from New York for his health. But he seems to have come into his own when he accepted St. Mark's, Berkeley. This was almost completely an academic town, until after the 1906 earthquake, and it was obvious that the rector soon knew everybody. It was also apparent that he would not be content with only the happy group who composed the congregation of the parish church, but he had ideas of a policy which would cover the whole city as it grew. First he thrust into North Berkeley and founded All Souls Chapel, then into Claremont with St. Clement's. Throughout his rectorship these, with the oversight of two older missions in South Berkeley, were one parish, the

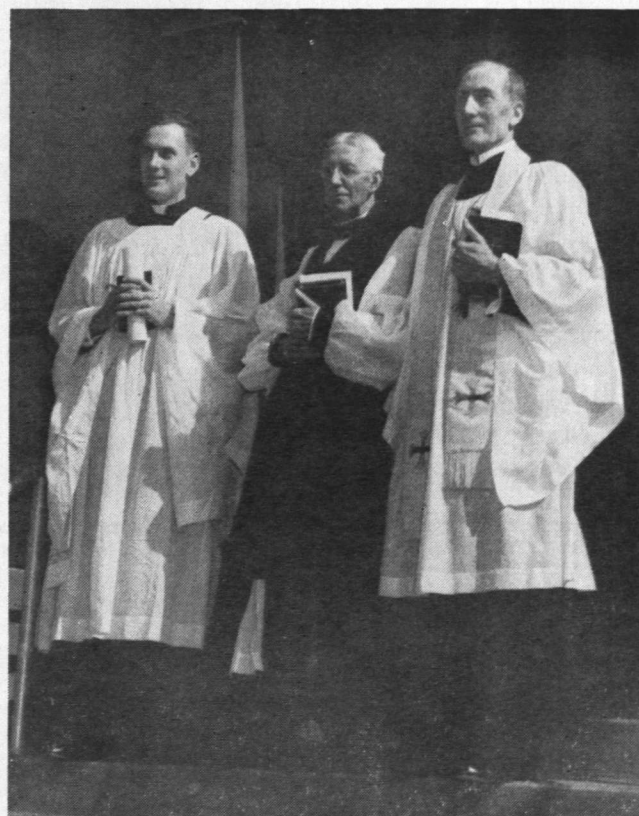
Municipal Plan, and he appointed their vicars. Thus one was a member of St. Mark's, but might attend All Souls or St. Clement's, and the rector and his family were very much at the heart of things. We loved them and our clergy and the people they drew about them.

St. Mark's must have been a most advanced parish for its day. At no time did Sunday School children huddle in groups in a dark cellar for Sunday School. For a few years everything, Sunday School, guilds, Auxiliary, plays, choir practice, met in the old church, a marvel of mill-work Gothic. Then one of our generous families gave the present Parish House. There were further unexpected innovations. There were no curates. They were called Directors of Religious Education, which both dignified them and possibly made them work harder. Religious Education proceeded on several levels. St. Mark's Club was the first organized student work on any campus, and it was highly successful. Today there are people scattered all over the country who were brought into the Church in those university days. The Sunday School was of course over-flowing, and though we did not have a Sea-

bury Series, nor Family Services, nor Worship Services (every service that took place in church was both a family and worship service) we had a fairly interesting work book and interesting people. We still had those dear lost friends N. or M. We learned our duty toward God and our duty toward our neighbor, and once a month the rector catechised us, with a running comment which made sense. Our minds were not warped by the Catechism.

National Work

EVERYTHING pertaining to the rector was not parochial, however, and we gradually became aware of his strength both in the Diocesan Convention and in the House of Deputies. We found that we were in the middle of great events. It was commonly known that everything he supported in the House passed, and the things he did not support did not. His influence grew on the commission revising the Prayer Book, and we heard echoes and a resonance which indicated that when the Revision was finished it would be impossible to use the Prayer Book completely without using his words.



BISHOP PARSONS at the ordination as deacon of his nephew, Wilfred Hodgkin, in 1949. Wilfred's father, the Rev. Reginald Hodgkin, also took part in the service

His work on Church Unity became vigorous, controversial and fascinating, and when he was one of a Commission sent to visit all the Christian religious centers, his comments were memorable. Before an audience at the Vatican, the Commission went to Constantinople and the Phanar. Among them was the colorful Bishop Weller of Fond du Lac. They were told to go into audience wearing their proper vestments and "decorations". Bishop Weller appeared looking like a major papal chamberlain, but Dr. Parsons, he found, had only a surplice and stole. "Here", said Bishop Weller, "wear at least my hood". So Dr. Parsons appeared before the ecumenical Patriarch wearing the Nashotah House doctor's hood.

There were from time to time somewhat startling events in our immediate parish life. There came a day when the rector was called to the Church of the Incarnation, New York. The parish lived for days practically behind closed blinds. The vestry had an understanding among themselves that none of them would say a word to influence the rector. After "due consideration" the rector emerged as from a slightly baffled coma and announced that he was not leaving. Then he came to understand the anxiety of the parish. Everyone had been so desperately discreet that he had not known whether they cared what he did.

There was another near catastrophe when the rector's residence was moved a block or so. While it was sitting in the middle of the street he worked one night quite late in his library at the back of the house, that lovely room so many of us recall as the place we would find answers to the problems of life and religion. This night he finished and either forgot where he was or fell over a mover's beam, for he pitched headlong into the street and was badly injured. The rose window at the west end of St. Mark's was given in thanksgiving for his recovery.

Elected Bishop

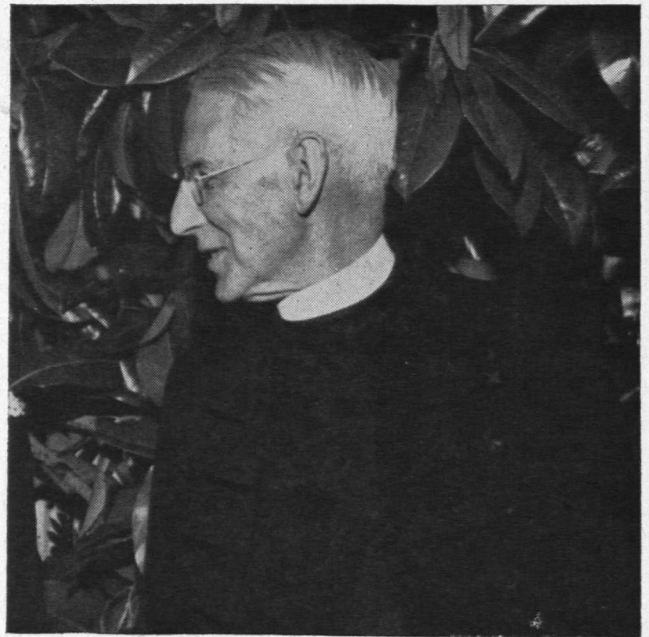
ONE of Dr. Parsons' most valuable contributions to the diocese before he became Bishop was the founding of the Seminar. This was a monthly meeting to which all the clergy were welcomed and was conducted as a "round table", with a program varying from book reviews to general discussion. It naturally drew a firm following around the rector, but there were those scattered about the diocese who did not love him profoundly. This appeared to our amazed eyes when Bishop Nichols asked for a Coadjutor. Two groups were disturbed by Dr. Parsons, but they did not seem able to get to-

gether. One group was afraid of his strongly liberal views, for by this time he had become the voice of liberalism in the American Church. Another smaller but highly rehetorical group insisted that the diocese was being run from the East Bay.

This did not amuse Bishop Nichols at all, for he knew very well that the diocese was being "run" solely from his office. However, in the nominations which continued after every ballot, they threw everyone at him but the Archbishop of Canterbury, who was not available at the moment. First, the rector of Trinity Church, New York, who was to become Bishop three years later; two of the local clergy; then of all startling nominations, George Craig Stewart, nominated by one of the lowest Churchmen in the diocese. Finally, Henry S. George Tucker, then Bishop of Kyoto, to become shortly Bishop of Virginia and Presiding Bishop. But nothing worked, and Dr. Parsons was elected on the third ballot. He had left the Convention after the first nominations, and had to be sent for after the election had been made unanimous. One still recalls his acceptance speech, and Bishop Nichols' obvious happiness.

Both as rector and as Bishop, Dr. Parsons has preached a large proportion of undogmatic devotional sermons which resulted in an unusual spirituality at St. Mark's parish, and later through his annual days of retreat for the clergy. He also frequently spoke to the times, the things that people were thinking about, anxious about, or should be more concerned about. From among a large number of sermons, however, it is impossible to forget a Maundy Thursday sermon at the cathedral, with a text from Thomas a Kempis: "Many follow unto the breaking of bread, but how few to the drinking of the Cup of His Passion".

Bishop Parsons still looks like a major poet, as he looked like the young Yeats in Menlo Park and San Mateo. But in his continuous concern for matters of social justice, he breathes the air of a Judge Hand or a Justice Holmes. He is not in the line of the last of the Prince-Prelates of



BISHOP PARSONS snapped in an off moment during the General Convention held in San Francisco in 1949

the last generation, a Bishop Hall or a Bishop Vincent, but he is the more apostolic in his courage and reverent simplicity. However, anyone seeking self-aggrandizement will do well not to be deceived by that simplicity. It can turn into amused cognizance of what is going on which can leave one blaring vaguely. If you attempt to shake him with what seems at the moment to be some ecclesiastical commotion, you may be left with the impression that you have only shaken your own shoulder. He has no fads, unless they be prayer and an abiding knowledge that God is Good.

When we the high heart magnify
And the strong name celebrate,
And bow to greatness passing by,
We ourselves are great.

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A Bishop Parsons' Anthology

CHRISTIANITY is too big a thing to be reduced to one simple definition.

There is in popular thought a widespread idea that if we can reduce the Christian religion to some simple formula we can solve the problem of Christian Unity, we can commend our religion to all kinds of people who now linger on the margin of it, we can avoid all sorts of theological controversy. Probably that would be true if life were a simple thing and a more or less unchanging thing. But it is neither the one nor the other. It is a most complex and puzzling affair and it is perpetually changing in its manifestations. When there comes into human life any great and soul-stirring motive, when any tremendous spring of action is released, however simple it may be in definition, it is immediately caught in the rushing stream of human interests and begins to take on endless forms.

Democracy as a faith is simple enough to define; but democracy is a vast and changing phenomenon in human history. When modern men begin to study the Christian religion to discover in it this essence with the idea that that discovery will simplify the whole matter, they are on the wrong track. Christianity is too big to be described in that way. It touches life at too many points to be enclosed in any formula. It is not a faith. It is not a creed. It is not a book. It is not a Church. It is not a way of life nor a scheme of salvation. It is in some sense all of these things. It is rich, abundant, disturbing, baffling, exalting. It touches all life. Nothing human is alien to it. To understand it we must try to appreciate the richness and manifoldness of its expression, to describe some of the chief ways in which in its normal expression it does touch life. That is why I have answered the question by four phrases. I have said a faith, a way of life, a society, a transforming power.

Extemporaneous Address of Bishop Edward Lambe Parsons To the Diocesan Convention of California, February 4, 1958 Before the Election of a Bishop-Coadjutor.

IT IS a very great privilege to be here, and, as many of you can realize, it is a rather strange feeling to be here, twenty years after I had the privilege of helping to consecrate my distinguished successor. At that time it never occurred to me—nor I suppose, to any one else—that I might be here when you were gathering to elect his successor.

But God moves in a mysterious way. For instance—out of my own small experience, I am here sixty-two years after I came to California. I came here because I must come to a good climate and live in a small parish and spend a large amount of time playing golf. But here I am, and this is no time for me to make a speech.

I would like to say one thing. I watched with deep interest the courage with which my successor has had to face what must have been to him very unexpected events. He has had to face illness, two wars; he has had to face the problem of enormous growth of population within the area of the Diocese, and he has faced it all with courage. And what is on my mind is that when you come to cast your ballots, be sure they are cast for a man who can face the uncertain world in which we are today, who can face it with courage, who can say with St. Paul, "I can do all things through Christ who strengtheneth me."

We are learning perhaps in America better than we have known for a long time, how much we depend on God. We need that strength, and we need, for the leadership of the Diocese, someone who can say with St. Paul, "I can do all things through Christ who strengtheneth me." God bless you all.

All religion deals with salvation. No religion has a monopoly of the "Gospel of Salvation." The only advantage of Christianity lies in the quality of the salvation which it offers. It gives men access to the Father through Jesus Christ, and proclaims that this way is the only way which brings men face to face with God Himself. Where we have this we have the Christian religion. If we are to have God at all there is

really for us no other God than Christ's God.

If the thought of God is the test of a man's religion it is at this point that so many find their way to Christian faith. A man may have little mystical experience. He may have little or nothing of that kind of love for Christ which speaks of him as a personal Saviour; but if always as he searches the depths of his soul he turns to Christ and realizes that in what He revealed he finds the kind of God he wants and the teaching which even if he fails to follow he knows will bring him to God, his religion, however elementary, is surely Christian. Always the mark of his being a Christian is that the ultimate values in his life are made by Christ.

The Christian religion is a way of love. Christ did not come to reveal to us that God is righteous. That was fully clear long before His time. He came to reveal to us that God's righteousness is not legal but personal, that God is righteous because He is our Father whose inmost character is love. Christ revealed to us that God is not a just God whose justice is tempered with mercy; but that His justice is the expression of a love which because it seeks primarily the welfare of God's child is always essentially just.

—From *What is the Christian Religion*

On the Creeds

From *The Churchman*, 1924

THE victory of the scientific method can be won only at the cost of many a cherished habit of mind. For those of us who have slowly

accommodated our thought to one change after another the final recognition that we cannot successfully wall off and defend any even so little place comes easily. We do believe that all God's truth is one; and we do believe that no faith of real value will be taken from us.

When we say to a modern man that the Apostles' or Nicene Creed is there, fixed, eternally correct and sacred; when we suggest that to raise a question about any phrase of either is to put oneself outside the pale; that as a layman if he does so he may be tolerated, though as a clergyman we cannot suffer him for a moment — . . . I only point out that to talk of the Church as offering us the freedom with which Christ made us free, and then to say that that freedom of course does not mean freedom of interpretation or criticism of an ancient statement of the Faith in Christ, seems to this modern mind of which I write quite inconsistent.

But two things seem to me certain. The first is that the sooner the Church recognizes the legitimacy for all aspects of its life and work of this scientific method the better. When that is done the battles of the theological world will become like those of science; the efforts to approximate a larger truth, to understand a larger range of religious experiences, to make Christ more universal.

And the second certainly is that whatever modifications in doctrine may come they will only bring out more fully the wonder and mystery and the glory of Christ and of the life in God through Him. Just as we see that life is one thing and the explanations of it another; that whether Plato or Democritus, Kant or Hume, Royce or James be in the ascendant in the understanding of life, the joy and faith and hope and love of it go on and men want to live—so we shall see that the Christian life is one thing and the doctrines about it another; that whether St. Paul or St. James, Athanasius or Augustine, Aquinas or Scotus, Calvin or Hooker be in the ascendant the power of faith, the mystery of prayer, the joy of the Sacrament, the appeal of Christ go on forever. Christianity is Christ and devotion to Christ. It is not doctrine about Him but love for Him which carries the Gospel through the world; and love for Him is created by the eternal power of His person. So long as we have Christ the future is secure.

Authority in the Church

From Diocesan Convention Address, 1928

THE principle that the Church's authority must rest upon free co-operation and thus ultimately upon goodwill does not mean that the Church can be without law. No civilized society can be without law; no great institution can function without it. But two considerations are often overlooked, especially in modern American life. Social custom, tradition and what we call public sentiment all precede law and must precede it if law is to be effective, and on the other hand law is not and cannot be a self-enforcing thing.

So august a body of law as the Constitution of the United States is possible only because the stage has been set for it by centuries of social development. Such a constitution copied almost verbatim will not work smoothly in a Latin-American country because it has no antecedents. If this is true in a civil association like the state which has power to enforce, how much more is it true in a body like the Church whose power is limited to moral influence and to expulsion. The Church is or ought to be a freely growing institution constantly adapting itself to new needs and new conditions. Its law cannot be static, external, authoritative. It must be constantly changing, modified, reinterpreted. If the Church is growing, reaching out, meeting new conditions, there is bound to be always an element of lawlessness within it.

No man wants to see his brother beside whom he has kneeled at the altar and in whose fundamental loyalty he believes, tried for heresy. He certainly does not want to see him disciplined even for vagaries of lawless ritual. Now that attitude is our recognition of the futility of legislation and discipline in such matters. Like war they settle nothing unless subsequent goodwill ratifies force. Discipline gets nowhere and to pursue the recalcitrant brother by constantly more rigid legislation is only to make matters worse. We are dependent upon good will, upon free co-operation, for the enforcement of discipline.

Laws are not self-enforcing. They are useful only as they express the common spirit of the Church and as that spirit changes from generation to generation they will change. Such change, however, always lags behind the forces which are leading; and always, therefore, there is a measure of lawlessness, of carelessness about canons, of disregard of rubrics, of doctrinal interpretation which is at variance with the dominant view.

Such lawlessness is, then, not to be treated as a matter for severe disciplinary measures; but rather as part of the price which must be paid for free co-operation. The Church will express the common point of view, the average if you like. It will state, as it has stated again and again, its position. But instead of discipline it will call upon its clergy to remember their ordination vows; and to have regard for their brethren. . . . But unless we trust our clergy and believe that the occasional extravagance of erratic individuals cannot really destroy the unity and solidity of the Church we must, I think, give up any hope of playing a great part in the reuniting of the Christian world.

Christian Unity

From Diocesan Convention Address, 1922

FIRST of all we have to recognize that all baptized Christians are members of the Catholic Church of Christ. All these Christians of whatever name hold in common the one great fundamental faith in Christ as their Divine Saviour. That is the thing which marks them

off from the rest of the world. To this fact and its bearings we give far too little weight. Our differences have through controversy and the exigencies of social and political conditions loomed so big that we have come to think of them as fundamental in character. They go very deep it is true; but the Christian faith itself goes deeper. Those who have found Christ have become new creatures in Him. The spring of life is different. In the non-Christian world the true Christian knows his brothers. We, in what we call a Christian world, often forget our fundamental unity with them. But we must not forget. We must put first things first. We must see that the order of importance is first Christian, then Catholic or Protestant, Roman, Greek or Anglican.

In the task of Christianizing the world, therefore, our first concern is in making Christians, not in making a particular kind of Christians. I mean by that that we must deal with all our work in relation to the work of other Christians; we can never go it alone; we must always act with a view to the supreme task of making men followers of Christ. We must deliver our attacks where so far as we can see they will count most towards a Christian world. We aim to make Episcopalians or Churchmen or Catholics (we know ourselves by all these names), not as an end in itself but as our contribution to a co-operative task.

The Catholic Church of the future can never be built other than with the recognition within it of all those phenomena—those rites and customs and habits and methods—which have given genuine spiritual aid to devout souls. But neither can it be built without the recognition that no one type of Christian can impose upon all the rest the acceptance of his particular way of knowing the grace of God. The importance of the Nicene Creed which exists to bring out just one fundamental faith about Christ, as a basis for unity or of our own Church's appeal to the Bible as the final test of what is necessary to salvation lies precisely in this disengaging of the essential from the personal and transient. Our types of Churchmanship, our parties, our schools of thought are all valuable until the moment when any one of them attempts to take possession of the field and measure the Catholic Church of Christ by its own foot rule.

From: Christianity and the Contemporary Scene, 1943

A GAIN it is clear that unity does not mean uniformity. In great ranges of doctrine, in worship, in habit and custom there must be freedom.

It does mean admitting into the total life of the Church whatever enriches Christian experience. We may not all worship in Quaker silence. We must all be privileged to use it. We may not all like the magnificence and mystery of an Orthodox Eucharist, but we need it in our "total Christianity." Barth and Brunner, Maritain, Temple,

and Niebuhr must all have their place in the contemporary theological field as Athanasius and Augustine, Aquinas and Calvin and Luther in the past. It is true that the picture this gives us is that of an uncomfortably big Church, too Catholic for our limited vision; but it is nevertheless the only picture which paints reality. We have tried to paint the picture otherwise and failed. The Church has never been Catholic enough.

Now when a person enters into the corporate life of Christianity he assumes responsibility. He is no longer an individual concerned only with his own access to God. He still has that access but it is within the Body of Christ. There must come a time when with reflection upon that fact, his loyalty to the whole Body and his sense of its corporate life come to enfold and enlarge the loyalty to the dictates of his own conscience or the teaching of the lesser group to which he belongs. Thus the Catholic outlook is born.

I have used the words "enfold" and "enlarge" advisedly for here is no question of submission to a majority vote or to some authority concentrated in council or patriarch. It is rather the loyalty of one who is no longer satisfied with his own small interpretation of his faith but is moved to the depth of his being by the thought of the multitude who from the beginning have found God in Christ. When once a man has seen that to be in Christ is to be in the Church he becomes impatient of all sectarianism whether it calls itself Baptist or Anglican or Roman or by any other name.

A Letter

The Living Church, 1925

I AM unable to find evidences that our Lord dwells more intimately in Rome or Constantinople or even Canterbury than He does in Geneva or Wittenberg or Epworth. Where He goes I am willing to follow.

Concepts of Unity

The Living Church, 1930

ROME'S unity is itself fictitious. Unity is possible not because Rome has found a principle which can integrate or synthesize the manifold expression of Christian faith, but because of the simple fact that if men don't like Rome they don't continue their allegiance. Under modern conditions they can leave the Church if they so desire. The unity of Rome is essentially no different from that of the smallest Protestant sect. It unites those who are prepared to accept its basic principle The Roman conception of unity proceeds from the basic principle of obedience, not of good will.

A League of Nations built upon force can last only until some one strong enough rebels. It is the same with the Church.

Protestantism is not a mere temporary excrescence due to wilfulness or ignorance. It is a big fact bulking large in the history of Christ's relation to the world.

The Church and the Social Order

From *The Witness*, 1937

THE Church has a definite responsibility towards the social order. As long as we pray "Thy will be done on earth as it is in heaven" we are committed to the task of making that order more Christian. "Thy Kingdom come" does not mean in another world; but in this world. But that task is not the task of making social systems as such but social systems that help men to God. We all see that when the matter is of an immediate practical kind which affects ordinary morality. We are against police department graft. We are against legalized gambling

But when we come to the larger industrial issues of the day we fall apart. Some of us as I have said speak and act as if the only important work of the Church is with the social order. Others condemn with equal vigor any attempt upon the part of the Church or Church leaders to go beyond what is curiously called individual morality. The Church may rightly condemn the man who holds up another in the street; but must say nothing of the system which permits another man to squeeze the blood, indeed the very life from little children.

From Sermon to General Convention, 1937

IT IS not the business of the Church, I am sure every hearer of my words would agree, to espouse any specific economic theory, nor identify the Gospel with any specific social legislation; but it is the business of the Church and of the Christian who is part of the Church to appraise all social and economic theory in the light of its effect upon the individual. When then we see these world-wide movements of the masses, what are we Christians to do about it? We shall not reconcile them to God nor save the world if we live in fear for our wealth or social position. We shall not say "these people must be curbed and disciplined, or put in their places." . . . We shall look out upon this seething world and remember the Master's words, "The meek—that is the downtrodden and underprivileged—shall inherit the earth." "He hath exalted the humble and meek" will take on new meaning for us. We shall see the spirit of the Lord working, striving, bringing unrest in order that the least of these His brethren may find abundant life and the way open to come nearer to Him.

Commonwealth of Love

From *The Witness*, 1934

A SOCIAL order in which men starve in the midst of plenty, in which unbounded luxury walks side by side with rags, in which the race is to the strong while the weak are crowded to the wall, is in itself a witness of the corporate sin of men.

But this corporate sin springs from individual sin. It is rooted in the selfish greed of men, in production for profit and not for use, in the subtle poison which seeps through the very blood of society, the poison of that faith that

money counts more than men and in ruthless competition (which serves only the strong) exalted into a philosophy of life.

In Him we have unfolded the vision of the Kingdom of God, a social order in which that dignity and beauty is the goal of our striving. The Kingdom of God is a commonwealth of love. God's purpose for society is the creation of a commonwealth of love, that is, a cooperative society in which the welfare of every one is the concern of all.

From Address to Episcopal Social Work Conference, 1938

ALL liberties are one liberty. Any attack anywhere upon civil liberties is really an attack upon things which are fundamental to the Christian faith. And so, I pass on to stress the clear responsibility of the Church to speak, and through its members, to act with courage and vision wherever civil liberties are in danger. Here is no question of complex economic problems, no question of espousing or repudiating elaborate politico-economic theories, no entrance of the Church into politics. Here is simply a question which concerns in the long run the freedom of the Christian man. . . .

The corporate protest of Church groups, the influence of Church leaders, and the steady work of lay Church members are rightly exercised—indeed, must be exercised—against flagrant abuses, such as lynching, vigilance committees, saving the nation by flogging or tar and feathers; police violation of civil rights, men and women held incommunicado; houses searched without warrants; incitements to violence by hired thugs. Against all of these abuses the Church has a right to its protest

But above all, because it is closest to its eternal message to the world, the Church must take its stand against the growing spirit of anti-semitism and against the racial discriminations which are based upon the notion that because we are white and Nordic or at any rate white, we have a superior place in God's world. "God hath made of one blood all nations of men to dwell on the face of the whole earth." That alone is Christianity.

Christian Marriage

From *The Witness*, 1946

THE test of Christian teaching is, as our Lord seemed always to insist, what it does to life

Jesus is envisaging the kind of marriage in which God is really a creative factor It is incredible that He whose whole teaching, whose whole life on earth, was given to leading men away from the externals of religion and back to the essential meaning of life in God, could mean that marriage undertaken quite thoughtlessly, at which a civil officer officiates, consummated by one night together, is what God meant and that the life-long destiny of those two people is settled in the forum of heaven. That is pure magic. It is tying God's action up to a formula of words It is magic such as has

so often degraded the great sacraments of the gospel

The Prayer Book office takes no such position. It is a simple, searching and very beautiful expression of what Christian marriage means. It is from beginning to end permeated and controlled by spiritual and moral considerations. It would forbid any to come who are not acting in the fear of God. The weakness of the position of those who hold to the doctrine of indissolubility is that if these persons do come without the fear of God they hold that it does not matter. But the Prayer Book says no such thing. It goes on to require vows of a life-long love and faithfulness. It heaps up words with superb power to make clear that this relationship, so profound, so essential to society and taking precedence of all others, is moral and spiritual. It calls for the most complete self-surrender; for the highest exercise of the great Christian virtues. Here is the meaning of the Christian marriage.

Prayer Book Revision

From *The Living Church*, 1946

IT IS very natural to ask, "Are we to have a new Prayer Book every generation? Are we never to be free from this demand for change?" Well, it must be said that we shall never be, as long as times change, and as long as we have a democratic Church, responsive to people's need. But we do not need to think of this necessity as coming in every generation. The world is not likely to go through such upheavals as have twice happened in this 20th century, in every generation or even in every century. There has been nothing like what we are experiencing since the Renaissance and the Reformation changed the face of Europe.

Our task is to keep alive the great liturgical tradition, incorporating the best of the Church's worship since the beginning, and based on sound New Testament theology, which had its birth for English-speaking Christians in 1549. In looking now toward further liturgical development, we are not concerned with more things, more directions, more fussy details, more mechanism. We do seek a richer, fuller, freer content, greater dignity and at the same time greater possibilities of lawful simplicity. We wish to achieve more and more adequately that union of the eternal and the temporal which makes the Prayer Book at once essentially modern, and yet the noble embodiment of the noblest achievements of the long Christian past. The ideal is forms of devotion which, for all their set phrases, seem to breathe the very spontaneity of the private prayers of a saint. Some such ideal we must keep; but one never reaches an ideal by standing still.

Office and Work of a Bishop

From Sermon at Consecration of Bishop Shires, 1950

IF WE stop to think it over quietly, to look deep into our hearts, to try to understand what any diocese or the Church at large wants in a bishop, is not the real question which is in men's

hearts the question of godliness? Does this man bring God to other men? Is his life sacramental? What we really ask is likely to sound very different. Does he preach well? We ask; Can he raise money? Can he manage successfully his public relations? Can he direct diocesan policies with wisdom? Is he conservative or liberal? Is he Evangelical or Anglo-Catholic? Is he efficient? These and a thousand more questions of that kind! Each one is right to ask and each should have its answer; but I am quite sure that the real question, the thing about which people are really concerned, goes far deeper. The Church's message to the world is about God; and what people really want to know about the bishop is whether or not, in his person and his work, he brings God to men. . . .

In the ceaseless round of administrative affairs which is the lot of most American bishops it is too easy to think that the primary concern in all these committees and board meetings, in all these talks with the vestries, through all this long and arduous decision-making about budgets and finances, the primary concern is to get the business of the Church done efficiently. Indeed it is too easy to substitute the Church for God. That is an especial temptation in our own Communion, for we still carry over survivals of that ancient heresy that the Church is the Kingdom of God. Such a belief helps efficiency but it distorts the Gospel.

It is, however, in these very practical business affairs that the Church needs God, needs the touch of God to lift them into the right relationship with the whole message of the Gospel. I am sure that the most essential thing which a bishop can bring to the men and women whom he meets in these official ways is the quiet reconciling love, the stern loyalty to honor, and the insistent high purpose which in mysterious fashion breathe the presence of God. If the habit of his own life is the constant reference to God, something of God will come to these busy men and women harassed by the pressure of the world.

From *The Witness*, 1950

The bishop's office in relation to his "people" is primarily religious, not ecclesiastical. Whatever be the theory of the episcopate, or in the particular case the impact of the burden he bears, whatever his importance in linking his people to the Church of Christ throughout the world, or, as the inevitable monarchical conception of the episcopate developed, whatever emphasis comes upon his rule he is always the pastor, the chief pastor of his people. Although he must in some sense rule, his relationship to his people is not essentially administrative. "Feed my sheep" is its chosen expression. The touching words of the Orthodox prayer carry its deepest meaning: "Grant that this man now made a steward of episcopal grace may be an imitator of thee, the True Shepherd, giving his life for thy sheep, to be a guide to the blind, a light to those in darkness, a teacher of the ignor-

ant, an instructor of infants, a lamp in the world."

Worship

From *The Church and Organized Movements*, 1946

THE primary function of the Church is worship. Its primary concern is God; not human souls or human society, but God. Its missionary work, its saving of souls and its social responsibilities, all grow out of its relation to God. Worship can be formal and conventional and that is true in nonliturgical as well as in liturgical churches. It can be chiefly emotional. It can be a mere gathering to hear a preacher. In other words, there can be many a service of worship which generates no power. Those who participated go out from it as cold as when they went in

But it is when the congregation of the faithful, gathered in the Word of God service, at the Holy Communion or in the prayer meeting, waits breathlessly for the heavens to open that Pentecost can come again. When Christians worship because they want God, God comes to them in power.

All these various aspects of the power from

on high cluster about the one great central fact of Christian experience: the Person of the Lord Christ. If the power of the Bible (the Word which speaks) is a strange and miraculous kind of thing, the power of the Christ (the Word made flesh) is more so. The great Christian fellowship, the Church throughout the world, is His Church, His Body. The Word which speaks tells of Him. The prayers which open channels for the grace of God are in His name. The Holy Spirit which guides and gives strength, which falls upon men like a flame from heaven, is His Spirit. It is He who in the imagery of the Apocalypse comes riding the white horse and, making war in righteousness, leads the Christian hosts to victory. He is the Victor, He is the King who conquered the great Empire of the West and gave law to a continent. He is the "Young Hero" who a thousand years ago tamed the rude warriors from the North. He is the Leader who has taken His armies to the uttermost parts of the earth. His is the Name before which every knee shall bow! Christ the Victor. The whole consideration of the Church's resources in this troubled and evil world comes back in the end to the one fact that the Christian religion is Christ; and the Church's power is measured by its loyalty to Him.

DR. ALBERT SCHWEITZER ISSUES STRONG APPEAL

★ Dr. Albert Schweitzer has again appealed for the ending of nuclear weapons testing and the holding of a summit conference to reach an agreement on renunciation of nuclear arms.

The famed medical missionary and Nobel Peace Prize winner warned that if these steps are not taken "we remain on the road that leads to atomic war and misery in the near future."

Dr. Schweitzer's three-part statement "With Reference to the Present Nuclear Crisis in the World", was released in the U.S. by the Albert Schweitzer Fellowship and in Europe by the Nobel Institute at Oslo, Norway.

Dealing at length with the radioactive effects of nuclear tests, the theologian-philosopher stressed the danger to the human race if the tests are continued. His statement was written at his jungle hospital at Lambarene in French Equatorial Africa.

He asserted "one incompre-

hensible aspect of the propaganda for the continuation of nuclear tests is its complete disregard of their harmful effects on future generations. We must not disregard our responsibility, for avoiding the possibility that thousands of chil-

dren will be born with the most serious mental and physical defects."

Dr. Schweitzer called upon women especially to help "prevent this sin against the future." He said "it is for them to raise their voices against it in such a

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way that they will be heard."

Despite reassurances that the danger level of the presence of Strontium 90 has not been reached, "people are becoming increasingly apprehensive concerning the possible dangers resulting from nuclear tests," Dr. Schweitzer said.

So-called "clean" hydrogen bombs are only "relatively clean," he said, since the atomic bomb which triggers it is "dirty." He said "the intention seems to be to convince people that new nuclear tests will be followed by less and less radiation and that there is no real argument for the discontinuation of the tests."

He added that "the most sinister aspect of internal as well as external radiation is that years may pass before the evil consequences appear. Indeed, they make themselves felt not in the first or second generation, but in the following ones. Generation after generation, for centuries to come, will witness the birth of an ever-increasing number of children with mental and physical defects."

Dr. Schweitzer accused the press of keeping silent concerning these dangers, and international law of being indifferent. "We and the press are guilty of a lack of compassion," he declared.

Calling for the nations conducting nuclear tests "to renounce them immediately," he said that this step should be taken "without making this dependent on agreements with respect to the larger questions of general disarmament."

Nuclear tests "have nothing to do with disarmament," Dr. Schweitzer emphasized. "The nations in question will continue

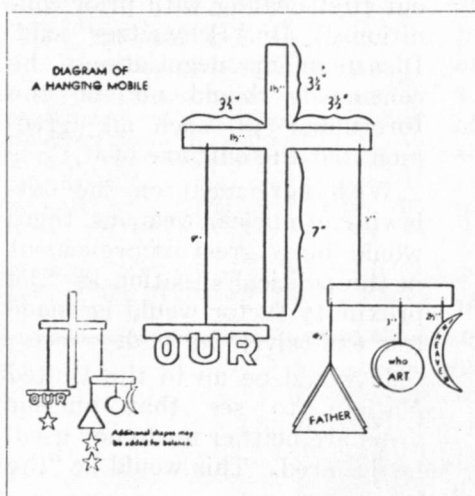
to have those weapons which they have now. There is no time to lose. New tests must not be allowed to increase the already existing danger."

He hailed the Soviet announcement of its willingness to stop its tests as "of great importance" and said the world now looks to the U.S. and Great Britain "for the kind of moral initiative and action that go along with great leadership."

An atomic war between the

Soviet and the U.S. can only be averted if the two powers decide to renounce atomic arms, Dr. Schweitzer declared. With the development of intercontinental missiles "there is little difference between a local war and a global war," he said.

"It can hardly be expected that an enemy will refrain from using atomic bombs," he continued, "In an atomic war there would be neither conqueror or vanquished. A continuous des-



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truaction would take place and no armistice or peace proposals could bring it to an end. A nuclear war is therefore the most senseless and lunatic act which could ever take place. This must be prevented."

Placing of atomic weapons in the hands of other nations by the U.S. would lay the ground for an atomic war between the U.S. and the Soviet Union on European soil, Dr. Schweitzer said.

He also asserted that no warning would be given in the start of an atomic war, but that it could take place merely on the basis of an incident. Danger that a "technical error" would sound a false attack alarm is likely to increase, he warned.

"It would be of immense importance in this hour of destiny if the United States would work for a renunciation of nuclear weapons in the world," he declared. "The attempt to achieve peace through a balance of terror may actually heighten the danger of war."

Dr. Schweitzer called for "a

true diplomacy" in preparing the way for a summit conference at which the heads of government of the three atomic powers would meet.

"It would be fitting to go ahead with the conference," he said, with only questions having to do directly with the renunciation of nuclear weapons being discussed.

"The three atomic powers owe it to themselves and to mankind to reach agreement on these absolute essentials without first dealing with prior conditions," Dr. Schweitzer said. Disarmament negotiations, he continued, should not be the forerunner of such an agreement but the outcome of it.

With agreement on the outlawing of nuclear weapons, there would be a great improvement in the political situation as "the proximity factor would be made less explosive," he said.

It would be up to the United Nations to see that nuclear arms are neither made nor used, he declared. This would be "the

first step on the way to the distant goal of the end to war itself," he added.

Dr. Schweitzer quoted the words of President Eisenhower: "What the world needs more than a gigantic leap into space is a gigantic leap into peace." He added: "This gigantic leap consists in finding the courage to hope that the spirit of good sense will arise in people and in nations, a spirit sufficiently strong to overcome the insanity and the unhumanity."

NEXT ARTICLE WILL BE NEXT WEEK

★ We have postponed the third in the series by eminent scientists on "The Next Hundred Years" to make room for articles featured this week. Much news also is put over for a week with a make-up number May 22nd.

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BACKFIRE

Peg DeLong

Churchwoman of Stockton, Calif.

Your managing editor was rightly indignant (1/24) because we have gotten so excited about affairs in South Africa and not here in the case of our own Episcopalians, Carl and Anne Braden, for instance.

As one who was thusly excited and, as chairman of social relations, rallied considerable financial support throughout the district, some communication similar to the one from Episcopalians for South Africa would have been most welcome. That there were glaring injustices in this country we knew but we are far west and it is up to those who know the circumstances to tell the rest of us.

Perhaps it is something the social relations department of the National Council could have done or Episcopalians for South Africa. By a strange coincidence U.S.A. stands for both countries so why not *Episcopalians for Racial Justice for South Africa and the United States*.

I love *The Witness* for its independence and correcting spirit.

Robert M. Baur

Rector at Penn Wynne, Pa.

I find it entirely gratuitous of you to imply, as you do throughout your April 17th pacifist issue, that non-pacifists are less interested in peace than you are. The pacifist way was tried and found wanting in the 30's, precisely on the point that it failed to keep the peace, but instead encouraged Hitler *et al.* to try to conquer the world.

The situation *vis-a-vis* Russia is entirely analogous. They would be at our throats today if the United States had not met successive Russian power plays fairly and firmly over the past decade. Nobody likes playing rough, but it seems to be the only way to take the measure of the bully.

Pacifists are convinced theirs is the only moral position. But how can morality be divorced from responsibility? And is not the net effect of pacifist policy today to strengthen the hand of the communist conspiracy and weaken the position of the liberal democracies—lay them open, indeed, to communist domination? What is so moral about this?

You characteristically give the United States government no credit at all for its consistent pursuit—through Democratic and Republican administrations alike—of mutual disarmament through international inspection and control. What is immoral about this policy? Is the Russian counter-proposal of disarmament without inspection and control more moral? Is not their refusal seriously to discuss international inspection and control rather the clue to their

real intentions, clearly anything but peaceful?

I am sorry indeed that you have not seen the current agitation to end the H-Bomb tests, based on exaggerated fear of radioactive fallout, in its true light, and evaluated it in terms of its real objective. Russia's objective—whatever yours may be—is to whittle down America's lead in quality and quantity of nuclear weapons, and thus reduce their value in deterring future Russian designs on the free world.

In America's hands these weapons will always serve the cause of peace, as has been well shown over the past decade. Personally, I'm glad we have them.

Howard R. Erickson

Layman of Collinsville, Ct.

We read much nowadays about the lawlessness of teen-agers and their tendency toward lawbreaking of all kinds. The question is raised as to whether the young people or their parents are responsible. With the great increase in the number of youthful violators this is an important matter. In my opinion neither the youth nor their parents

are responsible. The community is to blame. The recreational needs of the youth in the shape of community houses and public playgrounds have not been adequately met. Many years ago children could play in the streets safely but this is now impossible on account of the many speeding autos.

The influence of Tv upon our growing youth cannot be ignored. Many of the movies shown on Tv screens glorify the lawbreaker and demonstrate how crimes can be successfully committed. These have a powerful influence upon the young.

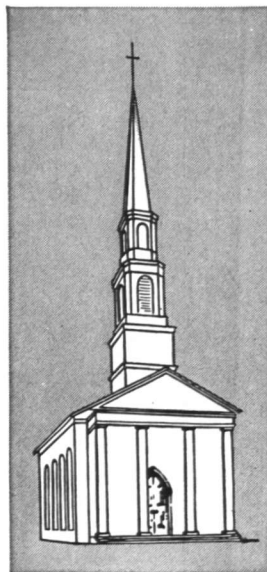
These facts emphasize the responsibility of the community and the Church in influencing growing youth in the right direction. Youth organizations can be of great aid in carrying out this purpose.

F. M. Wetherill

Clergyman of Philadelphia

Some things you omit which I have found in other church magazines: wrath, strife, envy, bitterness and personal jibes. So I switched to the *Witness* and still receive all the worthwhile Episcopal Church News in lively comment, and conciseness.

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