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The **WITNESS**

SEPTEMBER 4, 1958

10¢



BISHOPS JONES & HART (See Story of Week)

Who Will Be The Next Presiding Bishop?

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The WITNESS

For Christ and His Church

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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

Election of Presiding Bishop Will Highlight Convention

By W. B. Spofford, Sr.

★ A bit has been written and a lot said about who will be the next Presiding Bishop. When a couple of parsons run into each other the question is generally asked, with names named and, in some instances, bets made. But as far as I know, except for a Church weekly in England, no paper has put in type the names of bishops in the running. The British paper, incidentally, singled out Emrich, Bayne, Donegan and Lichtenberger and stated that they would be closely studied while at Lambeth "since whoever is elected is of tremendous importance to us here on this side of the Atlantic."

What needs to be said first off is that age is important. Bishop Dun of Washington in an article even spelled it out:

"His term should be long enough to permit him to grasp the total life of the Church and to establish relationships that will make possible a significant impact. It must not be so long that he will go stale or be worn down. I would look for a man to serve from nine to twelve years . . . a bishop born between 1897 and 1902."

"Go stale or worn down" is a nice way of putting it. Others have said; "We don't want a man so young that we are stuck with him for eighteen or twenty

years, regardless of how he turns out."

Anyhow, taking Bishop Dun's "born between 1897 and 1902", and it's a simple matter to name the possibilities. And neither of the two capable men, Bishop Bayne of Olympia who is 50, or Bishop Emrich of Michigan who is 48, are in the list in spite of the guess of our British contemporary.

The constitution proves that any bishop may be elected, whether diocesan, coadjutor, suffragan, missionary. Up to now all have been diocesans. So we start with them, listed alphabetically to hide our bias, with a few words about each:

★ Bishop Barry of Albany, 61, who first served parishes in Long Island and was elected coadjutor while rector of St. Luke's, Evanston, Illinois, and became diocesan in 1950. He is a graduate of St. Stephen's College and the General Seminary.

★ Bishop Barth of Tennessee, 60, first rector of Maryland parishes, including St. Bartholomew's, Baltimore, for a dozen years. He then became rector of Calvary, Memphis, in 1940 and was elected coadjutor in 1948, becoming diocesan in 1953. He is a graduate of the University of Virginia and the Virginia Seminary.

★ Bishop Burroughs of Ohio, 59, who was rector of parishes in New York state before going to Christ Church, Cincinnati, where he was rector for ten

years, being elected coadjutor in 1949 and becoming diocesan in 1952. He is a graduate of Wesleyan University and Berkeley Divinity School.

★ Bishop Carpenter of Alabama, 59, rector of St. John's, Savannah, Ga., and then of the Advent, Birmingham, Ala., from which he was elected diocesan in 1938. He is a graduate of Princeton and Virginia Seminary.

★ Bishop Carruthers of South Carolina, 58, who was rector of parishes in Columbia, Tenn. and Houston, Texas, before being called to Christ Church, Nashville, which he served until elected bishop in 1944. He is a graduate of Sewanee and the Theological School at Sewanee.

★ Bishop Donegan of New York, 58, who was rector of Christ Church, Baltimore, before going to St. James, New York. He was elected suffragan in 1947, coadjutor in 1949 and became diocesan in 1950. Born in England, he

COVER PICTURE

WAS TAKEN some years ago and signifies nothing particularly, except that Bishop Hart is the chairman of the nominating committee and Bishop Jones is likely to be one of those nominated for the office of Presiding Bishop. The same holds for the other pictures with this Story of the Week—they are of no particular significance beyond the fact that all these Bishops figure in the article and we happened to have their cuts handy.

graduated from St. Stephen's, Oxford, and from the Episcopal Theological School, Cambridge, Mass.

★ Bishop Gray of Mississippi, 60, who served several parishes in that diocese before becoming rector of the Nativity, Greenwood, from which he was elected in 1943. He is a graduate of Rice Institute and the Seminary of the University of the South.

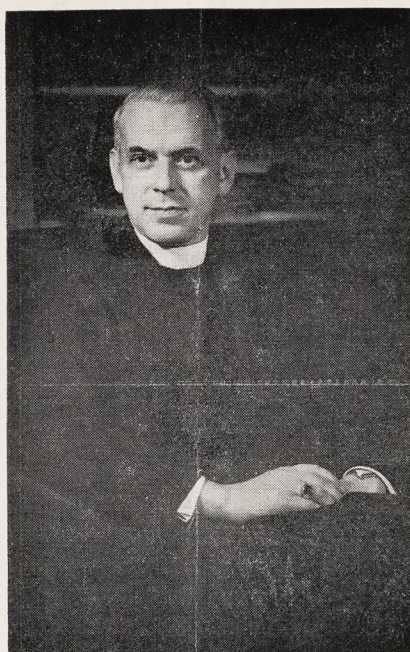
★ Bishop Gray of Connecticut, 60, who was dean of the cathedral in Bethlehem, Pa., before becoming dean of the cathedral in Hartford, Conn. He was elected suffragan in 1940; coadjutor in 1945 and became diocesan in 1951. He is a graduate of William and Mary, the University of Richmond Law School (and practiced law for a time), and the Virginia Theological Seminary.

★ Bishop Horstick of Eau Claire, 56, who was rector of Trinity, Aurora, Illinois, from 1931 to 1944 when he was elected bishop. He is a graduate of the collegiate dept. of Nashotah House and of the seminary at Nashotah.

★ Bishop Jones of West Texas, 56, who was rector of St. Paul's, Waco, Texas, and of St. Mark's, San Antonio, from which he was elected diocesan. He is a graduate of the University of Texas and the Virginia Theological School.

★ Bishop Kellogg of Minnesota, 59, rector of St. James, Danbury, Conn., for a dozen years, then rector and dean of Christ Church Cathedral, Houston, Texas, from 1941 to 52, when he was elected coadjutor and became diocesan in 1956. He is a graduate of Williams College and General Seminary.

★ Bishop Lichtenberger of Missouri, 58, who after serving in the China Mission, became rector successively of Grace Church, Cincinnati; St. Paul's, Brookline, Mass.; and dean of Trinity Cathedral, Newark. He



Bishop Lichtenberger

then became professor of pastoral theology at General Seminary from which he was elected coadjutor in 1951 and became diocesan in 1952.

★ Bishop Miller of Easton, 57, who was rector of Trinity, Utica, N. Y. before going to the Messiah, Baltimore, where he served until elected bishop in 1949. He is a graduate of Johnson College, Knoxville, and had several years of graduate work before graduating from the General Seminary.

★ Bishop Moody of Lexington, 58, who was rector of St. Mark's, Washington, D.C. before going to Christ Church, Baltimore, from which he was elected bishop in 1945. He is a graduate of Hampden-Sydney, did graduate work at Columbia and George Washington University and had his theological training at Virginia Seminary.

★ Bishop Pardue of Pittsburgh, 59, who was rector of Gethsamene, Minneapolis from 1931-39, and then became dean of St. Paul's Cathedral, Buffalo, from which he was elected bishop in 1944. He attended Hobart and Nashotah and the General Seminary.

And that, my friends, completes the list of diocesan bishops who were born between 1897 and 1902. There is nothing in the canons to prevent the election of a younger or older bishop but it is highly unlikely.

Coadjutors and suffragans, we'd think, are out. There are however a couple of missionary bishops being talked about and a former missionary bishop who is now an official at headquarters:

★ Bishop Kennedy of Honolulu, 57, who went from St. Thomas, Denver, to Grace Church, Colorado Springs. He was consecrated bishop in 1944 and has had charge also of the work in Samoa, Okinawa, Formosa, Guam, Wake and Midway. He graduated from Colorado Teachers College and St. John's Theological Seminary, Greeley, in 1926.

★ Bishop Lewis of Nevada, 56, who was a missionary in Montana for ten years, then rector of St. Paul's, Burlington, Vermont, from which he was elected bishop in 1942. He is a graduate of Harvard and the General Seminary.

★ Bishop Bentley, who is head of the overseas division of the National Council and also the Council's vice-president, is 62 and could therefore serve a full term of six years. Most of his ministry was spent in Alaska, where he was first archdeacon, the suffragan for a decade, and then bishop until 1947 when he



Bishop Kennedy



Bishops Dun & Bayne

took the Council position. He is a graduate of William and Mary and of Virginia Seminary.

Bishop Dun in his piece did a swell job in describing the kind of Presiding Bishop we want:

"A dedicated, godly man. A simple man, unspoiled by conspicuous position, with dignity but no tendency to strut or develop an official facade. A man of evident moral and intellectual stature, with strong convictions joined with the



Bishop Donegan

BISHOPS TALK

BISHOPS representing various wings of Church opinion were interviewed by a reporter at New York airports as they returned from the Lambeth Conference. The reporter concluded from the series of interviews that the Nominating Committee will submit the names of Bishops Jones, Kennedy and Lichtenberger. Nominated from the floor, the reporter said, will be Bishops Donegan, Emrich and Gray of Connecticut.

capacity to respect the differing convictions of others . . . a man capable of lonely decisions and not in constant need of reassurance and approval. A friendly out-reaching man but not so genial that one never knows where he stands; a man of whom we can be proud as he represents us all, with all our interesting differences, in the nation and in the wider Christian fellowship."

There are of course scores who meet his qualifications. For, as Red Smith once wrote of another group, "They are a lot like people when you get to know them."

The canons provide that a committee, which in this case is headed by Bishop Hart of Pennsylvania, shall present three names in nomination, though the House of Bishops is not limited to these. So maybe you and friends will play being the nominating committee and pick the three you think should be nominated. I have my three but I'm not giving them the kiss of death by naming them.

BISHOP PIKE SPEAKER AT E. E. F. BANQUET

★ Bishop Pike of California will speak on "What is—and is not—the issue in our Church today?" at the banquet of the Episcopal Evangelical Fellowship, to be held on October 10, 1958, during the General Convention.

Other plans for Fellowship activities at the Convention include the annual meeting and corporate communion at All Soul's Church, Miami Beach, at 7:30 a.m. on October 16, with breakfast at Hotel Lucerne at 3:30 a.m. The Fellowship will maintain a suite at the Sherry-Frontenac, where its headquarters will be, and it will have a booth in the display area of the Deauville Hotel, headquarters of the General Convention.

BUDGET COMMITTEE IS APPOINTED

★ Members of the joint committee on program and budget for the General Convention have been appointed by the Presiding Bishop and Canon Wedel, President of Deputies.

The Bishops are Thomas H. Wright of East Carolina, convener; Gerald Francis Burrill of Chicago; Harry Lee Doll, Coadjutor of Maryland; J. Wilson Hunter of Wyoming; Chilton Powell of Oklahoma; and Hamilton West of Florida.

Clergy members are: Edward H. Eckel of Oklahoma; George T. Masuda of Montana; Frank Rowley of West Virginia; Sherman E. Johnson of California; M. F. Williams of Western Massachusetts; and Donald Wonders of Ohio.

The twelve laymen are: Charles B. Crouse of Michigan; Major Claude L. Daughtry of Atlanta; Will G. Gaither of East Carolina; Dr. George Gibbs of Los Angeles; John H. Leach of Missouri; J. L. Caldwell McFaddin of Texas; Sterling F.

Mutz of Nebraska; Theodor Oxholm of New York; Arthur W. Platt of Florida; Philip H. Stafford of Massachusetts; Brooke Thompson of Georgia;

and Houston Wilson of Delaware.

The committee will meet the week of September 29 in Miami Beach.

Role of Religion in Free Society Examined by Scholars

★ A comprehensive analysis of the role of "Religion in a Free Society," written by five distinguished Americans, has been released by the Fund for the Republic.

In pamphlet form, it examines the Church-state relationship and the government's responsibility for the free exercise of religious belief.

Contributors are William Lee Miller, professor at Yale Divinity School; William Clancy, education director of the Church Peace Union; Arthur Cohen, publisher; Mark de Wolfe Howe, professor at Harvard Law School; and Maximilian W. Kempner, attorney.

They were among ten consultants named by the Fund in 1957 to make an over-all study of contemporary American life "with a view to determining the conditions under which a free society may best be maintained."

Writing on "Religion as a Source of Tension," Clancy declared that the "wall of separation" metaphor is "an unfortunate and inexact description of the American Church-state situation."

Cohen, on "The Problem of Pluralism" noted that "there can be no lasting resolution of the Church-state problem until the people, not the courts, reflect upon just what it is that aggrieves them, what vagueness torments them, what fears aggravate their suspicions and compel them to reject the con-

ciliations of reason and appeal to the 'paternalism' of the law."

In an article, "The Constitutional Question," Howe wrote that "in our present scheme of things religious liberty has no higher constitutional sanctity than other substantive rights."

Kempner's article, "The Supreme Court and the Establishment and Free Exercise of Religion," stressed that "many issues remain unresolved by the Supreme Court," and "instances of state participation in Church affairs that might be construed to violate the establishment clause are constantly met in daily life."

Clancy declared that "what we have constitutionally is not a 'wall of separation' but a logical distinction between two orders of competence."

He said, "A Church may be absolutely sure of its own mandate and spiritual authority, yet it cannot publicly act as though that mandate and authority were generally accepted by the civil society . . . Many of the specific 'Church-state' controversies we face today result more from a failure to realize this fact in practice than from any violation of constitutional principle."

The "wall of separation," as conceived by most "absolute separationists" in America, he continued, is not really a constitutional concept, but a "private doctrine which a minority of Americans seem intent on imposing on all."

Cohen said, "Where once it was assumed that the role of government was to grant full independence to religion but not positively to advance its course, it is now widely assumed that government has an obligation to 'encourage' religion by assisting it in tangible ways . . ."

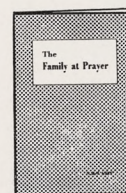
"It has not been demonstrated, to my satisfaction at least," he added, "that the truly significant problems of religious pluralism are going to be solved by the courts. That we cannot rely solely or exclusively upon the courts is attested to by the hesitancy and indefiniteness with which the Supreme Court has proceeded in recent years . . ."

Miller remarks that "typical American college freshmen coming into a religion class" tend to "look on religion in a flat institutional way, with denominational affiliation taken as a sort of team membership, simply a given fact of one's birth . . ."

On the "problem of utter pragmatism of our society," Miller wrote that "practical and technical and functional questions are made the primary questions, and the larger ends and meanings of life are either

(Continued on Page Seventeen)

Is it worth the trouble to try to have family prayers?



This and similar questions are answered in
"The Family at Prayer"
By Kazen G. Werner

Here are more than a hundred family prayers, for every day and for special days. Ideal for family worship, perfect as a gift. Pocket size, 128 pages, blue cloth binding. 75¢ per copy, \$7.50 per dozen. Name stamped on cover for 25¢.

The Upper Room

The world's most widely used devotional guide
1908 Grand Avenue, Nashville, Tenn.

MAJOR PROBLEM OF THE CENTURY

By John Wren-Lewis

AS I see it, the big problem of the present century is the development of a real science of psychology. A great many problems might appear more urgent—pressing practical problems like avoiding war, feeding the world's population, preventing personal freedom from being whittled away, and so on—but the possibility of finding real solutions to any of these will turn, ultimately, upon our ability to achieve a far greater understanding of people, including ourselves. And for that we need, first and foremost, the science of people, the science of human behavior—psychology.

Now I know this is not the verdict upon the present situation which most of our religious authorities give. The usual diagnosis of the crisis of our civilization is that man's technical progress has outstripped his moral development, and that the great need is for a moral growth springing from some sort of revival of religion.

But I think this is a mistaken diagnosis, even though I believe religion has a vitally important part to play in our present situation. The trouble is that human affairs today are so complex that we cannot see, for most of the time, just where either morality or religious influence can begin to apply.

For example, of what use is it to say that men will destroy each other with atom bombs unless they learn to control their aggressive feelings? Who has aggressive feelings in the great nations of the world today? Most of the ordinary people in all countries feel themselves dragooned by their leaders, and the leaders feel themselves the helpless victims of forces they cannot control.

And the same goes for all the other great practical crises of our time. What we must have, before we can see how to be moral or religious, is more understanding of what is really going on, understanding of a kind which only science can provide.

But the psychological sciences are as yet only in their infancy. This too has often been said, but I do not think it is usually realized just what it means. The phrase is used, at any rate by the great apostles of psychology, with the implication that all that is needed is more time for the science to develop; given that, they suggest, it will in due course become as accurate and as pro-

ductive as physics or biology are today. In my view, however, the immaturity of psychology as a science is of a more fundamental character than that.

Mature Science

MATURITY in a science does not consist in the number of facts it has discovered. If a science could only be called mature when it knew all the answers, then no science will be mature in the foreseeable future. What matters is not knowing the answers but knowing how to ask the questions.

Einstein has said that even in physics the formulation of a problem is often more essential than its solution. But to know how to ask your questions properly you need to know something which the science itself cannot tell you, as Aristotle saw long ago.

You need to know what sort of thing it is you are investigating, or in more technical language, you need to know what is the logic of your subject matter. And I believe there is a crucial stage in the development of every science when it first begins to get its logic straight.

Prior to that it is not a mature science at all, but what Professor F. S. C. Northrop, in his excellent analysis in "The Logic of the Sciences and the Humanities" has called a natural history. It collects facts, and forms ad hoc generalizations, but has no real systematic plan of development, because it is trying to talk about its subject-matter in the wrong sort of way.

Questions About People

THE real trouble with psychology today, I believe, is that it has not discovered the proper logic for asking questions about people. It is trying to work with patterns of ideas appropriate to the biological sciences: it is trying to talk about people as if they were organisms.

Our situation is exactly parallel to that of the pioneering biologists of the eighteenth and early nineteenth centuries. Their trouble was that they were trying to study living things in terms of logical ideas appropriate to the physical sciences. They were trying to think about living things as if they were machines, using the

mechanical, mathematical logic of one plus one equals two.

This, of course, is palpably not applicable to living things. A dog plus a bone makes not two things but a well-fed dog. And because scientists started out with this false logic, the very essence of the life process seemed always to elude them.

As a result, they either had to confine themselves to studying the fringes of the subject, where mechanical concepts were more or less adequate, or else they were forced to invoke a *deus ex machina* in the shape of a special mysterious agency called the "life force," to explain just why the physical and chemical processes of living organisms went in the particular directions needed for life and not others.

A Divided Field

THIS division of the field between "machinists" and "vitalists" in early biology corresponds to the division of psychology today between, on the one hand, the behaviorists and other laboratory-bound investigators, who relegate all the problems concerned with the deeper aspects of life to the distant future, and on the other hand the so-called depth psychologists, who try to cope with the elusiveness of personality by invoking a *deus ex machina* called "the Unconscious."

Biology began to be a mature science when a whole new way of thinking began to permeate European thought, the way of thinking which was precisely formulated by Hegel.

It is variously called organic or dialectical thinking, and the essential point about it is that it concerns itself not with individual units which simply lie side by side, or interlock in a mechanical way, but with wholes in which the parts cooperate in performing different functions in the service of the whole, and are what they are because of the functions they perform.

Not a Substitute

THIS was not, I must hasten to say, a substitute for mathematical thought; Bertrand Russell's rejection of the concept of organism, in his book "Human Knowledge," is due to this misunderstanding. The actual physical and chemical processes within living creatures are still studied by biologists in a thoroughly mechanical way, and quite rightly.

The function of the concept of organism is to

provide a comprehensive framework within which mechanical ideas can take their place, without any special "vital" force, and it was the existence of such a general background of logic which made really systematic biology possible in the nineteenth century. Darwin's great theory of evolution has in fact been described as the translation of Hegel's logic into practical terms.

The problem for psychology today is to achieve a similar transition to a still more comprehensive way of thinking which will be really adequate for talking about people. For people are palpably not organic in their behavior, any more than living things are mechanical. People do cooperate by sharing functions, certainly, but that is not their most characteristic form of behavior.

If it were, then a healthy person would be a completely "adjusted" person, as certain forms of American psychiatry tend to suggest: but being "adjusted" is not in fact sufficient to make people happy, and it is just here that the concept of "the Unconscious" has been dragged in as a home for the anti-social aspects of human nature which apparently must find some expression if persons are to fulfil themselves. Yet it is really a useless concept, because, like "the life-force," you can put into it just what you want to get out, so it tells you nothing. It has, as the philosophers of science say, no "heuristic value."

Advance in Logic

THE real need of psychology, then, is for a further advance in logic—the articulation of a way of thinking which does not merely admit that persons exist, but actually does justice to their distinctive character in the forms of thought.

Such a mode of thinking, which we might (with some risk of confusion) call personalist, will recognize from the start the existence of a type of relationship between people which is quite different from a cooperative relationship.

Its type is friendship, and friendship is something much more than cooperation, because in it people are allowed that individuality and independence which from a purely biological (or purely social) point of view can be a positive danger.

If this distinctive type of relationship is made the foundation, the general background, for all our thinking about human behavior, all sorts of difficulties in present-day psychological theory will disappear. For example, Freud admitted himself puzzled by the fact that in his investigations it appeared that the determining factor in

human conflicts and problems was not just instinct but, quite specifically, the sex or love-instinct.

This ceases to be a puzzle when we stop thinking of human beings as organisms driven by instincts and recognize that primarily they are persons whose distinctive mode of existence is friendship. The early development of the child is seen, on this view, not as the gradual adaptation of an organism to its environment, but the gradual coming into existence of a person through the interplay of love-relationships (or the lack of them).

Another problem which looks quite different in these terms is the ethical difficulty raised by the discovery of repression. The solution to this problem also turns, I believe, on refusing to see human motives as instinctive drives and seeing them instead always as aspects of personal relationship, in which harmony is not the primary consideration.

Integration

PERSONAL fulfilment would then be conceived in terms of the integration of persons into love, wherein "anti-social drives" are neither merely expressed (as in delinquency) or yet repressed (as in neurosis), but transformed—or, to use a religious term, redeemed.

But I do not want to multiply examples here, for the real task that lies before us is that of working out in detail what a personal way of thinking involves. I do not think this has yet been done, although Professor John MacMurray, who called attention to this whole problem in his book, "Interpreting the Universe," as long ago as 1933, has himself made a number of notable contributions towards it.

The self-styled "personalist" philosophers, however, both here and on the Continent, have (with one or two notable exceptions) done little more than extol the virtues of personal relationships, which gets no one very far.

Where then is a genuinely personal philosophy to come from? The most notable aspect of Professor MacMurray's analysis, in my view, was his recognition that a way of thinking is not a thing in itself: it does not spring out of the blue.

It is derived from a way of acting, and I do not think it is too difficult to see that while the mathematical, mechanical way of thinking corresponds to utilitarian activity, the use of

things, the organic way of thinking corresponds to aesthetic activity, the harmonies of artistic creation or appreciation.

Significantly the physical sciences, which employ the mechanical way of thinking, do in fact give us vastly greater power to use things, while the biological sciences, which employ the organic way of thinking, show us how to use our power so as to make life more comfortable, more elegant, more artistic.

Partial Expressions

BUT both of these types of activity are only partial expressions of man's nature, and this leads Professor MacMurray to suggest that a way of thinking appropriate to psychology, which tries to turn the spotlight of science upon man himself in his essential humanness, will have to derive from religion, the activity in which man seeks to express his character as a person.

A great deal has, of course, been written about "psychology and religion" in the last few decades, but I do not find that most of what has been said plumbs the real depths of the relationship between them as Professor MacMurray does in this assertion.

To many professional philosophers and psychologists today the assertion may seem a non sequitur: while they might be prepared to admit that religion had fulfilled this central role in human life in the past, they would regard it now as a dying thing, and would moreover jib at introducing it in this way because for them it would seem that the most important thing about religion is not its reference to human life but its transcendental assertions, which they would not be prepared to accept.

It seems to me, however, that if the transcendental assertions of religion are properly understood they may well turn out to be an integral part of the philosophy which psychology requires. For surely one way of putting the religious assertion of the existence of God is to say that the love which constitutes the fulfilment of men's life as persons is no mere product of their coming together but a Transcendent Creative Reality: "He that dwells in love dwells in God, and God in him."

And if we make this understanding of personal relationships the foundation of our psychological thinking, may we not see emerging a pattern in which Jung's discovery of an apparent "collective" element in "the Unconscious," and the

queer findings of psychical research, become intelligible?

Not This Kind

UNFORTUNATELY, however, the philosophies in which the great religious systems of the world have hitherto expressed their beliefs have not been of this kind at all. This is, of course, one of the most potent reasons why modern philosophers and psychologists would not readily recognize religion in the role which Pro-

fessor MacMurray assigns to it in human life.

It looks as though those philosophies, for all their grandeur, may have been inadequate expressions of religious truth, and that the great task of our time, if psychology is to become a mature science, is the creation of a philosophy which expresses the inner nature more adequately than has hitherto been done. It is to this problem that I shall address myself in this series of articles, drawing upon a number of recent books which bear on the theme.

JESUS AND BLIND BARTIMAEUS

By Laurence H. Blackburn

Rector of Emmanuel, Cleveland

GOD sent his Son into the world because there was need of him. The miracle of the preservation of the Gospel through the Church is proof enough that there is need of him today. Following the outline of this familiar story will reveal to us a striking parable of that need and the opportunity of the Church to meet it.

True to its beginning, Christianity is at its best when there is a need to be faced. "A blind man was sitting by the roadside begging." We can assume that his affliction came through no fault of his own and that he was a victim of circumstances beyond his control. His low estate was the result of a physical handicap that was not treated medically in his day. He was washed up on the shore of life like the flotsom and jetsom of a busy harbor.

But the need is more inclusive. People are surfeited with knowledge of the world and pitifully ignorant of the way of life. In fact their seeking is stymied by the domination of the material, the mechanical and the coldly scientific mind of our day. With what a trenchant line does Edwin Arlington Robinson begin his Credo,—"I cannot find my way, there is no star."

Multitudes of Church people are in this same category. The sick, the handicapped, and those who have been undeservedly hurt by life find little comfort in the polite, prosaic prayers on their behalf. The Stoical advice to "grin and bear it" is hardly enough. No wonder Maude Royden could say that "most Christians look and act as if Christ were dead". Blind to the precious promises of Holy Scripture, they beg in vain for

word of a loving Father who still cares and for a living Christ who walks in our midst with healing. Yes, old blind Bartimaeus sits by the roadside begging, even today, and his name is legion.

The Need Today

THE next phrase suggests that the Church can begin to meet this need by making its existence known to those whom it would seek to serve. "Hearing the multitude going by" made the blind man aware that something unusual was taking place,—and near where he was! Religious advertising and Church printing pander to the already pious. Shouldn't we make more of a stir in the community? When will the churches unite to make a frontal approach to the irreligious, the forgotten, the shut-in,—the "blind man—sitting by the roadside begging?"

"Jesus of Nazareth is passing by." Here is the Incarnation in pre-theological terms. This is the reason for our making a stir in our town,—the point of our preaching,—the answer of Christianity to a world which cries out for a living Christ walking near to its need.

As the devils in ancient plays contrived to hinder the Hero's mission, so "those who were in front rebuked him," —he who cried out for mercy. Could they have been the disciples who had already, and often, seen their Master's compassion and witnessed his signs of power upon the halt, the lame and the blind? Whoever they were, their objections revealed a lack of faith that Jesus would be interested in helping a blind beggar or that he had the power to do so. Is it possible to imagine that some modern Biblical

scholars, theologians and even Church leaders are so far out in front of Jesus of Nazareth that they have lost contact with him and are impatient when he does not seem to follow them? The tide of need for mercy and healing cannot be held back by academic King Canutes.

Objectors over-ruled! All doubt aside! "Jesus stopped." However urgent his appointment in Jericho, whatever divine immensities absorbed his mind, "Jesus stopped" at the time and place of ministering to human need even though it was represented by only a poor blind beggar. One does not regret that Church business is big business, or that the business of the Church is patterned after the efficiency of big business, but only that the busy-ness of the Church leaves so little time and concern for the individual and his deep spiritual needs—the real business of the Christian Church! "Jesus stopped!"

Pattern of Discipleship

WHEN he "commanded him to be brought to him" he indicated, in part at least, the pattern of discipleship, both then and now. What greater work is there for us to do than to obey his command and bring to him for his healing those who cry out in their helplessness? This involves the simple faith that he is near, that he cares, and that he will heal. The Church of today is traitor to its Lord's command if it fails to have a trained and faith-full band of those who will bring to him in person or in prayer the sick of the parish and, of course, to provide a time and place for them to be presented to the compassionate Christ for his healing.

Like deep thought which it resembles, prayer needs concentration,—a pointing-up,—a purpose. When Jesus asked, "What do you want me to do for you?", Bartimaeus said, "Lord, let me receive my sight." The question does not imply that Jesus did not know he was blind, but illustrates the necessity of our moving from the general to the particular in our prayers for help. And when we concentrate upon that which is our greatest need, it is more often than not that our petition will be for spiritual help rather than for physical healing only. My experience in asking people to state what they want me to pray for as they come forward for the laying-on-of-hands bears out that conclusion.

There is a three-letter word in Bartimaeus' reply that is significant. The R.S.V. greatly clarifies the meaning by translating the response,—*"let me receive my sight."* It is as if

Bartimaeus was aware of something within himself that made it impossible for him to throw off the physical handicap by himself. Perhaps he felt unworthy of the boon of seeing again. The word might reflect his need of courage to let go of the old life of begging and to enter the new life of responsibility. From whatever angle, *"let me receive my sight"* indicates that a spiritual change was necessary in order to make a physical change possible.

Such a conception of spiritual healing is further emphasized by Jesus' word to him, *"receive your sight."* By some spiritual change within he was then ready for the outward manifestation. And it was not earned nor bargained for. Like God's grace, it was a free gift.

Power To Heal

MUCH confusion of thought has developed from the declaration that *"your faith has made you well."* Mostly we leap the centuries to pronounce that it must have been the blind man's belief in Jesus as the fully-accepted Christ of God. Yet a glance at his call to the Master as *"Jesus, Son of David"* obviates such a claim. There is no sign of worship in his aftermath of *"glorifying God."* Then it seems reasonable that his *"faith"* was in the compassion of Jesus and his power to heal. Such a faith that healing power is present and available is fundamental to spiritual healing, and, now as then, is primary to any creedal affirmation. The greatest evangelistic opportunity in many centuries awaits the moment when the Christian Church reveals the power of the Holy Spirit at work in the body, mind and spirit of a man before it asks him to subscribe to a creed or to join a Church.

"He received his sight." This was the climax. All before it was preparation and prologue. The rest was aftermath. Our object in spiritual healing is healing. It may be a slow process or a sudden *"miracle"*; it should be both spiritual and physical; but our efforts must bring definite results. Prayer groups that grope vaguely toward the hope that healing is possible will never accomplish the desired end without concentrated effort upon certain persons desiring and needing such healing, and this direct action must include expectation in all faith. Study classes about the healing miracles in the New Testament soon reach the point of utter futility unless actual prayer projects are undertaken, and the knowledge gained is linked with faith and put to work. In presenting a series of lectures

on spiritual healing recently, I ended each session with prayers for those whose names were presented for our prayers that night. This gave point and power to each meeting.

We accept the statement that "he received his sight". The story would be pointless if he hadn't. It would not have been remembered, to find its way into the Gospels. In our scientifically minded age, proof is demanded. Lourdes draws its thousands of pilgrims with the accompaniment of superstition and commercialism, but the careful observer will be concerned mostly with the carefully kept records of its Bureau de Medecin. The modern movement of spiritual healing needs this clinical approach that will prove to the most critical that people are being made well through the process and power of prayer. The convincing appeal of Mrs. Emily Gardner Neal's book, "A Reporter Finds God Through Spiritual Healing" is to be found in its analytical approach and its thoroughly authenticated case histories.

That he "followed him, glorifying God" is not to be overlooked as unimportant. While it is evident that he did not become one of the Twelve, he played his part by his enthusiastic testimony of what Jesus had done for him. Have we here a clue to the lost radiance of the Christian religion? As a boy, I heard many testimonies in the now out-dated prayer meeting, and some of them were positively spine-tingling. What a thrilling experience it would be to share in the worship of people who were following Jesus Christ and glorifying God because something definite and tremendous had been done in and for them! Who could resist the power of such a Church?

No wonder that "all the people, when they saw it, gave praise to God!" The gadgets and gimmicks used by some churches to attract people or to hold the interest of waning congregations are worlds away from the convincing evidence of the work of the Holy Spirit in meeting the concrete needs of men. In St. John's account of the triumphal entry into Jerusalem we read that "the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign. The Pharisees then said to one another, 'You see that you can do nothing; look, the world has gone after Him.'"

Spiritual healing is not the cure-all for the

ills of Christendom, nor is it the perfect vitamin to restore its vigor, but a mysterious revival is abroad leading men to seek in Christianity the soul-health they so desperately need. The Church dare not fail to heed this clear call, nor can its ministers be deaf to Christ's command,—as needed now as then,—"Preach as you go, saying 'the kingdom of heaven is at hand!' Heal the sick, raise the dead, cleanse lepers, cast out demons."

If we go forth believing, with prayer and consecration, forgetting ourselves in our love of others the power to heal will be given according to the need of those who come sincerely seeking. To be saved is to be made whole—in body, mind and spirit, and God yearns today, as ever, to bestow that grace.

Don Large

The Poet and God

AS SOON as a man of letters or an industrial tycoon becomes an octogenarian, his opinions on any and every subject are noted with an awestruck hush. It's as though he had suddenly begun to share the prophetic insights of Moses on Mt. Sinai, or had finally managed to swallow the Holy Ghost, feathers and all.

So it was not surprising to read that 84-year-old Robert Frost had been interviewed by the press on his views of life across the board. Now, like many another tart old man or woman with a twinkle in the eye and a sense of humor in the heart, Frost probably makes an occasional statement just for the fun of its shockvalue.

In his opinion on religion, for instance, he started off innocuously enough, then rose to a flippant climax. "God," he mused, "seems to me to be something which wants us to win. In tennis. Or poetry. Of course, somebody must lose. That's when you step up to the spiritual plane. I'm like a modern car in religious matters. I may look convertible. But I'm a hardtop. I'm working on a couplet now:

" 'Forgive, O Lord, my little jokes on Thee,
And I'll forgive Thy great big ones on me.' "

If the good gray poet had permitted himself to be openly convertible, instead of remaining an impenetrable hardtop, he'd have learned the

elementary lesson that God couldn't care less about worldly success on the one hand, or worldly failure on the other. The soul is not open to measurements either by calipers or by adding machines.

Now, since Robert Frost is one of the most lovable old gentlemen ever to grace American letters, one need not be unduly concerned over the little jokes he has played on God. Judgment Day comes no less to the lovable old men than to the angry young men. And on that great Day, the little jokes on the Creator may look like sad commentaries on the jokers.

But the really intriguing question is this: what big jokes does Frost think God played on him? Was it a joke to endow the poet with sensitive insights such as are vouchsafed to comparatively few of us? Is it funny that God has spared Robert Frost into his eighties to go on treating his Lord lightly? Is it amusing for the lyricist to take for granted a poetic endowment not of his own making?

When Oxford University awarded Frost an honorary degree a year or two ago, a British bishop approached the unconverted poet after the ceremony and made bold to say, "It is upon the hearts of many of us that some day you'll come to see the Light."

To which Frost made the flippant reply, "Oh, I've seen it, all right. I just don't pay much attention to it!"

It's hard to believe that Christ ever played upon Robert Frost a joke as ill-conceived as the one which Frost has thus been consistently playing upon Christ.

In any case, I find myself wishing that I could have been somewhere in the vicinity of the Pearly Gates to hear what kind of laugh it got.

Pointers for Parsons

By Robert Miller

GILBERT Simeon and I were tramping over the golf links. They were not historic links but they were grand for our purpose which was to walk and talk. I asked Gilbert if he had read the piece in *Forth* about changes dominating the National Council.

"No," he said. "What changes?"

"The Capital Needs Committee says more capital is needed."

"It always is. That's no change."

"The Promotion Department recommends a new, national, Church magazine."

"We talked about that at the deanery."

"I know. But the promotion department suggests to the National Council that the new magazine should be 'imaginatively conceived and executed.'"

"With that parentage I should think it would be immaculately conceived and the existing papers executed."

"The magazine is to 'portray the life and work of the entire Church.'"

"In how many pages?"

"I don't know, but it is going to 'discuss and clarify the faith of the Church.'"

"Whatever does that mean?" snorted Gilbert. "Bright, little articles? Does 'discussion' admit of controversy? Does 'clarification' mean simplification?"

"Don't ask me. I'm just quoting. The report says that the new magazine will relate 'the Church's faith to its mission in the world today.'"

"How?"

"I don't know how. We hardly ever know how now."

"What else does it say?"

"It says it will help make Episcopalians 'articulate as witnessing Christians.'"

"Episcopalians? Articulate? It's almost a contradiction in terms. As witnessing Christians Episcopalians are hardly articulate."

"That's what ought to be changed."

"It will take more than a magazine to change it. It would call for an outpouring of the Spirit. But is there any call from the inarticulate Church for this magazine?"

"I never heard of one. But the Council requested the promotion department to consult the Gallup Poll people. They did, and the Poll people consulted 300 Episcopalians, scientifically selected, and it concluded that several hundred thousand inarticulates had never seen a 'magazine devoted to the life and work of the Church beyond their own diocese.'"

"I could have told them that. They could have deduced it from the circulation of *Forth*. The faithful have their church leaflets, diocesan organs and nation-wide papers. Will the new magazine reach others?"

"I should think it would hope to."

"Then it will have to be interesting indeed. But to be interesting it must be independent and to be subsidized it must be dependent. No doubt the promotion department will tell the Council how to square the circle."

"And the Council tell the Convention?"

"I suppose."

When We Are Strong

By Anson Phelps Stokes

Bishop of Massachusetts

IN THE twelfth chapter of II Corinthians, St. Paul takes us into his innermost experience and reveals to us a battle which occurred in his own life. Some ailment—a thorn in the flesh—had weakened him. When he prayed three times that it might be removed, God, instead of removing it, had assured him that his grace was sufficient for him. Thereafter Paul bore his weakness with courage, for in it and through it he found strength.

St. Paul's strength did not come from his body. It had failed to save him. He must have had a certain type of physical toughness to have borne all that he bore of stripes, imprisonment, beating with rods, stoning, shipwreck, journeys, perils, weariness, painfulness, hunger and thirst, cold and nakedness, and his constant anxiety for the churches. Yet the endurance he showed was the endurance of a weak man who, partly because of his weakness, had found resources that were not purely physical. Many believed that his "thorn in the flesh" was epilepsy. Whatever it was, it threw him back on God for strength.

Many people of frail health have found this power. I think of a crippled woman ministering alone in an African village; of a seminary friend, paralyzed for many years, the author of the little booklet, "In Weakness, Strength."

God does not decry good health and sound bodies. We must strive for them, just as our nation must strive for military strength; but we must not trust in them for there is a spiritual strength which only comes when we cannot rely on physical power. When we are weak, then we are strong.

St. Paul's strength did not come from his intellectual resources. They were not to be scoffed at. A student of Gamaliel, one of the leading

rabbis and teachers of his day; brought up in the city of Tarsus, which boasted one of the great universities of the time and in which Greek ideas made their influence upon his thinking, Paul became one of the great interpreters of Christianity, making intelligible in the thought forms of his day the experience of salvation through Jesus Christ. Nevertheless it was not through his intellectual ability that he came to know Christ's power. Indeed he did not preach with the "wisdom of words" but by witnessing to the cross of Christ, which seemed foolishness to many.

God wants us to use our brains to the utmost in understanding and serving him, but when our brains fail us, then he speaks in terms which the soul can understand. The really great men are humble men. Our civilization in this century has boasted of its scientific achievement, but only when we realize that we cannot be saved by that alone, shall we find the true way to peace and justice. In our world emergency there is hope in the fact that many of our proudest schemes have gone awry and we are forced back upon God. When our brains fail us and we are weak, then we are strong.

Neither did Paul's strength come from his strong character or religious earnestness. He had lots of both but, as he reveals to us in the Epistle to the Romans, he finds that "to will is present with me but how to perform that which is good, I find not."

There come times in every life when will power and character alone will not suffice, and it is at that point that we turn humbly to God and know his grace. "Man's extremity is God's opportunity." The men who really conquer temptation are those who realize their own limitations and turn in complete trust to God.

We need to be righteous but we cannot trust in righteousness as though by it we could earn God's favor; for such trust in our own achievements makes us proud and cuts us off from the power that comes from God. When we have done the best we can, we must know that even then our salvation depends upon him. One of the chief flaws of Communism is that it has no answer to failure. It points forever to an enemy without—a capitalist or imperialist to be liquidated. When we fail as Christians, and turn within and confess our own inadequacy, we are given new power by him who on the cross appeared to be a failure and yet won a victory which he will share with all who follow him.

REFUGEE PROBLEM BASIC FOR PEACE

★ No lasting peace in the Middle East can be attained until Israel and her Arab neighbors agree on settlement of the nearly 1,000,000 Palestinian refugees, the director of the overseas department of the National Council declared.

Bishop Jno. B. Bentley said that Middle East tensions will relax only after agreement is reached on compensation and repatriation or resettlement of the refugees.

Settlement of the claims of displaced Arabs now living in poverty along the Israel-Jordan border and in the Gaza Strip would be a first step toward Middle East unity, he said.

Bishop Bentley claimed that the present deadlock over the refugee problem threatens not only the peace of the Middle East but of the whole world.

He hailed the proposal before the current session of the UN General Assembly by Frank Aiken, minister of external affairs of Ireland. Mr. Aiken recommended that the UN assume financial responsibility for compensating the Palestinian refugees. This, he said, would remove the burden from Israel and Jordan.

Bishop Bentley said Mr. Aiken's proposal might well lead to improvement of Arab-Israeli relations and make possible progress in the internationalization of Jerusalem.

Establishment of an Anglican archbishopric in the Middle East was aimed at the "promotion of unity, truth and concord among all the peoples of the Middle East," Bishop Bentley said.

He held that extension of economic and technical assistance to Middle East nations, as advocated by President Eisenhower, was a necessary part of any long-range planning

for the alleviation of Middle East problems.

Bishop Bentley also backed the creation of a UN peace force strong enough to meet any emergency that may threaten Middle East stability.

President Eisenhower's call for a moratorium on inflammatory propaganda in the Middle East also was supported by the bishop.

Some form of broadcast monitoring would recognize the commandment, "Thou shalt not bear false witness against thy neighbor," Bishop Bentley declared.

CONSECRATION IN QUINCY

★ The Rev. Francis W. Lickfield will be consecrated bishop of Quincy on September 20th at the Cathedral Church of St. John, Quincy. Bishop Burrill of Chicago will be consecrator and Bishop Essex, retired bishop of Quincy and Bishop Brady of Fond du Lac, the co-consecrators.

The presenting bishops will be Bishop Lichtenberger of Missouri and Bishop Sterling of Montana. The preacher will be Bishop Clough of Springfield.

COTTAGE MEETINGS IN LOS ANGELES

★ Cottage meetings in the homes of Los Angeles' widely-scattered Japanese - American congregation have been initiated as part of the work of the Rev. Joseph K. Tsukamoto, recently appointed general missionary in the diocese.

Tsukamoto, who is head-

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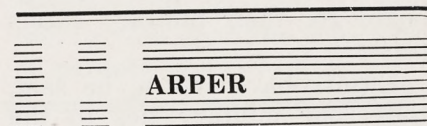
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quartering his activities at St. Mary's Church, Los Angeles, was the vicar of Christ Mission, San Francisco, for 26 years before coming to Los Angeles at Bishop Bloy's invitation to extend the work among people of Japanese ancestry here.

The work of the general missionary will not be limited to the Japanese-American population, but, as Tsukamoto sees it, this population area offers an exceedingly fruitful prospect.

In addition to the cottage meetings which will take the Church to the people where they live, Tsukamoto will give instruction and hold seminars for adults and young people, conduct special preaching missions, and undertake, with the Rev. John Yamasaki, rector of St. Mary's, a study of the Sunday School program.



THE LIFE OF Evelyn Underhill

By MARGARET CROPPER

"Margaret Cropper's warmly human biography of Evelyn Underhill is exceedingly interesting reading in its own right. But to me—and I suppose to many others—it is even more valuable for the light which it throws on the spiritual evolution of Evelyn Underhill who has long seemed to me one of the age's few indisputably authentic guides to the devotional life."

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U. S. FOREIGN POLICY HIT BY GERMAN

★ Acid charges against the United States sending troops to the Middle East, and against the West German government for supporting the action, were launched by a prominent clergyman. He is Pastor Herbert Mochalski, manager of the Brethren Council of the confessional wing of the Evangelical Church in Germany which is sponsoring an anti-atomic armament campaign.

Writing in Voice of the Parish, a well-known publication closely affiliated with the confessional group, Mochalski said recent events have shown that United States troops were not stationed in West Germany "for our protection but because the territory of the Federal Republic is a favorable springboard for their military enterprises."

Events have shown, he said, that "our military ties to the United States entail the danger that West Germany might be turned into a battlefield."

Referring to the use of West German airfields to fly U. S. troops to Lebanon, Mochalski said West Germany had become a "take-off base for command units in an aggressive enterprise which could have touched off a new world war."

He asked how long the German people were going to watch patiently West German Chancellor Konrad Adenauer "tying the fate of 50-million West Germans to the military adventures of the U. S."

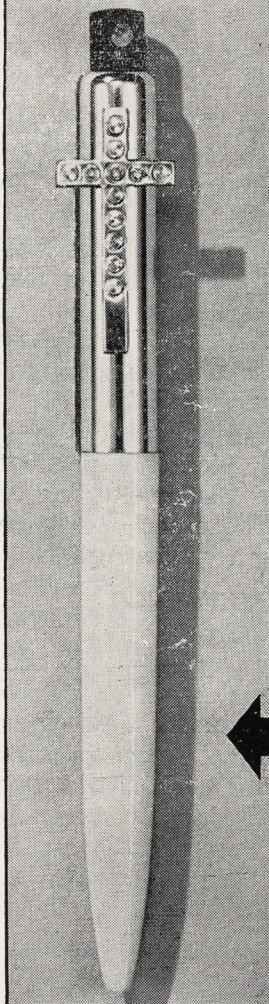
"The sword of Damocles in the modern form of the atomic and hydrogen bombs is hovering over our heads," Mochalski warned. "The fact that the cord had not broken so far is not the merit of the U. S. but that of the Soviet Union and should encourage none to continue a policy of precalculated risk."

Legal proceedings were recently instituted against Mochalski by the state prosecutor in Goettingen for slandering in an anti-armament leaflet the federal authorities, West German politicians and the armed forces of West Germany. In the leaflet, Mochalski had

charged that "some cabinet ministers, parliamentary delegates and a handful of generals are already once again contemplating the mass murder of our whole people in East and West." The leaflet was ordered confiscated.

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FREE SOCIETY

(Continued from Page Six)

obscured or falsified. We are notoriously inclined to emphasize the short-run, tangible and quantitative at the expense of the long-run, intangible and qualitative."

Howe, in his study of constitutional questions, said that "we are compelled by our respect for the intention of the framers" to read the non-establishment clause of the First Amendment as a barrier to federal action which infringes religious and other liberties of individuals. He added that this clause also was intended "as a prohibition of even those federal aids to religion which do not appreciably affect individual liberties."

The claim that religious liberty, either against the state or against the nation, has a more favorable status than other constitutional liberties is no longer justified, he said.

Kempner said the prohibition of establishments of religion has been extended far beyond the simple case of established Churches. Some justices have gone so far as to insist that the state may not participate in any religious activities, he noted, even though this participation is nondiscriminatory. However, he said, "this extreme view has not been borne out by the decisions."

"Despite the multitude of issues and the frequent inconsistencies in the Court's language, certain patterns have evolved," the New York attorney said. "The religious freedom of individuals and groups has been restrained only in those rare cases where the needs of society would have been seriously prejudiced by unbridled freedom and where religious activities could reasonably be carried on at other times or under other circumstances."

Lambeth Conference of Bishops Act on Important Issues

★ A call for the abolition of nuclear bombs and weapons, strong support of the UN, an affirmation of the right of free association of the races, and belief in the responsibility of family planning for Christian parents are among the decisions reached by the Lambeth Conference.

The findings were released by the Archbishop of Canterbury at a press conference held in London on August 26th.

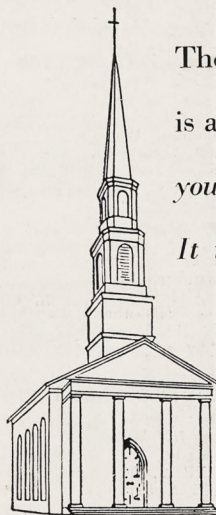
On the subject of modern warfare and Christian responsibility, the Conference "re-affirms that war as a method of settling international disputes is incompatible with the teaching and example of our

Lord Jesus Christ, and declares that nothing less than the abolition of war itself should be the goal of the nations, their leaders, and all citizens."

In a "condemnation of racial discrimination", the Conference resolutions "would urge that in multi-racial societies members of all races shall be allowed . . . the right to associate freely in worship, in education, in industry, in recreations, and in all other departments of the common life."

In the realm of marriage, the Conference resolutions state a belief that the responsibility for deciding upon the number and frequency of children has been laid by God upon the conscience of parents everywhere.

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PEOPLE

CLERGY CHANGES:

WILLIAM B. SPOFFORD JR., chaplain supervisor at Mass. General Hospital, Mass. Eye and Ear infirmary and McLean Hospital, all in metropolitan Boston, has also been appointed as one of the clinical instructors at the Boston University School of Theology. He now lives at 63 Main St., Byfield, Mass.

E. LAWRENCE CARTER, formerly chaplain at the University of California at Los Angeles, is now rector of St. John's, Los Angeles.

JOHN R. BILL, formerly rector of St. Peter's, San Pedro, Cal., is now rector of St. Paul's, St. Paul, Minn.

ROBERT F. HAYMAN, formerly ass't at St. George's, Rumson, N. J. is now vicar of St. John's, Kirkland, Wash.

GLEN L. DAVIS, newly appointed missionary, is now on the staff of Brent School, Baguio, Philippines.

CHARLES H. BROWN, newly appointed missionary, is now on the staff of Easter School, Baguio, Philippines.

THOMAS D. HUGHES, newly appointed missionary, has been assigned to Honolulu.

CHARLES P. GILSON, after serving in China for a number of years, has taken an assignment in Taiwan.

WILLIAM L. RICHARDS, following a furlough, has returned to St. Just College, Puerto Rico.

SUFFRAGAN BISHOP OF NEWARK

★ The Rev. Donald MacAdie will be consecrated suffragan bishop of Newark at Trinity Cathedral, Newark, October 22nd. Bishop Washburn of Newark will be consecrator with the co-consecrators being Bishop Stark, coadjutor of Newark and Bishop Lichtenberger, bishop of Missouri.

Bishop Warnecke of Bethle-

hem and Bishop DeWolfe of Long Island will be the presenting bishops and the preacher will be Bishop Pardue of Pittsburgh.

COADJUTOR BISHOP OF SOUTHERN OHIO

★ Dean Roger W. Blanchard will be consecrated coadjutor bishop of Southern Ohio at Christ Church, Cincinnati, November 11th. The Presiding Bishop will be consecrator with the co-consecrators being Bishop Hobson of Southern Ohio and Bishop West of Florida.

Bishop Hall of New Hampshire and Bishop Crowley, suffragan of Michigan, will be the presenting bishops and the preacher will be Bishop Dun of Washington.

SOUTHERN VIRGINIA CONSECRATION

★ David S. Rose will be consecrated suffragan bishop of Southern Virginia on September

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487 Hudson St.
Rev. Paul C. Weed Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 and 8, C Sat 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish). EP 5, Thurs., Sat. HC, 9:30; EP, 5.

ST CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30

16th at St. Paul's, Petersburg. The Presiding Bishop will be consecrator and Bishop Gunn of S. Va., and Bishop Brown, the retired bishop of the diocese, will be co-consecrators.

Bishop Dandridge, retired bishop of Tennessee, and Bishop Juhan, retired bishop of Florida, will be the presenting bishops and Bishop Everett Jones of West Texas will preach.

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BACKFIRE

Walter Mitchell

Bishop of Arizona, Retired

Hurrah for Dr. Kevin and Spofford for their articles about a free press.

I have done business with "281" since 1902. That experience makes it clear that devoted, self-sacrificing men are no more immune to the effects of power which Lord Acton so aptly phrased, than any other men in authority.

However, in opposing the idea of a headquarters periodical, (with some 20 odd people added to the pay roll), it is not enough just to be against it, as I am. One should have a counter proposal. Here it is. We have periodicals of national circulation, albeit the circulation of each is all too small. Why should not a joint committee of General Convention, work out a plan whereby the amount proposed to be spent on this new one, be divided equitably—not necessarily, equally—among these four; Forth; the Churchman; the Living Church; and The Witness? Not for salaries but for promotion. I would assume that as each increased its circulation, it could pay for increase in personnel. There might be at least some increase in advertising, not withstanding Spofford's experience which makes sense.

Immediately some may object that the Church has no right to appropriate for such private ventures. But the Church has done that at every General Convention from the beginning and, as long as it lives, will continue to do so. Dioceses and missionary districts are likewise incorporated. Their objective is precisely the same as these four publications. Just as General Convention does its best to safeguard these appropriations, to be as sure as may be, that they will be properly expended (whence arises the bureaucracy, we all deplore), it could also specify just how this aid to the periodicals would have to be used by them.

There is another objection. "Bigger and better" is a fallacy. The big units are the inefficient units, whether nations, cities, dioceses or parishes. It seems to me that anyone who knows about such matters would accept this statement as axiomatic.

More money for what we have. No money for what is proposed.

Kelsey C. Batchelder

Layman of Faribault, Minn.

The Witness is by far the best magazine published in the Episcopal Church. I particularly like the editorials which I find stimulating and provocative. The magazine as a whole has a healthy concern for the world around. I look forward eagerly to each issue.

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