

# The **WITNESS**

OCTOBER 9, 1958

**10¢**



**BISHOP HENRY IRVING LOUTITT**  
The Host of General Convention

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**Convention Address by Bishop Sherrill**

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## SERVICES

In Leading Churches

### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.

Weekdays: Holy Communion, 7:30  
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munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer  
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9:30 and 11 a.m. Church School, 11.  
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Evening Prayer, 5.

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NEW YORK

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munion, 8; Cho Evensong, 6.

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For Christ and His Church

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In Leading Churches

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In Leading Churches

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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.



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

## Story of the Week

### Address by The Presiding Bishop Opens General Convention

★ General Convention opened last Sunday evening with a service in Exhibition Hall, Miami Beach, with the sermon by the Presiding Bishop. Earlier that afternoon Canon Theodore Wedel called together the deputies who were attending their first Convention and gave them a briefing on how things are done in the House over which he will preside as president.

The next morning both Houses convened to hear an address by the governor of Florida, LeRoy Collins, with the official reception that evening.

The first joint session, which included the Churchwomen, was held this Tuesday, when dis-

tinguished visitors were received, and there were reports on domestic missions and Christian education.

In the evening a mass meeting was held on home missions, with Bishop Quarterman of North Texas, Bishop Emrich of Michigan and Bishop Hubbard of Spokane sharing the platform with the Rev. G. Paul Muselman, head of urban work of the National Council, and the Rev. William G. Wright, head of home missions.

The second joint session was held yesterday, October 8th, when Mr. H. M. Addinsell presented his last report as treasurer of the National Council, to

be succeeded, almost certainly, by Lindley M. Franklin Jr., now assistant treasurer. This was followed by an address by John W. Reinhardt, director of the promotion department, who, among other things, presented plans for the proposed official magazine. Also at this session the plans for raising a large sum for capital needs was offered to the delegates.

Looking ahead to events which will take place for the rest of this week, this evening, the 9th, a number of dinners are to be held, sponsored by departments of the National Council. Bishop Bayne of Olympia will speak at a dinner on college work; Bishop Dun of Washington and Mrs. Theodore Wedel will speak on education; there will be two reports on the Lambeth Conference at a dinner sponsored by the department of social relations, with Bishop Warnecke of Bethlehem and Bishop Hobson of Southern Ohio the speakers. The overseas department is also having a dinner, with Bishop Richards of Central America, Bishop Saucedo of Mexico and Bishop Simoes of Southwestern Brazil the speakers.

On Friday evening Bishop Binsted, retired bishop of Philippines, will speak at a mass meeting sponsored by the overseas department.

Then this Saturday morning, following a corporate communion of the House of Bishops at 7:30 a.m., a new Presiding Bishop will be elected to succeed Bishop Sherrill who has held the office since his election at the Philadelphia convention in 1946



GENERAL CONVENTION will have a hot debate on what material is best for church schools. Seabury Series, being used here, is considered tops in many parishes. Others do not like it for a variety of reasons

and presided over convention held in San Francisco, Boston, Honolulu and now Miami Beach. So if all goes well we will have a bright and shiney picture of the new head man on our cover next week.

### Unofficial Events

As is always the case at General Conventions, unofficial meetings and events attract a lot of attention. Thus this Monday the new bishops got together for a dinner and a bit of a pow-wow on how they like their new jobs. Also a number of diocesan bishops put on dinners for their delegates and other friends: Beth'lehem, Milwaukee, Western Michigan, Missouri, Connecticut, Chicago, Newark and others.

The American Church Union had a solemn eucharist on Tuesday morning, and the next morning there was a corporate communion of Episcopal Service for Youth, with Bishop Scaife of Western New York the speaker at a breakfast that followed. The armed forces division also held a corporate communion yesterday. At noon the wives of bishops when to the roof of one of the swank hotels for a meal together and last evening there were dinners for domestic missionary bishops; chancellors; and one sponsored by the commission on ecumenical relations.

The Episcopal Evangelical Fellowship will hold a dinner on Friday evening with Bishop Pike, now diocesan of California, the speaker. It will have a corporate communion Saturday morning, followed by a breakfast and a business meeting.

And just to complete the week, the Episcopal Pacifist Fellowship will have a corporate communion this Saturday, followed with a breakfast; Bishop Lewis of Nevada will be the celebrant at a corporate communion for the Girls' Friendly, and that evening there are two dinners scheduled, one spon-

sored by the Churchmen of South Florida on laymen's work, with Bishop Loutitt and General C. H. Gerhardt the speakers; the other the Living Church



RAYMOND E. BALDWIN, former governor of Connecticut, is among the many distinguished men in the House of Deputies

dinner at which the former editor, Clifford Morehouse, will tell the story of that 80-year-old weekly.

All of which adds up to a lot of activity, with delegates and visitors wearing themselves out mentally trying to decide what affairs to attend, and some wearing themselves out physically by trying to take in several at the same time.

Anyhow this is all preliminary stuff, with no action to report for the simple reason that there hadn't been any when we went to press with this number. Next week, though, there will be news. So hang on.

Joint sessions are, of course, hoopala mass meetings, designed to put over the hugh budget prepared by officers of the National Council and approved by that body last spring. While these meetings and other events are taking place, the budget committee is holding hearings, preparing to present

the budget toward the close of the Convention.

At Conventions in recent years the budgets presented by 281 have been accepted or increased. However everything indicates that there will be strong opposition at Miami Beach. Some of it has been voiced by bishops and deputies who say that the administrative costs are too high; others think Church people cannot be expected to give more than they are now doing; there is also dissatisfaction in some quarters with some agencies, with the department of education (Seabury Series) getting most of the criticism. And since the appropriation to this department is \$439,605 for 1958, it is likely that those who do not approve the material they put out will want this figure cut drastically. Whatever happens, the two big news words of this Convention are "Budget" and "Presiding Bishop."

### SAMUEL CAVERT IS HONORED

★ Samuel Cavert, former head of the U. S. conference of the World Council of Churches, has been awarded the 1958 Upper Room citation for his contribution to Christian fellowship.

Dean Henry Van Dusen of Union Seminary gave the address at a banquet attended by more than 300 Church officials. Noting that the early Christian period was one of appalling divisions in contrast to the message of unity and love that was preached, he said that in the last 150 years there had been more than 100 Church unions, with "relatively little fragmentation."

"With all its divisions, inadequacies and apostacies, the Church is the greatest force for building a fairer world," Van Dusen said.

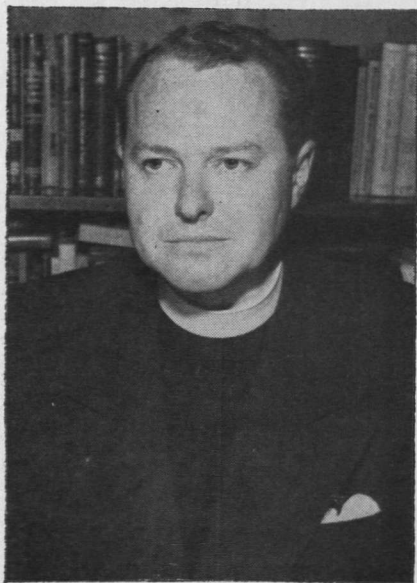


# Some Perils of Being Educated Stressed by Chaplain Krumm

★ The Rev. John M. Krumm, chaplain of Columbia University, New York, pointed out some perils of being educated at the opening service of the 205th academic year on September 28th.

— Quote —

We shall discuss and weigh and analyze great issues in this



CHAPLAIN KRUMM

place during the year that lies ahead. There will be much light shed and many insights gained. Our danger is that we shall think that as human beings we have thereby discharged our responsibility. The word "academic" has a bad connotation. It has come to mean the ability to think great thoughts but do nothing about them, to know all about some of the fairest flowerings of the human spirit at second-hand but to feel as a result no shame at our own pettiness and meanness of spirit and to reflect none of the nobility we learn about in our own minds and lives. We are here not only to furnish the minds of men but to set their

hearts on fire for goodness and for beauty and for truth.

Reinhold Niebuhr has suggested that the sciences are inclined to various forms of determinism because only by concentrating on those things which follow invariably general rules can reliable prediction take place. But one of the lessons that an honest education would teach us is that life is essentially unpredictable, that man in his freedom defies the expectations of the experts again and again. There is a danger that education will pretend to more than it can really know or teach—namely the shape of coming events. There is a factor involved in life that no one yet has measured nor can ever measure, and that is the magnificent capacity of the human spirit to resist every pressure and defy every calculation of its own best interests and to do that daring and the sacrificial and the imaginative thing that turns history into another course.

Education needs today—and needs desperately—teachers and students who are not tyrannized by mass standards, who do not parrot the popular slogans of the day, who can look at life with some objectivity and some perspective and yet with compassion and with sensitivity and with responsibility. There is a danger that education will assume that such qualities of spirit are self-generating, that by talking about freedom we can make men free, that by extolling individual integrity we can produce it within ourselves and others. But this quality of the human heart cannot be self-generated. This "courage to be", as Paul Tillich has called it, draws its power from a fundamental conviction about the

foundations on which life rests. It depends upon our being given the gift of insight to see beyond the passing events, so full of danger and of menace, the fundamental pattern of life in which the integrity of a single human heart counts for more than the fate of an empire, in which whatever proceeds from love and concern has eternal weight behind it and everlasting vindication marked upon it. The courage to face life honestly and responsibly is not something education can produce by itself. It is the fruit of a profound and realistic religious faith, a deep confidence that human existence has some ultimate meaning.

We shall be strenuously occupied in this new year of work with accumulating learning and acquiring the habits of intellectual endeavor, but it is even more important that we be possessed of a great faith about the significance of human undertaking and the courage and power to devote all that we learn and become to the high purposes of human welfare and human dignity.

— End Quote —

## LEONARD HODGSON AT BERKELEY

★ The Berkeley Divinity School opened for its 105th academic year on September 17th with 34 new students, including graduate students from Canada, India, and Panama. New members of the faculty include the Rev. Robert H. Anderson, Jr., associate professor of homiletics and education; the Rev. Richard B. Kalter, instructor in theology; Werner Rode, librarian and assistant professor of theology; and Richard L. Crocker, instructor in music.

Canon Leonard Hodgson of Oxford will begin his courses as English lecturer early in October, and the Rev. Wood Carper conducted the fall retreat on September 30—October 2nd.

# Unity Talks Bog Down In Canada Say United Church Leaders

★ Renunciation of war "as an instrument of national policy" was called for by the United Church of Canada's General Council at its biennial session in Ottawa.

A resolution presented by the council's committee on the Church and international affairs said that Canada "should press for an international agreement halting all nuclear tests on the grounds that they endanger the healthy survival of the human race."

The council urged Canada to call upon other nations "to join in her present policy of research and development of nuclear weapons for peaceful purposes only."

Continued effort by Canada to establish world order through "surrender of national sovereignty" and provision of its full share of police or other force to preserve it also was recommended.

Savings resulting from disarmament should be devoted to aid of underdeveloped countries, the resolution added. The Canadian government also was urged to open its doors wider to immigration of refugees from Europe, and to continue support of United Nations technical assistance plans.

Canadian Prime Minister John Diefenbaker told the council that "Canada has a message to the world to reject un-Christian theories of race superiority which stand in the way of true brotherhood of man and which are in no small measure responsible for the march of Communism."

John McNab of Toronto, moderator of the Presbyterian Church in Canada, asked for better understanding between his Church and the United

Church. "I recognize that our Churches are divided," he said, "but there cannot be a divided message."

Ernest E. Long, council secretary, said there was a growing feeling among members of the two denominations that they are "brothers together in Christ."

The Presbyterian Church remained out of the union with the Methodists and Congregationalists in 1925 in which the United Church was formed, although 70 per cent of Presbyterian Congregations joined in the merger.

James E. Wagner of Philadelphia, co-president of the United Church of Christ defended those who work for organic Church union against the charge of being "ecumeniacs."

He said his denomination and the United Church of Canada were called to demonstrate that Church divisions could be bridged "the closer we get to our one Lord."

## Anglican Apathy

★ Delegates approved a report of its commission on union which declared that an "unmistakable apathy" toward merger of the denomination with the Anglican Church of Canada existed in both communions but urges that the lines of communication and friendship remain open.

"Nevertheless," the report said, "the time has come when the Anglican Church should make it plain whether it really wishes to continue these conversations, or whether it now desires to terminate them."

Union discussions between the two bodies, initiated by the

Anglicans 15 years ago, have been at a standstill for some time.

Following the action on the report, delegates asked the General Council to turn its attentions toward possible union with the Presbyterian Church in Canada, "a sister Church."

W. Harold Young of Toronto, chairman of the commission, pointed out that "there are other Churches, notably the Presbyterian Church in Canada. We have not forgotten them. In all these matters there are times for action and times for patience."

In presenting the commission's report, Young noted that the "Anglicans were speaking a language the United Churchmen did not understand."

Two of the biggest stumbling blocks to union between the Anglicans and the United Church are, he said, "Anglican insistence on the acceptance of bishops as spiritual descendants of the original Apostles and the recognition of holy orders."

## BISHOP PRAISES JAZZ MASS

★ The jazz mass, written by the Rev. Geoffrey Beaumont of London, was celebrated at the Good Shepherd, Pawtucket, R. I., attended by about 300 teen-agers and 100 adults. The vocal part is similar to the Gregorian chant and the jazz piano accompaniment is intended to suggest harmonies and rhythms which might be developed by small orchestras.

Bishop Higgins described the mass as "a new accent, a new contemporary note" to the gospel.

## BISHOP NEWBEGIN NOW MISSION SECRETARY

★ Bishop Newbegin of the Church of South India has been appointed general secretary of the International Missionary Council, effective next July.

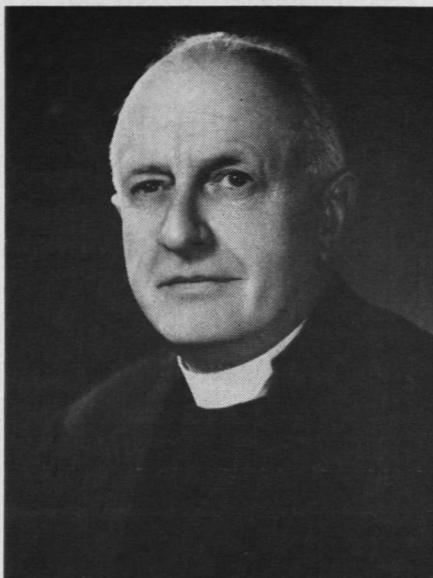


# Opening Address of Convention by Bishop Sherrill

WITH full hearts we thank God for many blessings vouchsafed to us. Last year the three-hundred-and-fiftieth anniversary of the expedition to Jamestown was celebrated. We recalled that first communion service held under a piece of canvas by Chaplain Hunt on the Virginia shore. Since that simple beginning with the help of God our branch of the Church of Christ has grown with a membership in the millions, in every state and overseas. We remember with gratitude the countless number of Christian men and women of every generation who, strong in the faith and deeply consecrated, have made possible the continued life and growth of the Church. Surely ours is a great tradition and a sacred trust. We in our day must measure up to the opportunities and the responsibilities which press upon us from every side.

## Church of South India

Of many matters to come before this Convention, I would mention three. First the proposals in regard to the Church of South India. It is not my intention to discuss these in detail but to make one point only, namely that these proposals are the result of a long and painstaking process. The Convention of 1955 authorized me to appoint a committee to visit India. After the most careful consideration I chose a representative group, weighted, if any way, on the conservative side. The committee brought an unanimous report to the General Convention's ecumenical commission which is truly representative of thought within our Church. The commission in turn asked the advice of a distinguished committee of theologians who made unanimous recommendations. Now the commission brings its own recommendations based upon these studies to the Convention. Here, therefore, we have before us a conscientious report in line with actions taken by five other Churches of the



Anglican Communion; the Churches of England, Wales, Ireland, the Episcopal Church in Scotland, and the Church of India, Pakistan, Burma and Ceylon. I mention these simple facts in order that the report may be considered in the proper setting.

## Structure of Convention

SECONDLY, I would ask the most serious consideration of the report of the commission on the organization and structure of the General Convention. I do this because the report of a similar commission made nine years ago received scant attention. We must realize that a Convention planned many years ago by a small Church in a new nation may not meet the representative needs of another day. All of us must surely wish to see the General Convention function as effectively as possible as the voice of the whole Church.

## The Budget

THIRDLY, I turn to the matter of the budget for the next triennium and the problem of the capital needs of the Church. Apprehension has been expressed by some because the National Council has asked for an annual increase of approximately two million dollars, from seven to nine million dollars. It is not possible for me in the time allowed for this address to discuss details. I must confine myself to a few general observations. A valid increase, because of open doors of missionary opportunity, could well be asked. But the hard fact is that in general, due to the increased cost of living at home and abroad, this increase is mandatory in order for us to stay where we are. Everyone engaged in any enterprise of business, education, philanthropy or church work on a parochial level must recognize the reality of the present inflationary situation. The National Council has the unquestioned duty of presenting the needs of the

Church to the General Convention. As I have suggested, this has only been done to a limited degree, for the vital needs of the Church call for very much more. This is simply a reasoned minimum budget. By the same token the General Convention has the duty to tell the facts to the whole Church, else how can people be expected to respond if they do not know. Let me ask some pertinent questions. Is there anyone in this Convention who questions the need of this budget so far as our work is concerned? Is there any one who thinks that in the light of the Christian gospel any one of us or all of us together are doing all that we can? Is there anyone who doubts that we have the potential means in our Church to respond to a much greater extent? A faltering, timid leadership on the part of either the National Council or of the General Convention gives the case away before we start. A convinced and enthusiastic leadership can lift the Church to new heights of sacrifice and of endeavor.

The capital funds situation is in the same category. Let me simply state that in the budget there is no provision for these needs. The only substantial means we have of keeping our structure intact and of new building is through undesignated legacies—an uncertain source at best. We must face this issue realistically. Obviously overseas districts have no resources of their own, nor have many areas within our own country. In the past we have met recurring crises by special campaigns such as the Advance and Reconstruction Fund and later the Builders for Christ. It seems wiser to face this problem on an annual basis. With the extent of our commitments, the amount asked is all too small. It gives me considerable pause to learn that the United Presbyterian Church, not far from us in size, has recently adopted for overseas work alone an annual budget of eleven million dollars. In comparison with the plans of other Churches, our suggested program is all too limited.

### A National Church

**A**N IMPORTANT and recurring topic pertinent to program and budget is the character and texture of our Church organization and life. Are we a loose federation of dioceses and districts or are we a National Church? The decision that we are a National Church was made in the formation of the first General Convention and has been constantly reaffirmed, notably in the Conventions of 1919, 1922, and 1925. Of one thing

I am certain after a long experience. Only together can we meet the changing conditions of our time. Separately, progress will be uneven and sporadic. The time may come with the growth of the Church when decentralization may be in order, but at the present we need the dynamic support of an unified program decided by democratic processes.

I hear occasional voices describing the National Council as a bureaucracy. Nothing could be further from the fact. Since I have been president of the Council there have been approximately ninety members of the National Council, of whom fifty-one are members of this Convention. This does not include the rapid turn-over in membership of departments outside of the National Council itself; of the staff of officers only six were in office in 1947. In other words staff, council, departments represent a constantly changing stream from the whole Church. As I look back, on the whole, I would not know where to find more able and devoted servants of the Church. They are your representatives, nothing more or less.

Again, once in a while I hear suggestions that we must not advance, but, as it is put, "wait to consolidate our position." I am reminded of the kindly old lady who always spoke well of everyone. Her daughter said to her one day, "I do believe that you would say even a good word for the Devil." To which the quiet reply came, "Well, he is industrious." Today the forces of evil are on the march. If there was ever a time when we could afford to have ease in Zion, it is certainly not now. Only the most convinced and resolute Christian faith expressed in sacrificial action will suffice.

### No Ivory Tower

**T**HIS summer as you know, I have been attending sessions of the Lambeth Conference and of the central committee of the World Council of Churches. I have been interested to compare these with our own Convention. Functions of course are different, for our General Convention must make definite decisions for the coming triennium. In the space of twelve days there are many essential household duties to perform. Yet when that has been admitted, it is true of Lambeth and of the World Council especially, that there is apparently a deeper concern for the many world problems which confront all mankind. The matters of world peace, of the use of nuclear power, of racial tension, of the family, to mention



only a few, must engage our attention as a Christian Church, for they concern the welfare of men, women, boys and girls who are the children of God. Associations of manufacturers, labor unions, veteran's groups, welfare organizations express their views. I make no claim that the members of the Christian Church are endowed with special gifts of worldly wisdom. But I do not hesitate to say that true Christians view all of life in the light of the eternal truths of the gospel.

The question for us has not to do with popular appeal, with contemporary compromise, but with the will of God in so far as we can know it. No one claims that resolutions of the General Convention are generally necessary for salvation, but many people are confused and they have a right to look to their Church for spiritual guidance. Let us live in no ivory tower of irrelevance, but with the help of God try to face realistically the problems of our day from the point of view of eternity.

It is of the essence of our faith to stress the Church, with its long tradition of thought and practice. "I believe in the Holy Catholic Church" is a cardinal tenet of the creed, with the emphasis upon the fellowship of faithful people. With this I am, of course, in convinced agreement. But I am inclined to believe that without lessening in any way the significance of the Church, we must stress an equally vital and even more primary aspect of the gospel, namely the personal confrontation of the individual with the living Christ. Certainly this was true of the first disciples as they met our Lord by the Sea of Galilee. They were deeply moved, and forsook all to follow him. Such has been the experience of countless men and women of every clime and race in all the years of the history of the Church. This fact is seen in the lives of great leaders as St. Augustine, as in the experience of simple men and women, who have found in Christ their constant inspiration. Whatever else the Church may be, at the best the Church is the fellowship of those who in some way have been with Jesus. Here is the basis of evangelism.

We are too apt to talk to people in terms of membership in a particular parish or of joining the men's club or the women's guild, and to speak even of baptism and of confirmation in terms of organization. Although often misused and sometimes debased, there is nevertheless a deep meaning, in the words, "decision for Christ." We are called as Christians, bishops, clergy and laity

alike, first of all to preach Christ. That we so often fail to do so is a manifestation of the shallowness and timidity of our own spiritual experience. So we content ourselves with lesser if not unimportant matters. Here is room for repentance and amendment of life. There is a world largely pagan to be won to Christ. This can only be undertaken as we are spiritually on fire with a conviction born of companionship with our Lord.

At the outset of this address I spoke of our thankfulness to God for the heritage which is ours. With this gratitude there must be a note of deep humility. The Church is not ours but Christ's. In our work of revision of canons, in the consideration of budgets and programs, in the choice of leadership, especially in our common worship, let us never forget him whose glory we behold as of the only begotten of the Father, full of grace and truth, and who today as of old says, "Follow me."

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## Don Large

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### She's Black!

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MORE often than most of us realize, a joke may reveal the germ of a profound truth behind the casual laughter it evokes. So is it with a story which has been currently going the rounds these days.

IT seems that a specially-equipped space ship, housing a group of rocket experts, was successfully launched and went zooming off into the outer atmosphere. After an incredibly dangerous journey into nowhere, they found themselves on a strange and uncharted planet. Disembarking, the first thing the space men did was to send off a terse message to the earth. All it said was, "We have seen God!"

EARTH men waited in an agony of impatience for further comment. Newspapers the world over carried the electrifying headline. Atheists themselves were in a torment of curiosity. Even the angry young men momentarily forget their pique. But not so much as an additional blip was forthcoming from outer space.

THEN came the great day when the adventurous rocket men managed to make their perilous

way back safely to earth again. Thousands of theologians, statesmen, reporters, and gossip columnists from every nation under the sun were eagerly waiting at the airport.

FINALLY the cataclysmic moment arrived. The space men stepped from their rocket ship, and everybody leaped forward to ask the inevitable question.

"DID you really meet God?"

"WE certainly did."

"WHAT'S He like?"

"SHE'S BLACK!"

AFTER the last embarrassed laugh has died away and the final smile has faded, I suggest we sit back soberly and consider how this little anecdote upsets the Western world's universal—but totally undocumented—concept of the Deity as a white male.

THEN think how the possible truth of such a joke would upset people like Orval Faubus in the city of Little Rock, along with his fellow-patriot Governor Almond in the state of Virginia,

to say nothing of Byrd-watchers elsewhere in America!

WHEN you really stop to think of it, why should God—if you picture Him as being any color at all—be made in the image of the Nazis' Hitler, rather than in the image of Shakespeare's Othello?

OR, to carry the figure one step farther, why isn't it equally logical and justifiable that God should have the pigmentation of a Mohatma Ghandi, a Sun Yat Sen, or a Marian Anderson?

MEANWHILE, a start in the direction of sanity is perhaps in order. I therefore find myself in reluctant agreement with the man who said that we could admit Alaska to the 48 states and still not have to change the stars in the flag. Just eliminate Arkansas . . . . And then if Hawaii, with its many-hued inhabitants, should also be admitted to the Union, we might give Senator Byrd and his ilk in Virginia a chance to secede again.

## **A Plain Approach to Christian Faith for Plain People**

# **What Is Religion All About?**

**By W. Norman Pittenger**

*Professor at General Seminary*

WELL, man is incomplete and he needs completion. In other words he needs to be fulfilled. He needs God. Which is another way of saying that he needs what a true religion has to offer.

But then the question arises, what is religion? what's it all about? Just to say "religion" is to say either too little or to say too much. The reason for that is easy to see. There have been a great many religions in the history of the human race; there are a great many of them in the world today. Some of them are pretty good and some of them are pretty bad. Religion, as a word, is only descriptive of a certain kind of attitude and way of thinking, which takes different forms depending upon which religion we are talking about. What we want is a true religion.

So, we have two jobs in this article. One of them is to try to sketch out the marks or characteristics, if there are any, which all religions possess. The other is to try to indicate the things which a true religion—or at least, one that we might think has claims to be pretty good

—ought to be concerned with saying and doing. In this double sort of way, we may be able to get at what religion is really all about and to see the things that we have a right to expect if a particular religion is going to make any claim upon us.

### **Three Characteristics**

FIRST of all, then, the common or general or universal or regular marks or characteristics of religion wherever we find it.

I think that there are three of these marks or characteristics. And just as I used, for convenience sake, three alliterative words—beginning, that is, with the same letter—to indicate what men feel they really need (Proportion, Perspective, and Power), so I am going to use three alliterative words to indicate these three common marks or characteristics of religion generally speaking. Every religion, so far as I can see, has some sort of Creed, some sort of Cult, and some sort of Conduct, all of which it regards as very important. Or we might use another letter, "D" this time, and say that every religion has



Doctrines, Devotions, and Disciplines. Remember that we are not, right now, bothering about whether we like or don't like these things, or even whether the things found in the three "C's" or the three "D's" are true or false. What we are doing is just stating a plain fact—that religions do have these marks and characteristics.

But of course just to put the words down doesn't get us anywhere. What do we mean by the words?

Every religion has a creed or doctrines. That is a way of saying that every religion which has ever captured the allegiance of people has some beliefs or teachings. Creed comes from a Latin word *credo* which means "I believe"; doctrine comes from another Latin word which means "teaching." And all the religions believe or teach something. What they teach may and does differ, from religion to religion. They don't all say the same thing but they all do say something. So one of the things that we expect to find when we read about a religion is a set of beliefs or teachings which people who hold to that particular religion are supposed to accept. When a soldier or sailor during the war happened to land in some island out in the Pacific and saw there a lot of religious practices which he'd never run into before, one of the questions he would ask would be, "What do these people believe, anyway? What do these priests or what-have-you teach them?"

Then again, every religion has what I've called a cult or devotions. Here once more we have words that come from Latin. The first means "worship" and the second means "prayers." At the moment we are as before not talking about what or whom people worship, how they picture the object of their worship and the particular ways in which they perform whatever worship they engage in. The fact is that they do worship and that they do also pray in some fashion or other. The soldier or sailor about whom we were just speaking would have seen the inhabitants of his island performing "religious rites" of some sort maybe in a special building or maybe out-of-doors before some shrine. And probably he wondered what was going on. Indeed one might say that the fact of people's performing such rites, engaging in worship, saying prayers, is one of the most obvious of all the facts about religion all over the globe.

### Disciplines

The third common characteristic of religion is its conduct or its disciplines. And again these

English words are from Latin. The first means a way of behaving or acting and the second means a rule or plan or scheme or design which controls people's actions. You might even say that there are three words beginning with still another letter, "B" this time, which mark all religions: the first is Believing; the second is Belonging, or some act or rite which makes people feel they belong to the religion they profess; and the third is Behaving—acting or doing or living in a certain way which seems to follow from what they believe and how they belong. Our soldier or sailor would have noticed that people on his island had certain ways of behaving, certain habits of action; and if he had asked about it, he would have discovered that these ways of behaving and habits of action were supposed to be tied in with what they believed about nature and life and the god or gods whom they worshipped.

I believe that all religions have these three elements or aspects or parts. That is the way they are. That is what they are. And it's not only religions, in the usual sense of the word, that have these elements or aspects or parts. Every "way of life" which gets people's allegiance has them too. In the days when the Nazis were in power, visitors to Germany used to notice that the Nazi movement (which tragically was able to win the allegiance of a lot of Germans, young and old) had things to teach, and members of the movement believed them; it had great rallies or meetings, with certain ceremonial acts like the salute to the Fuhrer, which gave the members the sense of belonging and really amounted to rites of worship, even if the god worshipped were the false god of blood and soil; and it had a rigid discipline of life with rules of conduct, some of them pretty terrible, that every party-member was expected to follow. The same thing is true of Communism as a "way of life" which has won the allegiance of people not only in Russia but elsewhere in the world.

Any and every religion or "design for living"—to use the title of one of Noel Coward's plays—is like this. And in a way it is just what we should have expected, man being what he is. For man has a mind, and he has emotions, and he has a will. He thinks certain things, he feels certain things, he wills or determines to do certain things. And while it is of course nonsense to try to cut man up into three sections and say that one does this and another that, it is obviously true that he, the man as a whole, is a thinking,

feeling, and willing being. So religion makes its appeal to, and finds its expression in, each of the ways in which man himself operates. A religion—any religion which matters—claims the whole man; and the whole man is involved in his religion.

### Good And Bad

**B**UT as I have said, some religions are pretty bad while others are pretty good. I think that we can say this: the religions which make a man less of a real, honest-to-God man are the pretty bad religions; the ones that make him more of a real, honest-to-God man are the pretty good ones. And I've put it this way for a simple reason. It's like this. To be a real man—that is, a rounded, developed, well-integrated, healthy sort of person—what you need is to be rightly adjusted to the way things really are in this world of ours. Or in another way of phrasing it, you've got to be properly related to the environment in which you live—every bit of the environment including things we see and touch and taste and hear as well as the unseen things which are still pretty real—like goodness and love and courage and beauty and truth, and their opposites of evil and hate and cowardice and ugliness and falsehood. If you have the wrong sort of adjustment, the improper relation, you're likely to be a pretty sickly specimen of the human race. Maybe not right away or all at once, but sooner or later, the man who prefers falsehood to truth, ugliness to beauty, evil to good, is going to be somebody the human race is ashamed of. Why? Because he's wrongly adjusted to truth, say, which is a higher and finer thing than falsehood; and his easy-going, lax, ready-to-hand adjustment to falsehood as if it were what it isn't, his acceptance of it and living by it, will find him out in the end.

A religion that does not help a man in every way to become the finest sort of person he is capable of being is a religion that is false. A religion that does help him is one that has some likelihood of being true.

What, then, are the things that we ought to look for in religion, if we are hunting for one that has a right to claim our allegiance? I should say they are three.

The first one we've already mentioned. It has to do with truth. A religion that is worth our bothering about ought to be a religion that speaks the truth. It doesn't lie about life. It doesn't deny the facts as they really are. And

it isn't afraid to let people think as hard as they can about what it says, to test it and so far as possible prove it. Now a religion like Hinduism, which says that the world of hard fact—sticks and stones and stuff that we all bump into every day—is just an illusion (they call it *maya* which means “illusion”), just a sort of dream, is a religion which so far as it goes seems not to be telling the truth. Or at any rate so most of us would say; and the way the Hindu actually behaves about sticks and stones and stuff, when he isn't being “religious” shows that he too knows that it's pretty hard fact, most of the time anyway. But a religion which like Judaism and Christianity insists that the world of hard fact, of sticks and stones and stuff, is a real world with which everybody has to reckon whether he likes it or not, is a religion which so far as it goes seems to be telling the truth.

### Allow Freedom

**T**HE second thing which a pretty good religion ought to do is allow man freedom. After all, whatever else you may say, man feels that he is in some sense and to some degree free, however limited and restricted his freedom may be. Things get in his way and frustrate him, of course. Everybody knows that. But deep down inside him he has a sense that he is meant to be, and really is, a “free man”, able to choose, able to say a “yes” or a “no” which have some meaning because they reflect a real fact about him. Define freedom in any way you will, but still leaving the word with some kind of real significance, and you have got to take account of the fact that people both want and feel themselves free agents, despite all the restrictions which are put about them. A religion, like Mohammedanism, which denies to man any genuine capacity for choice, because it views him as the determined instrument or tool of Allah, is a religion which refuses freedom to him. Thus it negates a basic fact about human nature. But a religion like Christianity, which insists upon man's capacity to respond with a “yes” or a “no” to its claims, and which also insists that man is responsible for the kind of answer he gives, is a religion which so far at any rate is true to the human sense both of freedom and of answerability for the use of that freedom.

The third characteristic which we have a right to look for in a religion which claims to be pretty good is the spirit of love. By this I don't mean a sloppy soppy sentimentalism—the kind of gush



which nauseates any self-respecting human being. I mean a strong and positive concern for others, a desire to advance their welfare, and a willingness to do what one can to help them be the best they have it in them to be. That is the real meaning of love. Now a religion which like Buddhism teaches men to kill desire, to have a quiet acceptance of others but not a vigorous, active, and out-going care for them, to take the negative attitude of non-resistance to wrong rather than the positive attitude of combating and overcoming it, is a religion which in this respect is a pretty bad religion, however good it may be in other ways. And of course there are good things in it, as there are also in Hinduism and Mohammedanism. On the other hand, a religion like Christianity, which has at its very heart (however badly it may express it) the great imperative of out-going, deeply-caring concern for others, and the commandment that we are to "love our neighbour as ourselves", is so far at any rate a pretty good religion.

### Facts Of History

**T**RUTH, freedom, love: these are the three big things, I think, that we ought to look for in any religion which we might consider professing. But there is something else which seems to me to be of enormous importance and which I'd like to stress in finishing this article.

What a religion has to say about truth, freedom, and love—and the ways in which its emphasis on these things gets put—will depend in the long run on whether it is built round the ideas of men or built round facts with which it seriously reckons. Facts are of various kinds; and the kind of facts I'm talking about are the hard facts of human history. A vital religion which is not afraid of truth, which guarantees and respects human freedom, and which lives and moves in a spirit of love, is likely to be a religion which is based upon a real human life in which these three things somehow or other got themselves embodied. Otherwise it would be just a matter of human thinking, perhaps a dream or fantasy which people made up to hide the harsh realities of life and existence. Or it would be a guess—perhaps even a true guess. But it wouldn't have any grounding in things as they are, in history as it has happened, in human life as it has actually been lived.

There is one thing about Christianity which is for this reason of enormous importance, as I have hinted. That is the way in which Christian

creed or doctrine or belief, Christian cult or devotions or belonging, Christian conduct or disciplines or behaving, all centre in one historical human life. I'm talking, of course, about the centrality in Christianity of Jesus Christ. On the very lowest reckoning that anybody can make about him, Jesus was a real historical person who lived in the world at a particular time and place, as all of us do. His impact on human history has been so tremendous that as Emerson once put it, his name is not so much written as ploughed into it. And the stories about him, which anybody can read in the New Testament, make it plain that he stood for truth, he saw men as free agents, and he expressed in his relationships with others a positive and vigorous love. So it would seem likely that Christianity's insistence on truth, freedom, and love, is not accidental; it's all tied up with something about this Man.

What that something is can be put in very simple and few words. With them, and a few concluding remarks about them, I'll close this article. Could it be that in this Man, more than in anybody else, anywhere else, God—the great Reality who gives perspective, proportion, and power—somehow got himself involved in our human affairs? Could it be that in him, as in nobody else and nowhere else, God dwells in human life? Could it be that, while of course he was completely a human being, there was working in him and acting through him the ultimate Being or Reality who in many different ways and in many differing degrees is working in and acting through all men? Could he be, among the sons of God, the Son?

Well, the whole Christian religion is built round an affirmative answer to those questions. It says "Yes" to every one of them. God was in Christ. In him true God dwelt in a true Man. So it says. So it has said from the very beginning. And all of its creed or doctrine or belief, all of its cult or devotion or worship, all of its conduct or discipline or behavior, is simply the outgrowth of that one big basic affirmation. In that sense, Christianity is Christ.

### Note

**W**HAT we've said in this article about the non-Christian religions may have raised a question in the reader's mind. So a few more words may be desirable.

It's very far from my intention to say that all these religions are entirely false. On the con-

trary, I've made it clear that there are good things in them. What I am trying to do is show that some of their major assertions simply will not do. And these assertions are either true or they are false; the world cannot be both real and a dream, for example. On the other hand, if we believe—as I for one do—that God is always seeking to reveal, as we say, something about himself to men; and if we believe—as I do—that everybody to some degree or other responds to that attempt on God's part—then every religion has at least something in it which helps people know God and get some kind of proportion, perspective, and power from him. As a matter of fact, that's why nobody's situation is entirely hopeless and helpless; that's why we all have some glimmerings of a meaning in things, so that we manage to get along however fumblingly and feebly.

Let me put down three points in summary:

1. It is part of the real Christian teaching to insist that God "has nowhere left himself without witness", so that everybody is in some way or other (even when he doesn't consciously know what it's all about) in some sort of touch with him. And that goes for the religions of the world, too.

2. It is part of the real Christian teaching that these glimpses, hints, and contacts with God are completed and, where necessary, corrected through what God did in Jesus Christ.

3. It is not part of the real Christian teaching to think that "the heathen in his blindness bows down to wood and stone." Of course he doesn't. He bows down to whatever little bit of God he may have met in the place where he is and under the conditions that are his.

*Next Week: Won't Science Give Us All We Need?*

## Termites

By Corwin C. Roach

**H**AVE you ever seen a termite? Do not congratulate yourself too soon for they usually do not make their appearance in the open until after they have eaten their way into the foundations and supports. Then they build their covered causeways looking for new wood to devour. Since they shun the open air they will chew out the heart of a solid timber and leave a

mere shell. It looks allright on the surface but any moment it may give way.

Sin is a termite. I have used the singular but both sins and termites exist in colonies which increase their numbers by geometrical ratios. They both partake of the same subterranean quality. Our sins, like termites, work undercover. They keep a superficial respectability while they are destroying the very foundations of life. One day we may wake up to find that it is too late. The termites of sin have eaten away what was once a solid building, beyond the point of repair.

In a termite infested area it is a wise precaution in putting up a building to treat the exposed wooden areas to keep out the termites. Periodic inspections are also desirable. The analogy is obvious. Just as it is simpler to protect a building when it is being put up, so the Church puts Baptism at the beginning of a person's life. We die to sin. The termites are stopped at the start.

But some people prefer to procrastinate. They will allow their children to grow up and decide for themselves about religion. They themselves will postpone Church membership until it is convenient, which it never is. They act like a foolish householder who delays protecting his property. They are ever more foolish. You can take a chance with termites but human sin is universal. It affects every one. Man lives in a world where the termites of sin are everywhere busily at work.

The thoughtful person must echo the words of the Psalmist—"Who can tell how oft he offendeth? O cleanse thou me from my secret faults." (19:12).

But human nature being what it is, it is being found out rather than the sin itself which usually bothers us. We would prefer to go on in blissful ignorance. We resent the person or circumstance which points out our sin to us. Rather, we should be grateful like the careful house owner that the termites have been detected before it is too late.

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## RUSSIAN CHURCH MAPS PLANS TO JOIN WCC

★ The Russian Orthodox Church is planning a full schedule of contacts with the World Council of Churches pending its decision to join the integrated agency, a WCC leader reported in an interview.

Franklin Clark Fry of New York, chairman of the central and executive committees of the World Council, said the Russian Church will confer with seven other Orthodox bodies in eastern Europe before it makes the final decision on joining.

He said an affirmative reaction is expected from each one of these bodies, but he thinks it a bit unlikely that the Russian Church will be a member of the World Council by the time it holds its third General Assembly in Ceylon in 1961.

He does expect, however, that the Russian Church will send observers to meetings of the World Council's central committee, beginning in 1959.

The Russian Church has agreed to send two or three of its leaders to World Council headquarters in Geneva to confer with senior staff members there and learn how the Council operates.

He said that a bishop or a professor of theology of the Russian Church will be invited to lecture at the Council's Ecumenical institute at Bossey.

Russian churchmen are being invited to review and comment on World Council documents as they are being produced, he said.

Fry disclosed that the Moscow Patriarchate is planning to launch a news service in October or November. It will be published in English and Russian.

Asked whether there was any opposition to the prospect of having the Russian Church in the World Council, Fry said he had heard of none.

"It is axiomatic that as Christians we should be in touch with other Christians," he said. "People are now willing to accept that."

## BISHOP YASHIRO VISITS OLYMPIA

★ Bishop Michael Yashito, presiding bishop of the Church in Japan, was in the diocese of Olympia, September 21-28, on his way to the General Convention. He took part in the 50th anniversary celebration of St. Peter's, Seattle, and also spoke at the convention of women of the diocese.

## RECORD ENROLLMENT AT CAMBRIDGE

★ Fifty-four new students were enrolled in the Episcopal Theological School, Cambridge, at the matriculation service held in St. John's Memorial Chapel on September 29. This is the largest number of new students ever admitted—and they bring the total enrollment to 108. Of the new students forty-four are in the junior or first year class, three are middlers, and one a senior. There are five special students. They come from nineteen dioceses with Massachusetts leading with nine. Michigan follows with seven and Southern Ohio, Washington, and Western Massachusetts have three each. One special student is from Wales, another from France, and one from India. Twenty-nine are married and they have thirty-seven children and one grandchild. And for the first time in the history of the school five women have been admitted as students.

Matriculation Day opened with Meditations in the chapel for the whole school by the Reverend Whitney Hale, rector of the Church of the Advent, Boston. At the matriculation service the preacher was Bishop Ogilby of the Philippines and a graduate of the school in 1949.

The service was conducted by Dean Coburn. At the matriculation dinner, Dean Coburn presided and introduced two new members of the faculty—the Rev. Harvey H. Guthrie, assistant professor of Old Testament and the Rev. Lloyd G. Patterson, Jr., instructor in Church history. The main speaker was McGeorge Bundy, dean of the faculty of arts and sciences, Harvard University.

## LONG ISLAND GETS LARGE BEQUEST

★ The diocese of Long Island has received a bequest of a half million dollars for the support of the episcopacy. It was given by Miss Susie K. Anderson, who was a member of the cathedral congregation at Garden City.

The will also made generous bequests to other institutions of the diocese.

## STAINED GLASS



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## NIEMOELLER HITS WCC ON DISARMAMENT

★ Pastor Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, charged that the World Council of Churches' central committee made "no headway" in talks on nuclear disarmament at its recent annual meeting in Denmark.

Commenting on what he called the meeting's "meager" results regarding such "decisive" issues as atomic weapons, Niemoeller said "everything went too smoothly. Certainly there are still differences of opinion which did not come to the surface at the meeting."

He stressed it was now the task of individual Churches to continue studying the question of nuclear armament. "It is the duty of the Church to say something on that issue to mankind," he said.

The committee, after much discussion, adopted a report which declared that Christians should speak "openly" against the use of atomic weapons in an all-out conflict but could "in conscience" agree to their use in a limited war. During debate on the report, Niemoeller charged that the document gave "no advice for the troubled Christian conscience of our time."

The German churchman, who is a leader of the so-called Confessional wing of the Evangelical Church in Germany which is sponsoring an anti-atomic armament campaign, also said upon his return here,

"I personally cannot envisage any situation in which God would answer the question, Lord, what do You want me to do? by saying, (Drop an atom bomb.) . . ."

Niemoeller criticized, too, the WCC study commission which prepared the disarmament report because it comprised exclusively Christians from Western countries. He urged that in the future representatives from the young African and Asian Churches should participate in studying the atomic armament issue.

## BISHOP BLOCK DIES AT SERVICE

★ Bishop Karl Block of California died on September 23 of a heart attack while conducting an ordination service at Grace Cathedral, San Francisco. He was 72 and was to have retired at the end of this year. He is now succeeded by Bishop Pike as diocesan.

## INTERCHURCH CENTER CORNERSTONE

★ The ceremonial laying of the cornerstone of the Interchurch Center in New York will take place October 12th. It was provided by the Greek Archdiocese of North and South America and is from the Agora in Corinth, where "many of the Corinthians hearing Paul be-

lieved and were baptized . . . and he stayed a year and six months, teaching the word of God among them."

The invitation announces that President Eisenhower will be present and participate in the program.

## STRESS COLLEGE WORK IN LOS ANGELES

★ Three new college chaplains mark the expansion of college work in the diocese of Los Angeles. The Rev. M. P. Hamilton of Cincinnati is now chaplain to graduate students of the University of Southern California. The post is being financed jointly by the Church Society for College Work and the diocese.

The Rev. Floyd C. Medford of Houston, Texas, is now chaplain at the Associated Colleges of Claremont. The Rev. Henry C. Coke 3rd, also of Texas, is now chaplain at the U. of C. at Santa Barbara.

## NEW MEXICO RECTOR IN EXCHANGE

★ The Rev. Bancroft P. Smith, rector of St. Andrew's, Las Cruces, New Mexico, has exchanged parishes for a year with the Rev. George D. R. Taylor, rector at Woodbridge, Suffolk, England. The exchange is to be as complete as possible—not only jobs but also salaries, cars, rectories.

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By Thomas V. Barrett

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*A Time To Speak.* By Michael Scott.  
Doubleday. \$4.50

Here is Michael Scott's full-length autobiography, the story of his devoted and adventurous life to date. It is an absorbing and shocking book, able to arouse militant and revolutionary resolves. He is the son of a Church of England priest and was brought up in his father's parish in one of the worst of London's slums. This initial fact has done much to determine the course of Michael Scott's career. He has by choice lived all his life so far with the under-privileged and down-trodden. In his teens his father accepted a living in a country parish where some relaxation was possible for all the family. In Michael's adolescence and early manhood he was plagued with philosophical and religious doubts and also suffered from ill health. His first visit to Africa was made during his convalescence and he saw then at least the surface of the evil conditions he was to encounter and fight against later.

After his ordination to the priesthood he spent a year in the RAF, was taken ill again and on his recovery went again to South Africa where he began work under the bishop of Johannesburg. From here on, the author's story is all Africa and a detailed and thrilling tale it is. It comes to a climax with Michael Scott's appearing before the UN General Assembly to plead the cause of the Hereros of South-West Africa against the claims of South Africa's *Apartheid* leaders to control and enslave them. He won his hard-fought case, so far as the UN was concerned, but the actual situation affecting the Hereros is far from settled and requires the promotion of militant public opinion throughout the world before their rights can be permanently assured and their growth in freedom and effective political and economic growth guided and helped.

Michael Scott has now been ban-

ned from South Africa, but his work continues through the medium of the Africa Bureau which he has founded and which operates from Great Britain as a center. Money to help this work and information about it may be had through this Bureau.

*Christ In The New Testament.* By Charles M. Laymon. Abingdon.  
\$3.50

This is a book by a Methodist minister and scholar which will be found valuable by advanced students of the New Testament and those philosophically-minded Christians who are intellectually competent to deal with the problems of Christology, which is the substance of this erudite book.

*The Pattern Of Love.* By William P. Wylie. Longmans, Green.  
\$3.75

Here is a very unusual book on married life and its problems. It is written from a theological and also historical point of view which stirs the imagination and challenges the reader to some hard thinking. The author states an historic fact which has been pretty much neglected,—namely, that what we know today as "romantic love" was, in the institutions of western Christianity, never recognized as an important fact in social life. For some fourteen hundred years the indissolubility of marriage was everywhere taken for granted, with what we call "romantic love" simply one of the aberrations of lustful humanity.

The substance of this book is a careful examination of the inner nature of romantic love and its relation to the phenomenon of modern divorce, remarriage and extra-marital affairs and how, if at all, it can be reconciled with the Christian conception of an indissoluble marriage bond.

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*The Twelve Christ Chose* by Asbury Smith. Harpers. \$3.00

The author of this book is a Methodist scholar with a flair for popular writing. He has here twelve thumbnail biographies of our Lord's Apostles, including Judas Iscariot. The portraits are vivid and authentic; especially useful for lay people, but not to be scorned by the clergy. The New Testament is, of course, the main source, but the author recognizes tradition—which he analyses realistically for relative value. In these sketches, substantial traditions occupy the largest place in the biographies of SS. James and John, the Sons of Thunder, and of St. Thomas.

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## THE WITNESS

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# PEOPLE

## CLERGY CHANGES:

CHARLES A. SUNDERLAND, formerly vicar of Grace Church, Colton, Cal., is now rector of St. Timothy's, Compton, Cal.

J. C. KEESTER, formerly of St. Peter's, Arvin, Cal., is now curate of St. Jude's, Burbank, Cal.

JOHN M. WILCOX, formerly vicar of St. John's, Tulare, Cal., is now curate of St. Andrew's, Fullerton, Cal.

CHARLES B. HOGLAN Jr., formerly vicar of Trinity, Searcy, Ark., is now rector of St. Mark's, Crossett, Ark.

WILLIAM F. HAYS, formerly rector of St. Paul's, Newport, Ark., is now ass't rector of Trinity, Melbourne, Fla.

DONALD BITSBERGER has returned to his post at Kyusbu, Japan, following a furlough in the U. S.

JAMES C. FENHAGEN 2nd, formerly rector of St. Mark's, Brunswick, Md., is now vicar of St. Michael and All Angels, Columbia, S. C.

PAUL E. LEATHERBURY, rector of Trinity, Thomaston, Conn., becomes rector of St. John's, Havre de Grace, Md., Nov. 1.

JOSEPH D. KINISELY, formerly curate of St. James, Lancaster, Pa., is now rector of St. Mary's, Emmorton, Md.

EDWIN SMITH, formerly ass't at St. James, Baltimore, Md., is now vicar of Holy Cross, Margan Park, Ill.

WILLIAM E. BLOTTNER, formerly rector of Leeds Church, Markham, Va., is now ass't at St. Timothy's, Catonsville, Md.

JOHN E. WILLIAMS, formerly rector of the Heavenly Rest, Princeton, W. Va., is now ass't at All Saints, Frederick, Md.

WILLIAM D. WHITE, formerly rector of St. John's, Shady Side, Md., is now rector of the Ascension, Westminster, Md.

CHARLES KENNEDY, has retired as rector of St. John's, Havre de Grace, Md.

ROBERT D. BATTIN, chaplain at Ft. George G. Meade, Md., becomes rector of Calvary, Americus, Ga., Nov. 1.

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JACK C. WHITE, formerly chaplain to Episcopal students at Syracuse, is now ass't to Chaplain Krumm at Columbia.

RONALD D. MAITLAND has been appointed acting chaplain to Episcopal students at Harvard and Radcliffe.

ALLAN W. LOW, formerly a teacher at Kent School, is now teaching at Choate School.

MAINERT J. PETERSON has returned to his position as dean of the cathedral at Ancon, Panama, following a furlough in the U. S.

JAMES B. PRICE, following training in a Washington, D. C. parish, is now vicar of Holy Cross Church, Kingshill, St. Croix, Virgin Islands.

J. ROBERT ORPEN Jr., formerly rector of St. George's, Bronx, N. Y., is now rector of the Advent, Chicago.

RAYMOND W. DAVIS is on a leave of absence from Truro Church, Fairfax, Va., to study at St. Augustine's College, Canterbury, England. Churchill J. Gibson Sr. is in charge of the parish during the absence.

## ORDINATIONS:

JOHN W. DAY, Jr. was ordained deacon on Sept. 16 by Bishop Hunter at St. John's, Glendo, Wyo. He is in charge of missions at Wheatland, Glendo and Hartville.

TROY A. KEELING was ordained deacon by

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Bishop Kellogg on Sept. 14 at St. Paul's, Minneapolis.

PERRY E. CARSTAR PHEN and DONALD C. FIELD were ordained priests by Bishop Kellogg on Sept. 21 at St. Clement's, St. Paul, Minn.

OSWALD W. JEFFERSON, former Congregationalist minister, was ordained deacon on Sept. 22 by Bishop Bloy at St. Paul's Cathedral, Los Angeles. He has been appointed in charge of St. George's, La Canada. EUGENE L. WARNER, also a former Congregational minister, was ordained deacon at the same service and is in charge of St. Mary's, Imperial Beach.

## DEATHS:

WILLIAM T. KIRK died Sept. 22 at his home in Morristown, N. J. He was a leader in laymen's work and was one of the organizers of the national organization for laymen. He was also a trustee of the Church Pension Fund.

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