

# The **+** WITNESS

DECEMBER 15, 1960

10¢



## FRESH MILK FOR MORE BALANCED DIETS

**H**EIFERS and a bull were shipped to the Greek Orthodox Hospital in Istanbul as a gift from American Churches. Read the second article by Richard Fagley on the need for a balance of population and food. Pictured here are Arlo Cottrell, farm manager of Roanridge, Episcopal Town-Country Institute; the Rev. William Davidson of the Town-Country division; Robert Zigler of Heifer Projects, which collects cattle for overseas relief

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**REPORTS OF CHURCH UNITY CONFABS**

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## SERVICES

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

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and  
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8:30; Evensong, 5.

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Sermon 11:00 a.m.  
Wednesdays: Holy Communion  
7:30 a.m.  
Thursdays: Holy Communion and  
Healing Service 12:00 noon and  
Healing Service at 6:00 p.m.  
Holy Days: Holy Communion 7:30  
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4 p.m. Evensong. Special Music  
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12:10 a.m.; Wednesdays and Saints  
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For Christ and His Church

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In Leading Churches

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Sacrament of Forgiveness - Saturday  
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### In Leading Churches

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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

# Meeting of Archbishop and Pope Only One of Several Confabs

★ The Archbishop of Canterbury in his travels did not limit himself to an hour's conversation with Pope John. He also visited Istanbul where he was warmly greeted by Ecumenical Patriarch Athenagoras and other Greek Orthodox leaders.

While there he also preached in Anglican Christ Church where he said, "I am engaged on no ordinary journey. I feel that I am truly walking in the spirit of the Apostles in my visits. The See of Canterbury has come to have almost a patriarchal place in the Anglican Communion not unlike the position of the Ecumenical Patriarch in the family of the Orthodox Churches and comparable with the place of the Pope in the family of Churches which makes up the Roman Communion."

Stressing the present "great need" for ecumenical ties, Archbishop Fisher said "every Church is affected for good or ill by various historical situations and if it tries to control these situations by the enforcement of its own authority or through the secular power it does more harm than good."

Yet, he continued, every Church "has reached out after the power with which to protect its people and its possessions and to master the course of history. This happened in the west and the east and, in fact, in all Churches, although

Anglican Church history has been quieter than that of others."

He praised the Eastern Orthodox Churches for their great contribution to the Christian religion and their present period of history, "the note of which is renewal and reform by reconciliation."

Speaking of Christian unity, he said that for him this meant "something formal, functional, reasoned and ratified, a concordat between Churches still separately identifiable and responsible to which they are slowly beginning to reach out."

The Archbishop said that although union has neither been attained nor is fully attainable between the Orthodox Churches and the Anglican Communion, "a blessed unity of the spirit embraces us all."

"We work together in the ecumenical movement," he said, "as tired and trusted partners."

### Presiding Bishop Comments

Presiding Bishop Arthur Lichtenberger, attending a meeting of the National Council in Los Angeles, told newsmen that the meeting between the Archbishop and the Pope might "open serious conversations" and cautioned against minimizing the meeting as a "mere courtesy call." He said the meeting was "significant, important" and "full of meaning."

### Official Statements

Both the Vatican and Arch-

bishop Fisher issued official statements following the meeting in Rome. The Vatican authorities stressed its "cordiality" and described the Archbishop as a "distinguished" and "illustrious" visitor. The communique also described the visit as one of "homage and courtesy".

The Archbishop of Canterbury, in his communique, declared that the Pope had expressed "his great desire — as he did on many occasions — to increase brotherly feelings among all men and especially among all Christians, and the Archbishop confirmed out of his own knowledge and experience how keen and widespread was the desire in many Churches to act for the same purpose."

Later in a press conference following the meeting he described his audience with the Pope simply as "a meeting of courtesy."

The evening before the Archbishop preached at All Saints, Anglican church in Rome, where he enumerated differences between the Churches. One of the most potent causes which led to the breach between the Church of England and the Church of Rome was the English love of freedom and the root questions of authority and jurisdiction.

"And unfortunately," he commented, "the period of 'cold war' between the Churches has not gone completely."

He said rival jurisdictions can co-exist in peace and become creative, and that therefore "if we are not against one another be altogether for Christ and for

the true unity of his Church.”

“I say deliberately ‘unity,’ not ‘union,’” he said, “for Church union or reunion rests upon a reconciliation of jurisdictions and authorities . . . But unity is of the spirit and into that unity of discipleship and mutual love the Churches can enter already and are entering.”

#### Others Also Travel

It is also significant that while the Archbishop of Canterbury was on his historic trip, Patriarch Alexei, head of the Russian Orthodox Church, was also on a month-long tour, accompanied by sixteen other leaders of that Church. They are visiting Alexandria, Damascus, Jerusalem and Athens for conferences with Orthodox leaders.

The first meeting was in Alexandria with Patriarch Christopher where a statement was issued over the signatures of both patriarchs which stressed the responsibility resting on all religious leaders to help safeguard and promote international peace.

Later in Damascus, Archbishop Nicodim, speaking for Patriarch Alexei, said the Russian Church favors “any movement or gesture aimed at bringing about steps toward unity among the various Christian Churches.” He added that his Church “does not consider that this aim can be achieved unless Pope John states in advance his agreement to deal with this matter on an equal footing with leaders of other Christian Churches.”

Also the Archbishop of Canterbury, in a brief stop in Athens on his way to Rome, said that the Church of England hopes to start soon a series of theological discussions with the entire Eastern Orthodox Church, including the Russian Church.

#### Later Statements

Pope John later cautioned against too much optimism over

his meeting with the Archbishop. But he said “such contacts can favor understanding and confidence among all Christians in the future.”

He told an audience attended by 18 cardinals and a large number of archbishops and bishops at the end of his annual Advent retreat, that he had to “remain on the threshold of great problems” in his hour-long conversation with Dr. Fisher.

He elaborated on this statement by adding that “incrustations accumulated in the course of four centuries are many,” but he stopped short of the main controversies between the Catholic Church and the Church of England.

He referred to the Protestant Reformation in the 16th century which gave rise to Lutheranism and Anglicanism as part of a “very painful and sad situation,” and praised the Council of Trent which was convened in 1545 to organize the Catholic reply and resistance to Protestantism.

#### Vatican Broadcast

The Vatican radio broadcast a talk it said was intended to “orientate our listeners on how great is the abyss that still divides the Anglican Church from the Catholic Church.”

The talk told of the schism in England which it said gradually turned to heresy after King Henry VIII broke away from Rome.

“Now the head of the Anglican Church,” it said in conclusion, “has paid a courtesy visit to His Holiness. Perhaps this visit will open the eyes of Anglicans, especially during the holding of the Second Vatican Council, and cause them to show more interest in Catholic science. Perhaps they will accept the Catholic truths and submit themselves to the rule of the One Shepherd.”

#### Archbishop Returns

Upon his return to London the Archbishop voiced confidence that his audience with Pope John will result in frequent discussions between the Church of England and the Roman Catholic Church in the years ahead.

“We certainly shall have our contacts with the secretariat,” he said. “This is the first time that there has been a recognized channel of information between the Church of Rome and the Church of England. And I am certain there will be talks between the Churches in this country.”

Noting that “for many years there has been freedom of discussion between the Church of England and the Methodist, Presbyterian, Congregational and Baptist Churches,” he said he hoped such discussion “will now become a frequent and possible thing with Roman Catholics.”

Asked about future contacts with Pope John, the Primate replied: “I never believe in looking too far ahead.” He added, however, that one purpose of his visit to the Vatican was to prepare for “frequent, informal and formal exchanges of interest and understanding between the two Churches wherever they exist.”

Replying to another question, he said he had made no reference to the World Council of Churches during his talk with the Pope.

“That was not in my mind at the time,” he said, “but in one way or another here are these mutual means of discussion and there have been for some time past, but inevitably not recognized nor official, but just going on in a rather — I was going to say, rather secret way, but I mean not public way. Now all that can be recognized and welcomed publicly.”

# Discussion of Unity Steals Show At National Council Assembly

★ The Rev. Eugene Carson Blake, chief executive of the United Presbyterian Church and former president of the National Council of Churches, proposed in a sermon at Grace Cathedral, San Francisco, the merger of four Churches. The occasion was the triennial assembly of the Council, which is celebrating its tenth anniversary.

The plan called for the union of the Episcopal Church, the United Presbyterian Church, the Methodist Church and the United Church of Christ, with a total membership of over 18 million.

## The Proposal

The core of the Blake proposal lies in the fact that it would bring together Churches of both the "catholic" and "reformed" traditions.

Blake made it clear that his use of the word "catholic" had no connection with the Roman Catholic Church. He said he was referring rather to the "Anglo-Catholic or high Church practices" of the Protestant Episcopal Church.

One of the barriers to union with the Episcopal Church has been its requirement that clergymen from other Churches be reordained by Episcopal bishops in the historic line of the apostolic succession. Merger negotiations between the Episcopalians and the Presbyterians broke off mainly on this issue in 1946.

In his sermon Blake said his plan was "simply to cut the Gordian knot of hundreds of years of controversy."

Basically, the Church leader pointed out, there is no "real issue" between the two bodies on the principle of accepting the "historic trinitarian faith received from the Apostles."

The new Church body, he explained, would recognize the "ministry of all believers."

"All Christians," he observed, "are Christ's ministers even though some in the Church are separated and ordained to the ministry of word and sacrament."

A possible name for the new church, Dr. Blake said later, might be the "Reformed and Catholic Church of the U.S.A."

Blake was careful not to propose direct reordination of clergy. He suggested that bishops and representative ministers from each Church meet in "solemn services" to pray for "commission and authority for the exercise of a new larger ministry."

He called upon Episcopalians to "recognize that it will be with great reluctance that Presbyterians and Congregationalists will accept bishops in the structure of the Church." However, he continued, "There are many aspects of the episcopacy that American Presbyterians and other non-episcopal Churches more and more generally recognize as valuable and needed."

Presbyterians, he said, "don't need an aristocratic and authoritarian hierarchy, and we don't believe a reunited Church does either." He said Congregationalists and Presbyterians need to recognize "how much of democracy is now practiced in American Episcopal churches."

In speaking of "episcopal" churches in connection with the way churches are governed, Blake referred to those bodies having bishops, including the Methodist Church as well as the Protestant Episcopal Church.

Blake said it would be important in the reunited Church to

avoid "the monarchial, clerical or authoritarian tendencies" of the bishop-type of Church government.

"It is the essence of Protestant concern, however," he continued, "that decisions should generally be made by ordered groups of men under the guidance of the Holy Spirit rather than by a man who has personal authority to impose on others his decisions or judgments."

"Clericalism and priestly control of the Church must be guarded against by a government of the Church in which lay people and ministers share equality," Blake asserted.

In making his suggestion Blake said:

"Americans more than ever see the Churches of Jesus Christ as competing social groups pulling and hauling, propagandizing and pressuring for their own organizational advantages. And this is at a time when the United States of America finds itself at a pinnacle of world power and leadership — needing for herself and the whole free world that kind of spiritual vision and inspiration that only the Church of Jesus Christ, renewed and reunited, can give."

## Statement by PB

Presiding Bishop Arthur Lichtenberger was quoted in the papers and on tv and radio as both for and against the proposal — even being quoted, with his picture, on tv nearly 48 hours before Blake delivered his historic sermon.

His position was presented in a formal statement on December 6th as follows:

"Dr. Blake has said he is speaking as an individual, that it is not yet an official statement of the United Presbyterian Church. I can speak only as an individual member of the Episcopal Church. But certainly a plan of this proportion and depth will, I hope, be studied

(Continued on Page Seventeen)

# National Council Plans Advisory Group of its Own Members

★ Creation of a committee to advise the Presiding Bishop on evaluation and strategy of overseas missions was approved by the National Council meeting in Los Angeles.

The group, which will consist of National Council members, will be known as the permanent advisory council. Its establishment was among recommendations made in an earlier report to revolutionize foreign Episcopal missionary work (Witness 10/27). All of these were rejected by the Council except that recommendation proposing the advisory council.

Its approval, however, was a watered down version of the report's original proposal which had urged that the Council be independent of the National Council.

In receiving the report, the Council conceded in a resolution that Episcopal missionary work abroad should be "strengthened and extended."

"The report is useful as a continuing challenge to the overseas department," the resolution stated, adding that the Council "affirms it is prepared to strengthen and extend its program overseas as the Church is aroused to a keener sense of Christian stewardship and to its missionary obligations."

Bishop Walter H. Gray of Connecticut, chairman of the committee of conference on overseas missions, which prepared the report, stressed that his group had tried "to be positive and not negative" in its recommendations.

He rejected criticism that the report gave too much emphasis to the Church's missionary shortcomings. However, he expressed himself as "entirely

satisfied" with the Council's action.

The report urged more Church unity abroad, better informed clergy, more missionaries and traveling layman and an increase in autonomous national Churches. Its recommendations included, besides the advisory council:

- Legislation to permit closer cooperation with present and new Anglican provinces and encouragement of autonomy in existing missionary districts.

- Thorough studies of Spanish-speaking areas for future work.

- Formation of autonomous Churches in the Pacific area.

- Work among Chinese dispersed in southeast Asia and plans for eventual return to mainland China.

- Increasing domestic members' awareness of mission problems.

- Developing a world-wide program of overseas theological seminaries.

## Work With Indians

The National Council voted to advance and improve the ministry to American Indians.

It decided to increase its 1961 budget for Indian work by \$69,500 after hearing a report urging that Indians "shall be involved constantly in the planning and conduct of the Church's program."

"Both government and Churches have fluctuated through many approaches to Indian problems," the report said. "Many Indians feel a sense of retreat, of neglect, and of apathy on the part of even those Churches which served

them with distinction in earlier generations."

The report suggested a permanent advisory council on Indian work, appointment of an officer with the home department to carry major responsibility in this field, creation of a consultant service to indoctrinate new workers for American Indians, and experimentation and demonstration by means of certain pilot projects.

Other recommendations included an expanded scholarship program for Indians and recruitment of more workers for Indian labor and renovation of existing plants, many of which are "suffering from deterioration."

## President Criticized

In another action the Council adopted a resolution criticizing President Eisenhower for recalling overseas dependents of military personnel for economy reasons.

Terming the President's order "socially damaging," the resolution said "the human cost of such a directive could outweigh any possible economic imperative."

"Is it equitable that men who must live abroad should be deprived of their own family life when others take their families abroad for pleasure but are not subject to this requirement?" the resolution asked.

## BISHOP BROWN ELECTED ALBANY DIOCESAN

★ Bishop Allen Webster Brown, suffragan of Albany, was elected diocesan at a special convention.

He is expected to be installed in January after his election has been confirmed by the Bishops and standing committees.

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### \* ADDRESS CHANGE \*

Please send your old as well as the new address

THE WITNESS  
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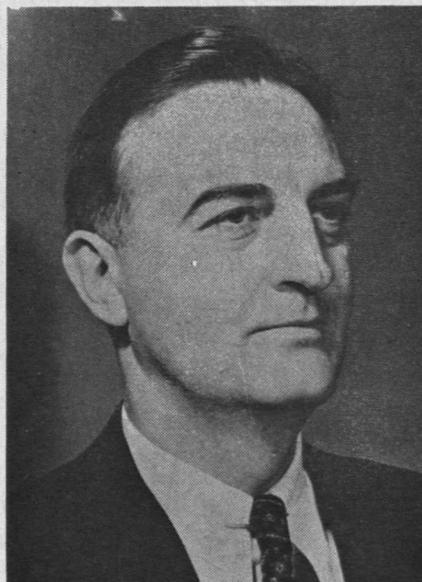
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# What SHOULD The Church Be Doing?

## ABOUT POPULATION EXPLOSION

By **Richard M. Fagley**

*Executive Secretary of the Commission of the  
Churches on International Affairs*



**Richard M. Fagley**

A REALISTIC approach to the Freedom from Hunger campaign must at the outset rid itself of some of the rosy views of the state of agriculture, for which some of the U.N. Food and Agriculture Organization's own literature bears partial responsibility. Whether it is the influence of the Roman climate or some other factor, there has been more than a little misplaced zeal in FAO handouts aimed at disproving the neo-Malthusian thesis. Under the present director-general, B.R. Sen, there seems to me less of this extraneous theorizing. But there is still a tendency to conceal the anatomy of world agriculture by talking in global terms — when the problems must be solved region by region and country by country, as FAO itself has admitted. It remains to be proved whether food increases in the more developed countries will mean either substantial or long-term improvement in consumption in the less developed countries.

During the recent hullabaloo over foreign aid and family planning, a state department intelligence report citing FAO figures was widely quoted as showing that food production had grown more rapidly than population since world war two. This offered considerable balm to the anti-Malthusians. But the actual data were not

nearly as soothing. I took the trouble to check them. If you take the reports pre-war rather than the abnormally low post-war figures as the base, and above all if you subdivide the more and the less developed regions, this is the corrected picture you get:

In Western Europe and North America, per capita food production in 1955-7 was measurably higher than before world war two, the combined index standing at around 112. But in the 4 less developed regions, Latin America, Far East, Near East, and Africa, the combined index stands at approximately 98, showing that food production in the underdeveloped world has not quite kept up with population. The index for the largest and most critical sector, the Far East (mainland China is not included), is 93.

This is hardly the comforting picture the news reports portrayed. And the situation becomes considerably grimmer when we look at some of the densely populated countries of the population explosion. The Ford Foundation team in India, for example, said a year ago that the rate of agricultural increase in India would need to be tripled if India was not to face famine by 1966, when the population was likely to have grown by 80 million. India's development plans have already been restricted by the need to import food.

## Cooperation Needed

ANOTHER, and to my view, crucial point is that it is not enough to maintain a food-and-population balance, represented by the index figure of 100 on the per capita food production table — not in this present revolution of rising expectations. Bare subsistence, which is a euphemism for undernourishment in various forms, has never been a worthy goal, and it is today a disastrously inadequate object. The struggle on the food front must aim not only at providing nourishment for the new babies, but also at providing a more decent diet for existing families. Anything less is stultifying, particularly since at the present stage of human knowledge it is unnecessary, given a sufficient sense of solidarity and cooperation.

While starvation except in local famine situations is not frequent—or not identifiable as such—malnourishment is so widespread as to justify the term general. This is particularly the case when both the quantity and quality of nutrition are taken into account. The Indian diet as to calories is perhaps 25 per cent below the norm set by the FAO calories committee. But India is even more deficient in regard to proteins and vitamins — the protective foods. Since the caloric norms, incidentally, take into account the body size of the population, a more adequate diet would mean a higher norm; thus part of the needed increase is concealed.

One way to visualize the existing claims to an improved food production is to use the concept of original calories as the common denominator, as Karl Sax and others have expounded it. It is possible to translate meat and dairy products into original calories, i. e. the caloric value of vegetable matter consumed by the animals to yield these protein foods. It takes roughly 1000 original calories to produce 100-150 high protein calories. The former can then be added to the original calories consumed directly by man to show the overall diet level. Prof. Sax in his booklet, "The Population Explosion", stated that the original calories of the diet in the U.S. and Canada, Argentina, and Australasia exceeded 10,000 per day, whereas the original calories of the Indian diet were little more than 2,100 and of the Chinese about 2,600. He thought that a diet adequate in proteins and vitamins might be possible without exceeding 3,000 original calories, though 5,000 would be more likely to assure a complete and adequate diet.

## What is Needed

THE implications of these calculations are startling. Without taking into account the needs of tomorrow, the needs of today call for dietary increase of from 25 to 100 per cent in India and China, which constitute half of the underdeveloped world. The needs of the other half may be less in this regard, but they are far from negligible. In some sections of Africa every child suffers from protein deficiency, the disease of many names. A worthy Freedom from Hunger campaign must try to cope with this claim as well as those on the horizon.

The potential resources for a worthy campaign are very considerable. Reference to be made here to fertilizers, improved tools, better seeds, more irrigation, better storage and transportation — the industrial implications being indicated — as well as the farther possibilities of the seas and of chemistry. Reference will also be made to the obstacles; outmoded and unjust forms of land tenure, illiteracy, tired soil, ignorance of tropical agriculture, uneven rainfall.

For the longer range the duties of the more developed countries to mobilize their technical, educational, and research skills to help in a worldwide effort to help the less developed countries accelerate their agricultural advance seem very clear. The Churches have a corresponding obligation to help develop the kind of discriminating and dedicated understanding required to support a persistent and uphill effort. Also they can help by commissioning more agricultural missionaries, a need long recognized by churchmen closest to this problem.

For the shorter range there is also the obligation in the surplus producing countries to share available food supplies more generously. As I stated in my book: "To those who believe in the universal fatherhood of God and hence regard all men as brothers, and particularly to those who see their brothers as men for whom Christ died, the idea of curtailing crop production in the privileged sections of the earth and of hoarding the surpluses when at least half of mankind suffers from malnutrition has a fundamentally immoral character."

Sharing surplus food and building up the granary reserves needed to sustain the development effort and to guard against disaster in a bad crop year are important tasks. But as Paul Hoffman has argued, these supplements should not be re-

garded as a partial substitute for capital investment, an essential key to more rapid development.

What is needed in the underdeveloped world is a new balance of food and population, not the old and tragic balance of low food production and high mortality from disease and malnutrition; not the present uneasy balance or imbalance of rising food production and rapidly increasing rates of population growth, but a dynamic balance between internationally accelerating and moderating rates of population growth, a balance

which will mean higher standards of consumption for the peoples of Asia, Africa and Latin America as well as means to sustain larger populations.

The issue is not a choice between more energetic food policies and wise population policies. The issue is to find a sound development strategy which includes both. Only an inclusive strategy of this type has a chance of success. To the evolution of such a strategy the Churches of the Reformation have an essential contribution to make.

## PLENTY OF ROOM AT THE INN

By Hugh McCandless

*Rector of the Epiphany, New York*

MR. AND MRS. O'TOOLE TAKE  
THEIR CHILDREN ON A CHRISTMAS  
OUTING WHERE THEY FIND LOVE  
IN A HOTEL AS WISE MEN  
ONCE FOUND LOVE IN AN INN.  
ANOTHER CHRISTMAS STORY  
NEXT WEEK

MY FRIEND Squadron O'Toole was very proud last year when his father was elected Grand Almoner of the Society of Descendants of Irish Huguenots in the Province of New Amsterdam, and so were the whole family. The Society needed a New York City man for the post, and said that he would need to attend "only one meeting a year." This was the annual Oyster Stew Breakfast at the Old Patroon's House in VanDunkville, always held on the last Friday in December. In the excitement, all the O'Tooles forgot that this would be the day after Christmas.

They finally realized what the date of the meeting was just about the same time that Mr. O'Toole was told by the insurance company doctor to go a little easy on his skin-diving. Somehow, Mrs. O'Toole got the idea that her husband's life was hanging by a thread, and she began to get awfully solicitous at irregular intervals. So nothing would do but that they plan to spend Christmas in Albany, to avoid taxing his strength.

As they drove up the highway to Albany on Christmas Eve, poor Mrs. O'Toole stared longing-

ly at the lighted houses, where she pictured lucky children singing happy carols over their wholesome bread-and-milk, hanging up wreaths and stockings, and going at a proper time to their own little beds to dream their avaricious little dreams. Then she looked tenderly and guiltily at her own homeless, deprived little brood. They sat so quietly! She was sure they were in despair at the thought of spending Christmas in a cold, impersonal hotel. The realization of her awful cruelty to them gnawed at her vitals, while the snow-tires hummed, "No room at the inn, no room at the inn." Apparently there is nothing that makes one so vulnerable to guilt-feelings as being a mother.

As a matter of fact, all three children were very pleased with the adventure of strange hours and strange places, and their silence was caused by anticipation, not resignation. They day-dreamed happily as the lights flashed by.

I don't know what sudden thing Mrs. O'Toole

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*Story told at the Church of the Epiphany, New York, at the 11 a.m. family Service on Christmas Day, 1959*

might have done if Bodger's Eatatorium had not appeared ahead. Everybody knows Bodger's, and probably everyone has read its fascinating history printed on the back of the menus. Mr. Bodger, you remember, was the terribly successful advertising man who decided that his real mission in life, like that of the monks of St. Bernard, was to rescue weary travelers from the pangs of hunger. Starting with a little booth on the highway, which is still preserved on the grounds for the benefit of the historically-minded, and armed only with his grandmother's recipe for hot duck sandwiches — well, you have all read the story, and perhaps realized that only in this wonderful country of ours could a person sketch his life-story under the heading: "Some Luck, Lots of Pluck, and a Way with a Duck."

Flotilla insisted on giving her own order at the restaurant. She used a loud clear school-room voice, leaving out not a word of the ravenously delicious descriptions. She bugled like a beagle, and Squadron was sure that everyone in the room was looking at him and his horrible little sister.

"I will have," she recited with relish, "I will have Our Famous Special Number Five: Two carefully selected Frankfooters, cooked to just that golden brown state of perfection, nestled on a bed of tangy sauerkraut, accompanied by a generous dab of relish made according to Grandmother Bodger's private, secret recipe. Ninety five cents."

Mrs. O'Toole suggested milk-toast, but she could not think of any tantalizing adjectives. Flotilla repeated her order, word for word, including the price, in a higher key, and louder. Mrs. O'Toole surrendered, still thinking of Flotilla as a homeless child, and Flotilla never ate enough to get poisoned, anyway.

The rest of the family had Ham and Eggs — or Ham 'N' Eggs, because Mr. Bodger thinks it sounds unfriendly and formal whenever you spell out the word "and". "Just picture," he bids you in his menu, "Just picture a thick slice of ham from a special strain of "handsome young porkers," "cured the way we York State folks excell in", cuddling two Dutchess County eggs — eggs so fresh that the hens that laid them are still clucking with pride."

Squadron left out the word-pictures, because Flotilla's use of them made them seem childish. Mrs. O'Toole said that since they were in the middle of Dutchess County, the eggs should be almost fresh, and this turned out to be almost correct. Mr. O'Toole said at least they were real

eggs, because there were real egg shells in them. But the children said it was the greatest meal they had eaten, man and boy.

### Antidote for Guilt

**I**RRITATION is a wonderful antidote for guilt feelings. By the time they had gone through the tipping ordeal, Mrs. O'Toole was very impatient with them and felt much better. First, Feemus had tried to take the tip for himself. Then the other two asked the usual loud, insanely logical questions about the custom — why; how much; why so much; what did she do; what would they do if you didn't; could they arrest you; and so forth. And of course, every child who leaves Boder's peaceably, leaves with a lollipop and a balloon inscribed "I'm bursting from being at Bodgers." They certainly know their business. They never give them to children when they are coming in. The balloons lasted for about two miles, and in each case, of course, it was someone else's fault. The lollipops dribbled for the next fifteen miles, and the children fell asleep. When they woke up, they were in front of a palace.

The palace was of course the Beverwyck-Stilton Hotel, and it is a dandy place. The children started running to investigate everything. Something about hotels makes children run all the time. Even Feemus darted here and there as fast as his fat little legs could carry him. In every bathroom there was a whole row of things where you could put a quarter in, and out would come a toothbrush, or razor blades, or Carter's Little Liver Pills, or something like that. Squadron felt this was very thoughtful, and was sure he had forgotten his own toothbrush. Unfortunately his mother found it, but she said she was pleased to learn that he would miss it so.

Even though the hour was very late, the children dashed back and forth along the corridor to see if their parents were as luxuriously situated as they were. One bachelor who had been out to sing Christmas carols at his aunt's, but had never quite gotten there, caught a glimpse of Flotilla in her flannelette nightgown, and was sure he had seen a vision of angels. He subsequently gave up his box at the races and became a trustee of several benevolent agencies.

Finally the children collapsed into sleep. They woke before dawn, their usual Christmas custom, but for once there was no thought of presents. They were in such a hurry to get to the lobby that they finished dressing there, an hour before the dining room opened. The bellboys interviewed

them on the subject of the Dodgers, and was Brooklyn being brave about it all. When they did get into the dining room, Squadron found six things on the menu he had never heard of before, and was bravely eating his way through them all when his parents arrived. He was giving a statement on his political views to most of the waiters in the dining room, but the few other customers did not object at all to the disruption of service. Mrs. O'Toole took one look at Squadron's breakfast, and borrowed a quarter from Mr. O'Toole for the slot machine to buy some Carter's Little Liver Pills, just in case. Feemus decided to object to a high chair, and three waiters and one guest came in with a bar-stool for him. Result: victory for Feemus, and another blow struck at parental tyranny. Suddenly, presents began to appear at the table. The only shop in Albany that was open was the hotel cigar stand, so most of the gifts were quite unsuitable; but the wrappings were certainly ingenious, considering that paper towels seemed to be the only material available.

#### At Church

NOW the O'Tooles are Episcopalians, and Mrs. O'Toole has high-church leanings, having been raised a Southern Methodist. But protocol demanded that they attend this day at the Old Granite Calvinist Church, since one of their forebears, Lafayette O'Toole, had made a great contribution to the erection of its enormous building, a century ago, by proposing a lottery. Everything went well in church until about the middle of the proceedings, when Flotilla, who was used to more commotion in the chancel, whispered, "When does the service begin?" Her father and brother glared; but her mother kissed her and said, quiet, darling. The sermon was about finding love in unexpected situations, and the Dominie spoke feelingly of a friendly courtesy he had received in New York City — of all places. The impact of this illustration was somewhat lost on the O'Tooles, but the rest of the congregation gasped.

Lunch and dinner at the hotel were like breakfast, with presents pouring in, and discipline ebbing fast. The parents had brought each child's main present along with them, but Squadron could not be induced to more than glance at "Every Boy's Encyclopedia of Facts," which is a pretty heavy thing to lug to Albany. (Twenty six volumes, handsomely illustrated.) He was too busy with a paperback book called "Secrets of Judo". Mrs. O'Toole thought Mr. O'Toole should look up Judo in the Encyclopedia, but Mr.

O'Toole felt that once you had given somebody a present it was a bit too much to have to sell it to them as well.

The children were still in ecstasy as they drove back to New York. It had taken them an hour to say good bye to the scores of hotel employees they knew by their first names. A number of guests also wished to bid Squadron and Flotilla farewell, but in their inferior station they had to content themselves with vowing eternal friendship with the parents. Any parent is timidly pleased to find that his children are not exactly repulsive, and the O'Tooles absorbed outrageous compliments half indignantly and half gratefully. The children were obviously more spoiled than if they had faced a platoon of grandparents.

Mrs. O'Toole said to Mr. O'Toole, "You certainly do find real love in the oddest places. I think the children found it because they were quite willing to find it: they had no prejudices."

And Mr. O'Toole said, "That means they found love because they were quite willing to give it first."

And Flotilla said, "Once the Wise Men even found love in a stable."

And even Squadron had to admit that that was a pretty sensible remark.

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## Don Large

### On Handling Anxiety

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THE other day I received a letter from a gentleman who takes great pride in penning his epistles in longhand. In fact, he likes to confute this mechanistic age by using an old-fashioned quill. He says that the occasional pauses required for dipping the nib in the inkwell give him time to collect his thoughts before moving on to the next sentence.

Now in a generation infamous for its frazzled nerves, this quiet idea of his may well be a commendable one. But as I quickly scanned this particular letter (without pausing between the sentences) I decided that my correspondent had either employed a bad quill or that a pneumatic drill had been operating upon the desk at which he sat writing. For the individual words swam confusedly together and his sentences jiggled badly as they rushed pell-mell downhill.

Having painstakingly tried to read the note

several times, I still remained unable to decipher the meaning hidden in his hieroglyphics. But then I chanced to glance down at the postscript at the very bottom of the page, and the problem was suddenly solved. The writer had apparently gone to great efforts to make at least his P.S. clearly legible.

In carefully stroke letters, this is what it said: "Whenever I'm tense, I drink too much; and right now I'm very tense."

What my bemused friend had evidently failed to realize is that his excessive nursing at the bottled-in-bond beverage would indeed reduce his tensions — to the point where he'd become addle-brained, flabby-mouthed, and glaze-eyed — but that the end result of his over-indulgence would render him more tense than ever.

Relaxation becomes most effective when it is part of an inward spirit out-going in its faith, rather than part of external drugs or spirits taken in. Furthermore, it should go without saying that the fact of tension is a healthy one. Admittedly, a violin string which is drawn too tightly will snap. But a violin whose strings are slack is as useless as one with no strings at all.

Walt Whitman used to be fond of pointing out that cows are placid creatures, devoid of all ten-

sions. Well, Mr. Whitman wasn't bovine himself, and one wonders why he bothered to make such an irrelevant analogy. Men aren't cows, and God didn't intend them to be.

The world situation being the anxious thing it is, sensitive souls indeed find themselves walking a tightrope these days. But even the most taut rope is resilient, and it's this very flexibility which helps the disciplined walker to maintain his balance. "Obviously," says Christian psychiatrist Smiley Blanton, "there are bound to be anxiety-producing situations in everyone's life, but their physical effects will be minimized if we keep asking ourselves, 'Is it really necessary for me to be this anxious? How will worry help the situation?'"

It's at this juncture that our Lord's words on the subject apply most aptly: "Be not anxious for the morrow. Sufficient unto the day is the evil thereof." And it's when we go no farther than simply dedicating ourselves to cutting down on today's evil, that we can constructively handle the problem of overweening tension before tomorrow.

Meanwhile, I'm afraid my correspondent is depending too heavily upon that quill pen to provide him with his needed pauses for thought.

## WHAT LIFE IS ALL ABOUT

THE BASIC NEED IN OUR EDUCATION OF YOUTH IS A SENSE OF VALUES, THE NEED FOR CONVICTION, THE NEED FOR BELIEF

By Charles Martin

*Headmaster of St. Albans School*

WHAT shall I do in life? What shall I do to know a sense of satisfaction in my work and to feel that work and life are worthwhile? What shall I do to be able to live at peace with myself and other people? A young man put these questions to The Teacher in the words, "What shall I do to inherit eternal life?" We don't know whether the young man understood the answer. We do know that through the ages many young people have. And we know that young people are still asking the question today. And we know that some understand the answer, more do not.

A young newlywed said, "Do you think John ought to keep that job? It means moving every

couple of years with his company. How could we have a home? How could we bring up a family if we were always on the move? I want more out of life than just a job." The father of an able boy said, "He's working hard at college and doing well, but you know, I don't think he and his friends — good boys too — have any interest in anything that matters! All they want is to do a good job at college and get a good job when they get out. And that is not enough. I know it and I think they know it deep down within themselves."

I stopped at the home of friends. There were the usual greetings and conversations but there

was unusual tension in the atmosphere. In a few moments the young man of the house excused himself and made off. "I don't understand that boy even if he is my son. He's cynical and he has no sense of values," said my friend. There has been a heated discussion about Captain Powers and his behavior at the trial in Moscow. To the boy what Powers had done made sense. He tried to save his skin. What else should he do? Patriotism, sacrifice — it was for the birds. Father, mother, uncle, older sister felt differently, and they felt it with heat. But the young man had held his own, and, judging from the comments, with conviction and effectiveness. I did not help the matter by commenting that while I agreed with them, I thought it was rough on the boy to be jumped on by everyone. Moreover I felt we were responsible for his belief — perhaps he was even reflecting what people really believed and not what they thought they believed.

### Questions and Answers

**W**HAT does one do to get along in life, to feel that it makes sense, to know that peace which is eternal life? Young people are asking that today, the intelligent, articulate ones are. Others not given to putting their thoughts in words, ask the question in their lives or live by the questions and answers of others. We know how we mean to answer their question. We would give the answer of the Teacher, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and thy neighbor as thyself."

We say in language to our young people — we believe in that summary of the law. We believe in God. We believe that at the heart of our universe is wisdom, justice, love — the Lord God Almighty who is uniquely revealed in a teacher, Jesus the Christ. We have faith in him. We trust in him, with all our heart, and all our soul and all our mind. We believe, and we know that, as we give ourselves to him, in his spirit we can overcome the world. This conviction alone makes life worth living.

But somehow these words are not understood. Young people ignore them, are puzzled by them, get in arguments with us about them or even laugh at them. Part of the trouble is that our action fail to give meaning to our words — often belie them. We seem to give ourselves to almost anything else, but understanding and love. Our values seem to be those of people everywhere and their values are quite different from what we proclaim in words.

We profess to believe that peace and good will among men will be won by understanding and justice, by sacrificial love, but our practice continuously contradicts this. Our trust seems to be in our missiles, stock piles of bombs, every instrument of destruction that everyone else has, and one more. We seem to accept these things not as a necessary evil in a chaotic world, to be laid aside as understanding and compassion make it possible, but as the means in which we can trust to bring peace. We stand up to Mr. Khrushchev in a language he understands and in terms in which he trusts — military might — but not in terms of things in which we say we trust — understanding, compassion, love.

It is no wonder that the ordinary young man as he asks his questions — What shall I believe? What shall I do to inherit eternal life? — understands the answer in terms of our practice rather than our words. To the ordinary young man our words seem unrelated to life, to the discerning who understand our words, we seem hypocrites unable to recognize that we rationalize our actions to conform to our beliefs.

My young friend doing battle with his family about the attitude of Captain Powers was reflecting the practice and therefore what seemed to him to be the belief of Americans. Most people excoriated the Russians for their hypocrisy or their strange justice. Few, judged by public reactions, felt with William S. White in his magnificent column on the subject that Powers was wanting in courage, that he had betrayed the ideals by which we lived, "that we have suffered a small, an intimate Pearl Harbor — but not unhappily an insignificant one." It is no wonder that such sentiments were difficult for my young friend to comprehend or make his own. There was little in our behavior, in our relations with other people that would enable him to understand it.

### Proper Education Needed

**W**E HAVE fought the Communists, the Fascists, and the enemy whomever he was, on his own terms for so long that we have lost sight of our own values, at least, in practice if not in words. This comes to us as a shocking revelation when we see it in the thinking or lives of our young people. To most of us it seems the cynicism of perverted or brash young minds. It is only the more humble and discerning among us that is apt to recognize it for what it is — sensitive young minds reflecting what they see in our times and in us.

The proper education of our children is a national emergency. We believe this and in a limited way we have done something about it. We are doing something about the teaching of mathematics and science, a little less about the teaching of languages, still less about providing teachers and places for them to teach. But we are doing something. We are disturbed and we are working at the problems.

But however much progress we have made, we still have not seen, nor begun to work at, the basic weakness of our education — the need for a sense of values, the need for convictions, the need for belief. We do not hear and we do not answer the continuing question, "What shall I do to inherit eternal life?"

It is important that we teach reading, writing, and arithmetic and that we teach them well. It is important that we be concerned about each child and that we nourish him as an individual. It is important that our standards be high and that we offer a rich curriculum in which our children can grow. But of infinitely greater importance is it, that we give our children answers as to how they can find purpose and meaning in life — how they can inherit eternal life. And it is not enough for us in our schools to say that we are free to teach religion, then teach it only in the words "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and thy neighbor as thyself." We need to show in our lives the understandings we so easily put in words. Our lives must speak with a clarity and force that will overcome that which young people see and know in the world. And we cannot believe that we do this — the answer our young people give in their lives deny it. But this is our opportunity and this is our responsibility.

We need to be troubled by this, but we need not be of faint heart, for we know that when men are troubled by their failure to see and comprehend the Teacher and that when they seek him with all their heart, they find him. And found, he shows forth in lives with a power that draws all men and especially young men unto him.

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## Pointers for Parsons

By Robert Miller

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A parson, being a parson, has so much to be and do. He must be a Christian with all his heart and the heart is unruly. He must be a

preacher and a messenger of the Lord and this needs both his talents and the constant help of the Spirit. If he had guessed, in the days of the spring-time, all that would be asked of him, he would hardly have dared to seek Holy Orders and in the mellow time of age he may wonder how he ever dared. Many of us rush so presumptuously into our holy calling.

We thought once, it may be, to control events and we come to see events have controlled us. Happy if we can say, "Not events. God."



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## THE WITNESS

Tunkhannock

—

Pennsylvania

## OVERSEAS MISSION PLANS MEETING

★ "The Anglican Mission, Sixth Decade, Twentieth Century" is the theme of a widely representative meeting of Episcopalians to be held in Philadelphia, January 20-22.

As its basic task the conference will endeavor to define and examine major missionary issues currently facing our communion. Addresses and discussions will look ahead to critical decisions awaiting the Church at the General Convention of 1961, and the Anglican Congress of 1963.

Keynote speaker at the opening session will be Bishop Stephen F. Bayne, Jr., executive officer of the Anglican Communion. The diocese of Pennsylvania is making this session the occasion of a vast diocesan service of missionary witness.

Sponsoring the conference is the Overseas Mission Society which is holding its eighth annual meeting at the same time. It is a grass roots movement of Episcopalians stimulating deeper concern for and commitment to the world mission of the Church.

Areas of inquiry are: the theology of mission; the ecumenical Church; manpower for mission; Anglicanism and Roman Catholicism in Latin America; personalization and communication of the mission.

Major addresses, in addition to Bishop Bayne's, will be given by Bishop Edmund K. Sherrill of Central Brazil; the Rev. Professor Joseph M. Kitagawa of the University of Chicago; and the Rev. Charles H. Long, Jr., formerly secretary of the World's Student Christian Federation and now rector of St. Peter's Church, Glenside, Pennsylvania.

Participating in panel discussions will be the Rev. Samuel Van Culin, general secretary of Laymen International; the Rev.

Professor William A. Clebsch of the Episcopal Theological Seminary of the Southwest; the Rev. Rowland J. Cox, assistant secretary of the National Council's overseas department; Henry L. McCorkle, editor of The Episcopalian; the Rev. David Reed, assistant to the director of the overseas department; Peter Day, editor of The Living Church; John Chapin, director of communications for the diocese of Michigan; and others.

Bishop William F. Creighton, Coadjutor of Washington, will be general chairman for the conference. A sermon summarizing the spirit of the conference will be preached at the concluding service by the Dean Julian Bartlett of Grace Cathedral, San Francisco.

## HUDDLESTON CONSECRATED

★ Trevor Huddleston, who attracted international attention four years ago when he published a book attacking the South African government's apartheid policy was consecrated as the first Anglican Bishop of Mombasi in Tanganyika.

The service were performed by Archbishop Leonard J. Beecher of the new province of East Africa.

Among those witnessing the ceremony were Sir Richard Turnbull, governor of Tanganyika; chief minister Julius Nyerere, a Roman Catholic; and several other high-ranking government officials.

During a Mass said in the Swahili language, Bishop Huddleston took the vow of obedience, saying: "In the name of God, I . . . do profess and promise all due reverence and obedience to the Archbishop and Metropolitan of the Church of East Africa and to his successors. So help me God, through Jesus Christ."

The sermon was preached by Father Leo Rakale, an African priest from South Africa, who once worked with Bishop Huddleston in that country. The large congregation witnessing the consecration was made up mostly of Africans.

## CHRISTIAN ACTION ELECTS AMERICAN PRIEST

★ At its annual meeting in London on November 28, the Rev. Marcus James, vicar of the parish of St. Peter and St. Benet, was unanimously elected a vice-president of Christian Action. Other vice-presidents are Bishop Trevor Huddleston of Masai, Tanganyika and Edward Carpenter, canon-residen-



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**BRETHREN—** dwell together in unity

tiary of Westminster Abbey.

A priest of the diocese of New York, James who is a Negro, is a graduate of Harvard and the Union Theological Seminary, New York, and holds the Ph.D. degree of the University of Oxford. He is London's first and only Negro incumbent and has an all-white parish which includes a section of the University of London.

Founded towards the end of world war two with the late Archbishop of Canterbury, William Temple, as one of its supporters, Christian Action's executive council has included in addition to Anglicans, representatives of the Cardinal-Archbishop of Westminster and of the Moderators of the Free Churches Federal Council and the Church of Scotland. Under the chairmanship of Canon John Collins, precentor of St. Paul's Cathedral, Christian Action is widely regarded as Britain's most influential religious organization in which Roman Catholics and non-Roman Catholics work together. Known for its religious, social and humanitarian work, it has in recent months raised over \$700,000 to aid the victims of apartheid in South Africa.

### UNITY IN THE PARISH THEME OF MEETING

★ Rectors of three New York parishes will participate in a panel discussion at the December meeting of the New York members of the Episcopal Society for Cultural and Racial Unity. The topic of the meeting will be: unity in the parish; a discussion of the application of the principles of the society in three divergent but typical parishes.

The meeting will be held at St. Thomas's Chapel, 229 East 59th Street, on Wednesday, December 14, at 8 p.m.

Bishop J. Stuart Wetmore will preside and panelists will

include the Rev. J. C. M. Allen of St. Marks in the Bouwerie; the Rev. J. A. Bell of the Church of the Incarnation; and the Rev. M. M. Weston of St. Philips.

### BISHOP REEVES GETS SALARY

★ Twelve bishops voted at the close of a meeting of the synod of the Anglican Church of the province of South Africa to pay a monthly salary to Richard Ambrose Reeves, deposed Bishop of Johannesburg, out of their own pockets for as long as he is forced to remain absent from his diocese. The amount, it was agreed, would be at the rate of \$3,000 a year.

Bishop Robert Taylor of Grahamstown said the gift would be a gesture of concern and sympathy to a brother bishop exiled from his charge.

Dean P. H. F. Barron, who introduced the motion, said Bishop Reeves had been "one of the Church's leaders in its attack on this monster of apartheid and all the evil things following in its train."

"As a result," he added, "the Church became a danger to this monster, so our bishop was

singled out to protect the security of apartheid."

J. R. Rathebe, an African layman from Johannesburg, offered another motion calling upon the Synod to protest with dignity against the bishop's deportation.

"As an African," he said, "I believe that the only reason for Bishop Reeves' deportation was that he fought for those down-trodden in this country. This is only the beginning of things to come."

### OPEN VESTRY MEETINGS AT HOLBROOK

★ St. John's, Holbrook, Mass., is holding open vestry meetings, with parishioners invited to listen in. Idea is that if they know more of the resources and opportunities they will do more to carry on the program.



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## UNITY DISCUSSION AT ASSEMBLY

(Continued from Page 5)

most carefully by our Church and a positive response made.

"The details of the proposal will, of course, be subject to negotiation between Churches if they enter into serious conversations about this. It should be pointed out that for more than twelve years now the Episcopal Church's joint commission on approaches to unity has been in conversation with a similar commission of the Methodist Church looking towards a union of these two Church bodies. Dr. Blake's sermon provides the possibility of enlarging these conversations to include Churches of other traditions.

"One of the most important features of the plan of union as Dr. Blake has outlined it is that it would not only provide for full inter-communion between the Churches thus brought together but would unite them organically. This union would not mean a monolithic and authoritarian structure but a structure in which both catholic and reformed traditions would be united."

### Other Comments

Bishop Pike, whose name has been linked with the proposal to the extent of having newspapers refer to it as the "Blake-Pike Plan" (or even the "BPP") told newsmen at a press conference following the service that Blake's proposal was "the most sound and inspiring proposal for unity of the Church in this country which has ever been made in its history."

"I hope and pray", he added, "that his plan will be received by the four Churches — and others — in the Christian spirit in which it has been offered and that definite action toward its fulfillment will soon be forthcoming. I shall certainly labor to this end."

The Rev. James I. McCord,

president of Princeton Seminary, told the 3,000 delegates to the Assembly that cooperation among Churches was not enough. In an address he called for "a radical step forward" in the "quest for visible, corporate unity. We are not speaking of any superficial level of fellowship. We are not dealing in bargains in brotherhood and time is no longer on our side."

Another interesting comment was that of Bishop John Wesley Lord, Methodist of Washington, D.C., who said the plan "is as shocking as it is Christian. It overcomes with stark simplicity many of the problems that have perplexed the separate communions over the years." He admitted, however, that it would require a good deal of education and study to have it adopted by grass roots.

There is considerable support among delegates for a slower approach to unity, being advocated by Charles P. Taft, Episcopalian of Cincinnati. This group favors "unity in diversity." It recognizes the spiritual oneness of all Christendom and the need for cooperation, but opposes a unity of uniformity that might become monolithic.

Bishop Gerald Kennedy, Methodist of Los Angeles who is president of the Council of Bishops of his Church, said there was nothing new in Blake's proposal and commented that "there are a large number of churchmen who are committed to closer cooperation but are not at all enthusiastic about organic union that would make a Protestant Church top heavy with administration and machinery.

"Certainly we believe in the value of the variety of our tradition, while at the same time we want to consider carefully every proposal leading to increasing Christian cooperation."

Rev. Fred Hoskins, general secretary of the General Coun-

cil of Congregational Christian Churches and co-president of the United Church of Christ, expressed fear that Blake's proposal will be "widely misunderstood in many places as a specific plan rather than as a proposal for a procedure."

The Rev. James E. Wagner, president of the Evangelical and Reformed Church and the other co-president of the United Church of Christ, said "there was a danger that those looking for an opportunity to criticize or minimize the National Council of Churches would seize upon this and say this is what the National Council is doing." He emphasized that the proposal has nothing to do with the National Council although it was made here on the day the National Council opened its triennial general assembly.

It was stated in San Francisco that the proposal will be placed before the General Assembly of the Presbyterian Church which meets in Buffalo next May, and before the Episcopal General Convention which meets in Detroit in September. If acted upon favorably by the legislative bodies of these Churches, then plans will be made to invite the Methodists and the United Church to "form with us a plan of Church union, Catholic and Reformed."

### HARRIS NAMED DEAN AT PHILADELPHIA

★ The Rev. Edward G. Harris, chaplain at the University of Pennsylvania, becomes dean of the Philadelphia Divinity School in July. He succeeds Dean Albert H. Lucas who is retiring.

### HUNDREDS HEAR JAZZ MASS

★ Between 1300 and 1400 people crowded into St. John's Cathedral, Providence, to participate in the choral eucharist in which the Beaumont Folk Mass was used. There were 235 teenagers in the chorus.

### THREE CONSECRATED IN SOUTH AFRICA

★ Special greetings of the American House of Bishops, by resolution in annual meeting at Dallas, were conveyed to the Anglican Church in South Africa for the November 27 consecration of an American Episcopal priest as Bishop of Damaraland in South West Africa.

Bidding God's blessing on the Rev. Robert H. Mize, Jr., a native of Kansas and son of the late Bishop Robert Herbert Mize of Salina (now Western Kansas), the American bishops noted the step as "significant of the stronger corporate life of the whole Anglican Communion."

Also consecrated in St. George's Anglican Cathedral in Capetown were Canon A. H. Zulu of the diocese of St. John, first African Anglican prelate in South Africa; the Rev. Harold Beardmore, an Englishman named Bishop of St. Helena; and Bishop Mize. Bishop Stephen F. Bayne, Jr., executive officer of the Anglican Communion, took part in the ceremonies with the Rt. Rev. Joost de Blank, Archbishop of Capetown.

Attending from the United States were Bishop William H. Brady of Fond du Lac, Wisconsin; Bishop Francis W. Lick-

field of Quincy, Illinois; and Suffragan Bishop Jonathan G. Sherman of Long Island, N. Y., present for the national synod of the Anglican Church, held every five years.

### CONSECRATE SUFFRAGAN IN COLORADO

★ Consecration of the Rev. Edwin Burton Thayer as suffragan bishop of the diocese of Colorado took place Nov. 30th in St. John's Cathedral in Denver.

Participating were Bishop Joseph S. Minnis of Colorado, as consecrator; Bishop Howard Rasmus Brinker of Nebraska, and Bishop Harold L. Bowen, retired bishop of Colorado, as co-consecrators.

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Rev. M. J. Young, P.-in-C.  
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EP 5, Thurs., Sat. HC. 9:30; EP, 5.

#### ST. CHRISTOPHER'S CHAPEL

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1960 rector of Denver's Church of the Ascension, fills the vacancy caused by Bishop Daniel Corrigan's resignation to become director of the National Council's home department.

### STICKERS COMBAT DISCRIMINATION

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# -BACKFIRE-

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Joseph H. Titus

Rector, Grace Church, Jamaica, N. Y.

No one is more opposed to the Roman system and hierarchy than I. But because he overlooked several pertinent factors in the present situation I think Dr. Stanley is unduly wrought up. I regard as reckless exaggeration his flat statement that by the election of Kennedy "American liberties were transferred to the hands of the hierarchy. The bishops were given a demand note to be presented at their pleasure to the R.C. president." Note that he does not bother to substantiate this.

Among the facts he ignored or was blind to were these:

Kennedy repeatedly asserted, and I credit him with honesty, that he would not take any orders from his Church if they conflicted with his sworn duty to his country. Is Dr. Stanley unaware that he was so vehement about this that he shocked many R. C. leaders and publications and accused him of infidelity to his Church?

Surely no one can charge the R. C. Church with not being smart. They would be anything but that if they did not lean over backwards during the new administration in order not to arouse this Protestant country, which is alert to seize on any such moves as Stanley fears. Such stupidity would not only discredit the Kennedy adminis-

tration, it would insure the impossibility of another R. C. president for many years — perhaps generations.

Tillich's statement about Germany of the early thirties is a shallow one; "Democracy was used to destroy democracy"! It was surely not democracy as we know it, that opened the doors to Hitler. That is an utterly naive over-simplification of a very complicated situation; too many other factors were involved. Germany has never known or understood democracy until recently . . . if now.

I agree with Kennedy that accident of birth should not automatically disqualify 40 million Americans from being elected to the presidency. That is not the American standard, nor has it been from the founding of this country. Stanley completely disavows what George Washington wrote: "In this land of equal liberty, it is our boast that a man's religion will not deprive him of the right of attaining and holding the highest offices that are known in the United States." Let the reverend doctor answer that one. Just a simple yes or no.

He ignores, or apparently is unaware of, the significance of what happened in the Puerto

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Rican election — all the more amazing in what is nominally at least an overwhelmingly Catholic country. Let him meditate on what would take place here under similar circumstances! There would be plenty of Paul Reveres to sound the alarm. . . . plenty.

But enough. "Why so hot, little man?" Don't you think you are a bit premature in your dogmatic pronouncements? Please try to have just a little faith in the American brand of democracy.

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