

# The **+** WITNESS

MAY 18, 1961

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## STUDYING OVERSEAS WORK

EPISCOPALIANS have excellent material at hand to gain a comprehensive understanding of the work of the Church overseas. A Response by the Overseas Department of the National Council to the Gray Report, outlined in earlier issues, is reported as our Story of the Week

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## ENTWHISTLES GO ON VACATION

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## SERVICES

### In Leading Churches

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Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and  
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## SERVICES

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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

### Overseas Department Responds To the Bishop Gray Report

★ The exhaustive and painstaking report of the committee of overseas missions has brought forth an answer from the overseas department of the National Council, presented at the Council's recent meeting.

The first document, referred to as the Gray Report because Bishop Walter Gary of Conn. was chairman, was presented to the Council at its meeting last October, and its recommendations outlined in this paper Oct. 27. At the following Council meeting in December (Witness 12/15) action was taken on what many consider the key recommendation:

★ That there be established a Permanent Advisory Council of Evaluation and Strategy on the Mission of the Church. This body should be appointed by the Presiding Bishop and should be advisory to him and through him to General Convention and the National Council. It should be provided with a full-time executive and with adequate staff and budget independent of existing departments or divisions of the National Council.

The key word in this recommendation is "independent", with Council members believing it might create a dual organization for the administration of

overseas missions. Therefore at the suggestion of both the overseas and home departments, resolutions were adopted approving such a committee "from the members of the National Council and others."

Subsequently at the February 1961 Council meeting the Presiding Bishop, as president of the Council, appointed the following persons: From the Council; Bishop Hines of Texas, chairman; the Rev. Raymond T. Ferris of Nashville; Mrs. Theodore O. Wedel of Evanston. From the Gray Committee; Bishop Doll of Maryland; Dean Julian Bartlett of San Francisco; Clifford P.



BISHOP HINES:—chairman of the newly appointed advisory council.

Morehouse of New York. Additional members; Dean Almus Thorp of Bexley Hall and David L. Sills.

#### West Africa & West Indies

The Gray Report recommended that the necessary constitutional and canonical legislation be adopted to permit overseas missionary districts fully to participate in the life of existing and adjacent Anglican provinces, mentioning those of West Africa and the West Indies as examples.

The overseas department answered that "the ultimate aim of all missionary enterprise is the establishment of autonomous regional Churches. The department encourages overseas missionary districts to participate fully in the life of existing Anglican provinces, at the same time hoping that the initiative in such matters may be taken by the missionary jurisdictions immediately concerned. It would encourage its overseas bishops to enter more fully into the life of adjacent Anglican provinces and would give assurance of continuing support and sympathetic consideration to any requests for help."

The document then spells this out by offering a statement on the subject issued by overseas bishops following their meeting in Dallas last November.

In regard to Africa, the department states it believes that the district of Liberia should ultimately become part of the province of West Africa, and

reveals that the matter was discussed at the Lambeth Conference in 1958 by the Archbishop of Canterbury, the Presiding Bishop, the Archbishop of West Africa, the Bishop of Liberia and the director of the overseas department. Difficulties have to be faced, the document states, but indicates that practical problems, needing full discussion and agreement, should lead to the desired result.

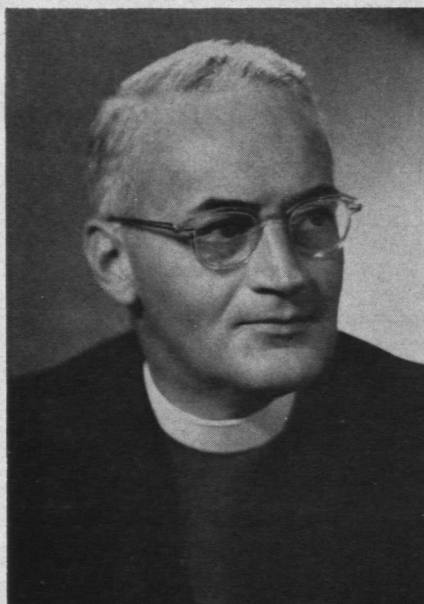
In regard to Episcopal Churches in the Caribbean, the document also presents a statement adopted at Dallas by our bishops serving in that area. It states that they "would welcome the privilege of meeting from time to time with the bishops of the West Indies (Anglican) to strengthen the ties of Christian fellowship and to discuss matters of mutual interest and concern."

The Caribbean bishops state further that they would like to formalize these meetings by forming a Council of the Church in the Caribbean which would include one presbyter and one layman from each jurisdiction. The matter will be discussed further when these bishops meet in Detroit at the time of General Convention.

### South America

The Gray Report recommends that legislative changes be made to permit participation in the formation of new provinces, specifically in Brazil and in the remainder of South America.

The overseas department replies that the "Igreja Episcopal Brasileira has been encouraged by the director of the department to give serious thought and study to the proposal that it ask for independence as a new province within the family of the Anglican Communion. What action the Church in Brazil may take in regard to this matter we cannot tell, but simply point out that



BISHOP BAYNE: — as executive officer of the Anglican Communion he has large responsibilities in overseas work throughout the world.

it has been encouraged to assume a larger measure of responsibility for the administration and support of the work in Brazil."

In regard to Spanish speaking work in South America, the document reports that a survey was made last year at the request of Bishop Bayne, executive officer of the Anglican Communion, and that the recommendations of the survey team will be presented at the Anglican Congress to meet in Toronto in 1963. But the present document indicates that drastic changes are required if the Anglican Communion is to work effectively; such as acceptance of new areas of responsibility; re-alignment of jurisdictions; new missionary dioceses; more bishops; more personnel; training of national leaders.

### Church in Japan

The Gray Report asks for legislative changes in order to strengthen working relations with autonomous provinces, such as the Church in Japan.

The overseas department re-

plies that it "has been strengthening the working relations with autonomous provinces" and lists twenty autonomous Churches where missionaries now serve and where financial aid has been given. It points out also that through the visits of Bishop Bayne and Bishop Bentley, as director of the department, closest touch is kept with Anglican dioceses throughout the world.

### Development of Autonomy

The Gray Report calls for legislation which would encourage steady development of autonomy.

The several recommendations under this heading in the Gray Report are summed up in several pages of the document of the overseas department as follows:

"We repeat our belief that the ultimate objective of all missionary work is the establishment of autonomous, indigenous, national and regional Churches."

### United Churches

The Gray Report asks for legislation to provide for working relations with existing united Churches and those that will be organized in the future.

Reply: "As far as is permissible within the limitations set by the General Convention, the overseas department endeavors to establish working relationships with united Churches. This is illustrated in this Church's relationship with the Church of South India. As other United Churches come into being this department is prepared to work with them where such a program would seem to advance the Christian cause in that area."

### World-Wide Changes

The Gray Report asks for thorough studies of political, social and cultural life in South America, Africa and the Pacific



for the guidance of future overseas work.

The department replies that such studies have been made; some under the sponsorship of the World Council of Churches, others by the International Missionary Council. Also the division of research and field study of the National Council has made studies of Alaska, Central America, Dominican Republic, Haiti, Liberia, Mexico, Canal Zone, Puerto Rico, Virgin Islands. A study of Brazil is presently under way and one of the Philippines is planned for 1962.

### Philippines

The Gray Report asks that relationships with the Philippine Independent Church be strengthened and steps taken toward formation of an autonomous Church or Churches in the Pacific region.

The department points out that since 1948 it has given direct and substantial support to this Church and to strengthening the work of our own Church there.

The department states further that it "is prepared to support autonomous Churches in the Pacific area, but it is not prepared, nor is it authorized, to urge upon any Church that union be effected with another Christian body. These are matters that only the General Convention can decide."

### Chinese of the Dispersion

The Gray Report asks that the Church consider undertaking work among the Chinese Dispersion in Southeast Asia, and develop a program for resuming work in mainland China when this shall become possible.

The department replies that in the past five years grants totalling \$420,000 have been made for work among the

Chinese in this area. The Council has also agreed to appropriate \$500,000 over a ten year period to be used under the guidance of Bishop Bayne as executive officer of the Anglican Communion. It is pointed out further that the Council has contributed toward the support of the East Asia Christian Council and toward the support of assistant bishops in Singapore and Borneo whose chief work is with the Chinese of the Dispersion.

### Mainland China

"The department continues to hope that normal relations between the Church in China and other Churches within the family of the Anglican Communion may be resumed at the earliest possible date. The department considers that the direction, planning and programming of any aid in men and material which it may be able to give to the Chinese



BISHOP GRAY (right) shown here with Bishop Wright of Nevada, is praised for what has come to be known as the Gray Report.

Church in the future should be done under the leadership of the Chinese Church, and at its request. It does not consider that the overseas department has either the responsibility or the right to establish programs which may run counter to the wishes of a national Church."

### Administration

Section eight of the Gray Report dealt with matters of the administration of the overseas department: recruiting; education of missionaries; training of missionaries already appointed; preparing nationals for ordination; greater cooperation between agencies of the Church to provide better services to the mission fields; closer relations with other Churches and inter-Church agencies to further the missionary enterprise overseas; better education of clergy and laity on the missionary task.

The department answers that it is working in all these areas, acknowledging at the same time that there is room for improvement. Whether there could be improvement in working with inter-Church agencies might be questioned since the document lists twenty-four with whom the Episcopal Church cooperates.

Signing the overseas document are the following members of the department: Bishop Thomas H. Wright, chairman; Bishop Stephen Bayne; Bishop Oliver L. Loring; Bishop William F. Creighton; the Rev. Gardiner M. Day; Miss Leila Anderson; Mrs. Richard T. Loring; Mr. Harrison Garrett.

At the beginning of the 18-page document they refer to the Gray Report as "challenging and constructive" and state that it "serves as a vital stimulus both to the overseas department and the whole Church."

## MASSACHUSETTS VOTES RACIAL EQUALITY

★ A policy of complete racial equality in all phases of its work was voted at the convention of Massachusetts, with speakers interpreting the action to mean that Negro clergy are eligible to be rectors of all-white parishes.

The resolution was adopted by the necessary two-third votes after it was once defeated and after two clergymen chided members — lay and clerical — for paying only lip service to the principle of equality.

After the resolution was voted, Bishop Stokes said in the past Negro clergymen have served as rectors only in all-Negro or mixed parishes.

The convention heard Bishop Butterfield of Vermont charge that devotion to church house-keeping chores and a lack of communication among churches, which lead to parochialism and an attitude of defeatism, were among the obstacles of the Church.

He criticized "this devotion to bricks and mortar, this kowtowing to the world's standards of success which lies behind our parochialism."

"To a greater extent than many of us would like to admit," he said, "the Church on all levels of its operation, especially on the parish level, is so involved with the physical fabric of the Church, its buildings and grounds, money-raising schemes, fuel oil, paint and plumbing, its social activities and its men's and women's and youth programs that it loses sight of its reason for being."

## CHICAGO WANTS NAME CHANGED

★ The convention of Chicago approved a memorial to General Convention to change the name of the Church to American Episcopal Church.

Another resolution con-

demned the John Birch Society, controversial right-wing group, for "indiscriminate insinuations against many thousands of Christian clergymen and other prominent Americans of unquestioned patriotism, including a former President of the United States."

The resolution also warned against political extremes, calling upon Episcopalians to repudiate the growing amount of "propaganda" and "insidious blandishments" from both ends of the political spectrum, right and left.

The convention defeated a resolution that sought to petition the General Convention to repeal canon law 36. Canon 36 permits a man under certain circumstances to function as a clergyman of the Episcopal Church and some other denomination at the same time.

## CONNECTICUT WANTS SECOND SUFFRAGAN

★ Bishop Gray of Connecticut asked for a second suffragan bishop when the convention met this week in Hartford.

Speaker at the convention dinner was Bishop Gooden of Panama.

## GLOBETROTTERS RAPPED

An official of the Church Missionary Society protested against ecclesiastical globetrotters "who return home to criticize Christian missions after spending only a little time visiting missionaries in various countries."

Addressing the society's annual meeting in London, Canon Max Warren, its general secretary, at the same time paid tribute to missionaries in many parts of the world, including those from the U.S. Australia, and New Zealand, as well as England.

Far from being no longer wanted in overseas nations, he

stressed, missionaries "are in greater demand than ever."

In chiding mission visitors, Canon Warren, who returned recently from a world tour, told the meeting: "It is becoming fashionable for ecclesiastical globetrotters, whether under denominational or ecumenical auspices, to dash into a country to spend a few weeks hurrying from place to place. Then on their return, they presume to criticize both missions and missionaries before audiences which lack the knowledge to evaluate these criticisms. This habit which has increased and is increasing ought to be diminished."

## MARK CENTENNIAL IN HAITI

★ Presiding Bishop Arthur Lichtenberger will assist in the celebration of the 100th anniversary of the Episcopal Church in Haiti, May 21-25.

He will be accompanied by Bishop John B. Bentley, director of the overseas department. They will be guests of Bishop C. Alfred Voegeli of Haiti.

Bishop Lichtenberger will celebrate the anniversary Communion service on Whitsunday morning in Holy Trinity Cathedral at Port-au-Prince. The following day he will attend a morning reception at the palace of Haiti's President Francois Duvalier.

From the work begun in 1861 by a U.S. Negro priest and 110 immigrants, the Episcopal Church in Haiti has grown to a vital program involving 23 priests (20 of them Haitian), 136 lay readers, 34,000 members, 64 elementary schools, a theological seminary, a college and three clinics.

In June, Bishop Lichtenberger will go to Alaska to attend the centenary of the Church in that state.



# COMMUNITY OF FEAR

By

HARRISON BROWN

JAMES REAL

A PAMPHLET PUBLISHED BY THE CENTER FOR THE STUDY OF DEMOCRATIC INSTITUTIONS, WHICH IS NOW THE MAIN ACTIVITY OF THE FUND FOR THE REPUBLIC. ONE OF THE AREAS OF STUDY IS WAR IN RELATION TO DEMOCRATIC INSTITUTIONS. THE WITNESS IS RE-PRINTING THE STUDY IN ITS ENTIRETY OVER A NUMBER OF WEEKS.

## Factors Preventing Agreement on Arms Control and Disarmament

ON THE basis of the considerations thus far discussed, it is amply clear that the world is in great danger for as long as the arms race continues and the giant retaliatory systems remain in place, ready for use. It would appear to be obvious that major steps must be taken aimed at eliminating the retaliatory systems and bringing the arms race under control. In other words, the situation warrants agreements between the nuclear powers aimed at instituting a considerable measure of disarmament with inspections and controls, slowing the rate of spread of nuclear military technology, and breaking the vicious research and development circle that helps perpetuate the arms race. In spite of the overwhelming need for such agreements, however, there does not appear to be much chance that adequate steps will be taken in the near future.

There are few people in America today who care to be identified with a belligerent militaristic policy which is likely to lead to war. It is generally recognized that the time is past when talk of "preventive" war could be rationalized. Yet the war machine gathers strength, and serious consideration of its diminution or dismantl-

ing is rare and often timid. Aside from the difficulties involved in the Realpolitik of the international situation, there are domestic forces, largely unspoken, that commit us more absolutely each day to the path away from effective arms control — not to speak of actual disarmament.

There are many knowledgeable persons who believe that under no circumstances should research and development on new weapons systems be stopped. There would always be the fear that the potential enemy might develop a greatly superior system of offense or defense which would give him a considerable advantage. The only way of minimizing the danger of such a threat is to maintain a diversity of research and development covering all major aspects of military technology. Since individual nations cannot justify stopping development programs on weapons systems, it is clear that the tug-of-war in this area is likely to continue — that new offensive systems will continue to replace old ones and that these in turn will necessitate new defensive systems. As the research and development continue, there will be new break-throughs which will make possible still newer systems and render older ones obsolete.

Persons who insist upon perpetuating the military research and development race have an impressive argument when they point to the development of the thermonuclear bomb. Following World War II, strong forces in our government, particularly in the scientific community, discouraged the establishment of a research and development program aimed at producing megaton weapons. Many factors were involved in this attitude — some of them practical, others emotional and moral. There were others, however, who believed just as strongly that our lack of effort in this direction could be suicidal. What if the Russians were to develop such weapons first? Would they hesitate to make use of their newfound strategic advantage?

The pro-hydrogen bomb forces eventually won out, and a vigorous program was established, which was successful in a spectacularly short time. The Russians, of course, established their own program, which was also successful.

Today the proponents of maintaining extremely strong programs in the development of weapons systems can point to much more than the hydrogen bomb as justification for their views. The rapidly increasing deterrent gap has resulted in large measure from our not financing missile development adequately. The Polaris development, had it come earlier, would have done much to relieve the situation.

### A Few Questions

THUS, no matter what is possible it must be pursued.

- Can gigaton bombs be built? We must do the work and see.
- Can climate over the Soviet Union be altered? We must experiment.
- Can the earth be burned, broken, kept from rotating?
- Can the albedo be increased?
- Can all life be eliminated?
- Can we make the oceans boil?

All of these questions must be considered. If we don't consider them, the Russians might, and if successful they would have us at a disadvantage.

Most persons who view the arms race with alarm and feel that something can be done about it believe that nuclear tests suspension with inspection and controls represents a reasonable

first step which can lead to a more widely-based system of arms control and disarmament. It would stop nuclear weapons development at the present stage; it would establish a precedent for other arms control arrangements; it would slow the spread of nuclear military technology to other areas of the world.

Opponents of nuclear test suspension do so in part on the grounds that research and development in this area would effectively be halted (it is difficult to design new products and systems without testing them). There are many new areas which the research and development-minded persons would like to explore: new tactical weapons, anti-missile defense, communications jamming, the effects of tremendous explosions outside the earth's atmosphere, improved efficiency of megaton weapons so that the very largest could be carried by ICBM's.

When it is pointed out that Russian research in these areas would be curtailed also, it is usually suggested that the Russians might carry out a clandestine testing program. It is also suggested the Russians might already be ahead of us in some of these areas.

Opponents of nuclear test suspension correctly point out that no system of inspection and controls can be 100 per cent effective. No matter how elaborate the system might be, there would always be a chance (although perhaps very small) that a particular clandestine explosion might go undetected. This argument is used effectively with many persons who take the view that if there is any possibility of cheating we should not enter into an agreement. This same argument can be used effectively against test bans in any military area. For example, although missile tests could be monitored very effectively, it would always be possible in principle for a test to be undertaken secretly. Technical systems of monitoring and inspecting, like massive retaliatory systems, are fallible. In our modern technological world there can be no such thing as 100 per cent security—like infinity, it can be approached but never reached.

### Who Decides?

ALTHOUGH the probability of detecting tests can never be increased to 100 per cent, it can be increased substantially given adequate research and development in this area. Thus far, however, the responsibility for research and development in the nuclear test detection area has been placed in the hands of those groups



that are most opposed to test cessation: the Air Force and the Atomic Energy Commission.

The foregoing illustrates the effectiveness of the alliance, which is still young, between the scientist-technician on the one hand and the military on the other. Tens of thousands of scientists and technicians have devoted all of their professional lives to the invention and construction of weapons. A majority of those who went to work after World War II are convinced that weaponry is a way of life for themselves and expect the U.S.-Soviet contest to continue forever. Many of them are articulate and highly valued consultants in every walk of American life, from the Congressional committee to the P.T.A.

Although these men are not generally openly political, they are in every sense the paramilitary—civilian soldiers. They have spent most of their adult lives in the direct or secondary employment of one or another of the services, and their sympathy for and concurrence with their uniformed colleagues are often marked and open. Should a showdown between the military and the civilian sectors occur, this group could be relied upon to staunchly back the handlers of the weapons they have so devotedly evolved.

The military leaders themselves are quite naturally not enthusiastic for disarmament or for any steps that might curtail the freedom of action of the armed services. There is rather clearly a military elite emerging in the United States which is dedicated to a position of perpetual hostility toward the Soviet Union and which wields enormous political as well as military power.

### The Military Elite

A SMALL but not negligible fraction of the \$40 billion defense budget is invested judiciously each year in a well-conceived program of public and Congressional relations. As a result, the military lobby is now the strongest lobby in Washington. Were the State Department to negotiate successfully an arms control agreement with the Soviet Union and were the armed services united in their opposition to the agreement, the agreement would almost certainly be defeated by the Senate. There is little doubt that the armed services exert more control over Congress than that body exerts over the Defense Department. Indeed, the military elite is clearly in a position to assume actual political command over the U.S. striking forces if there are serious signs of "weakness" in U.S. foreign relations.

### The War Economy

AMONG the deadly myths that tend to support the argument for retention and expansion of the arms race, the least examined, but nonetheless powerful and inhibiting, are those revolving on our dependence on the war economy. The primary apprehension about the reduction of the weapons budget is based on a single, simple statistic—the \$40-50 billion defense budget is a 10-12 per cent segment of the gross national product. But, as Gerard Piel points out, (5) one must adjust to the "investment multiplier" to determine the real derivative economic activity generated and sustained by the weapons business. This arithmetical device suggests that between one-quarter and one-third of the economic activity of the nation as a whole is based upon the weapons race. The primary war equipage business supports a host of dependent enterprises which are nominally "civilian" in nature.

The first statistic, the 10-12 per cent, is the more widely used because it is the easier to accommodate. The argument for the relative unimportance of the war economy goes this way: The Gross National Production is slated to accelerate at about 5 per cent per year. If we can hold war expenditures to their present dollar level, then obviously the proportion of the national income spent on "defense" would decrease each year. There are two assumptions here, and both of them are slippery. First, there is no assurance that the kind of economic faltering encountered in 1958, the year of the still largely unexplained "recession," cannot and will not be repeated with greater or lesser intensity and for unforeseeable periods. Second, the dollar demands of the arms race are flatly unpredictable from month to month.

If the expenditure on weapons systems increases during the next five years at the same rate as it has during the last five, even allowing the 5 per cent annual Gross National Production increase, the use of the Keynesian multiplier would indicate that close to 50 per cent of the total of U.S. production and business in 1965 may be directly or indirectly war goods and services.

At what point will this kind of economic dependence become so crucial that it cannot be substantially reduced without grave harm to the basic economic structure? It may well be that the time has already come.

(5) Gerard Piel, "The Economics of Disarmament," *Bulletin of the Atomic Scientists* (April, 1960).

### Psychology of Fear

THE elements and conditions reinforcing the war economy are many. Real, justified fear of the mysterious Soviet juggernaut is held by most of the people in one way or another. Substantial disarmament now, or at any foreseeable time ahead, seems emotionally (and, therefore, practically) impossible.

On the contrary, the psychology of fear promises to increase to the point where substantial personal economic sacrifices could be

asked of the people—and given willingly, if the alternative parades as military vulnerability. Even a full-scale depression would undoubtedly be largely blamed on Soviet actions and pressures. It is conceivable that the public reaction would be similar to that displayed after Pearl Harbor.

The butter is more likely to disappear than the guns.

*Next week: the next phase of the arms race: Defense and Recovery in a Thermonuclear War*

## THE ENTWHISTLES GO ON VACATION

By Thomas Van B. Barrett

*Rector of St. John's, Tallahassee, Florida*

AWAY FROM IT ALL IS THE PLAN BUT  
A CLASSMATE, A SALESMAN AND  
AUNT EMMIE SO COMPLICATE THINGS  
THAT THEY HAVE OTHER PLANS  
FOR NEXT SUMMER

"Are you positive you turned off the electricity?" Mrs. Entwhistle asked.

"Positive!" answered the Rev. Samuel Entwhistle, as he turned into the main highway heading west, and pushed the Pontiac up to sixty-five.

"Did you leave a note for the milkman?" Isabel went on, "and what about the evening paper?"

"Stop fussing," Samuel said. "You left a note for the milkman, the newspaper is discontinued, the windows are shut, we took Cuthbert to the kennel, Billie Wumper has agreed to cut the grass and water the petunias, and Dr. Schulkill has informed me that old Joe Bence, having decided not to die for another six months at least, is out of the hospital and back on his diet of coffee-soup. We are now officially on vacation."

"What on earth is coffee-soup?" asked Isabel.

"I have never had the pleasure of trying it," Samuel told her airily, "but I believe it is a delectable mixture of coffee and bread, served in a bowl, and indigenous to central Ohio. Or perhaps eastern Ohio. Joe comes from Gnadenhuten."

"Skip it," advised her husband. "We're al-

most ten miles from home, headed for the old west, and free . . . free . . . free for a whole month."

"I can hardly believe that we've started; that we're really away," Mrs. Entwhistle said dreamily. "No more church until September." Mr. Entwhistle glanced at his wife in a slightly shocked manner.

"I fully expect to go to church," he pointed out righteously. "I mean if we are near one on Sundays."

"I don't mind going to church, but you won't have to be running it. They won't even know who we are. Won't it be heaven?"

Mr. Entwhistle frowned mildly as he thought of the theological improprieties involved in his wife's comment about the nature of eternal life, but decided not to begin his vacation with a lecture. Nevertheless, for the next twenty miles his mind worked over the conception of heaven as a place of complete anonymity, and he was strongly tempted to yield to the responsibility clearly before him to attack the plain heresy into which poor Isabel had unwittingly fallen. He resisted temptation only by the realization that it seemed a delightful heresy, which he might



toy with for a few days, without suffering the pains of damnation.

"I hope you didn't pack your vestments," Isabel told him, "or your clerical collars."

"Of course not," said Samuel emphatically, "no vestments for a month." He felt guilty about the clerical collars, since he had stuck two of them in a corner of the suitcase; not for any tangible purpose but because it seemed a little unholy for a clergyman to go anywhere, even on vacation, without some visible badge of office. "Just think," he added joyfully. "I won't have to wear a collar for four whole weeks."

Mrs. Entwhistle spread a road map across her knees. "I just can't get used to the idea," she said. "We ought to be in Wyoming in three or four days. Will we have time to visit Yellowstone Park?"

"Yellowstone, Glacier, Yosemite, Grand Canyon," Samuel began to reel off the romantic names, "Mesa Verde . . ."

"Don't forget we just have to stop in Pocatello, or Aunt Emmie would never forgive me. We haven't seen each other since Cousin Katie died."

A slight shadow of discontent crossed Mr. Entwhistle's face. He considered Aunt Emmie as a singularly unprepossessing member of his wife's family. Considered from a non-Christian point of view, (which he felt he might take since he was on vacation) Aunt Emmie was an improbable citizen of the kingdom with a pronounced overbite, the voice of Donald Duck, and the personality of a sheriff. He pitied the whole citizenry of Pocatello, as well as her deceased husband who had evidently just decided to die as the least spectacular way to graduate from serfdom. During the next half hour of the journey Mr. Entwhistle sought to discover a plausible reason to avoid not only Pocatello but the whole state of Idaho. To fall into the hands of Aunt Emmie was a terrible thing, and sufficient in itself to bring a dark pall down upon the brightness of his vacation mood.

"You don't seem very joyful," Isabel said, interrupting the gloom of his meditation. "You haven't said a thing since we left Clottsboro."

"If we want to see Salt Lake City," Samuel suggested hopefully, "we may not be able to get to Pocatello."

"But we've got a whole month, and Aunt Emmie would never forgive us if we got way out west and didn't drop in," explained Isabel.

Samuel contemplated what his life would be

without benefit of Aunt Emmie's pardon and faced the prospect without the slightest shudder of fear.

"We'll see," he temporized, thrusting the image of Aunt Emmie down into his subconscious by a sheer act of will, and taking a deep breath of the summer air said, "What a wonderful day to start a vacation. Just think — no phone calls, no meetings, no services, no study classes for a whole month!"

### Meadowside Motel

SIX hours later he drove the Pontiac up to the office of the Meadowside Motel.

"It looks lovely," said Mrs. Entwhistle, "and according to the book it's got everything including a swimming pool and a continental breakfast."

"There's the pool," Samuel nodded over his shoulder as he got out of the car.

"But that's just for goldfish," Mrs. Entwhistle explained. "It can't be more than five feet long."

"It does look a little small," agreed Mr. Entwhistle, "but it has a diving board, so it can't be a goldfish pool."

Mrs. Entwhistle surveyed the situation imaginatively. "It would be fine for sea horses. They swim upright, don't they?" Samuel grinned and disappeared into the office.

Before he had considered the results of carelessness he found he had signed the guest book "The Rev. and Mrs. Samuel Entwhistle."

"Glad to have you aboard, Reverend," smiled the genial host. "What church?"

"Episcopal," admitted Samuel reluctantly.

"Oh!" the host looked slightly baffled. "That's sort of like Catholic, isn't it?"

"Sort of. Is there a restaurant nearby?" Mr. Entwhistle tried to look very hungry.

"Just up the road a couple of hundred yards. Good food. I'm Baptist, myself."

"Fine," Samuel said as if conferring the highest compliment. "What room did you say?"

"Eleven," continued the host. "I'll go open up for you, just drive around the circle over there. Say, if you don't mind my askin' you a question that's been botherin' me, do you think it's a sin to go fishin' on Sunday?"

Seven minutes later Isabel appeared in the office doorway wearing what Samuel called her "From every stormy wind that blows" look.

"What's the matter? No vacancy?" she inquired coldly.

"Nothing, nothing at all . . . coming right along," Samuel stuttered.

"Everything's fine. Room on the quiet side of the court," he continued.

"I'll bring you some ice, Reverend," said the genial host. "Anything you want just let us know."

"How did he know you were a reverend?" Mrs. Entwhistle wanted to know.

"I forgot and signed my name that way."

"Oh. And I suppose he had a second cousin that almost went into the Episcopal ministry if he hadn't flunked Latin, and so that's what took you so long."

"No," explained Mr. Entwhistle meekly. "He wanted to know if it was sinful to fish on Sunday."

"I hope you told him only when you don't catch any fish," said Isabel grimly. "And if you want a vacation, please remember not to sign anything Reverend. You ought to know by this time that most people can't resist asking a clergyman questions. They can't help it. It's like looking in the coin return slot on a telephone."

"Yes, Isabel," Samuel said humbly, giving a moment's thought to the connection between clergymen and telephone coin boxes before broaching another subject.

"Shall we take a dip in the pool?" he asked brightly.

"Not at the same time." Mrs. Entwhistle protested. "It's hardly larger than a tub. I'm sure they must change the water after each bather."

#### Seminary Classmate

A DAY and a half later as they approached a city in Iowa, Mr. Entwhistle thought they should stop to say hello to Father Joe Gluecken, a seminary classmate.

"I haven't seen him for fifteen years, my dear. I really think I owe it to him. He once took me to dinner at the Harvard Club."

"You're lost, if you do," Isabel warned him. "It's Saturday night and he's sure to ask you to stay over and take a service."

"Nonsense," retorted Samuel. "I'll just tell him we're in a hurry, I have no vestments, no sermon . . . we'll be on our way within a hour, and find a nice motel somewhere on the outskirts."

Mrs. Entwhistle was wiser than her husband. Father Gluecken was overjoyed to see Samuel, and so was his wife and four children. He had, most unfortunately, contracted laryngitis and could hardly speak, so there was nothing for Mr.

Entwhistle to do but take the two Sunday services at St. Tabitha's. He spent the night trying on borrowed vestments, and jotting down notes for a sermon. After the eleven o'clock service Father Joe remembered that he had agreed to baptize the Jones' baby, and since he couldn't talk above a whisper, Samuel courteously officiated. The Jones' baby obviously was not troubled with laryngitis and screeched violently all through the ceremony, which left Samuel feeling a bit haggard. He and Isabel managed to escape from the rectory by four o'clock in the afternoon.

"Swell vacation so far!" said Mrs. Entwhistle through her teeth as they rolled down the highway.

"My dear, it was quite unavoidable," Samuel said placidly. "But I assure you I will not stop to see any more classmates." He said it as firmly as he could, and inwardly resolved never to go anywhere without a sermon in his suitcase. The task of getting up something to say at 11:30 Saturday night was certainly not one to be undertaken at the start of a complete vacation.

#### Hunting and Fishing Lodge

SEVERAL hundred miles later the Entwhistles stopped at a Hunting and Fishing Lodge in the western mountains of Wyoming. It was a beautiful and quiet spot and Isabel suggested they stay there for at least three days so that Samuel could get "unwound" and "vacation oriented."

"This is the life," Samuel chortled gayly at seven a.m. as he assembled his fishing gear. "Now I'm really on vacation."

"Be sure not to tell anybody you're a clergyman," Isabel cautioned him.

"I certainly won't," agreed Samuel, "unless they ask."

"Don't even tell them if they ask," Mrs. Entwhistle ordered. "Tell them you sell books, or teach English in a girls' school. Otherwise you'll get hooked into being Chaplain of the Deer-hunt or something."

"Very well," Mr. Entwhistle promised humbly. "I guess a little white lie won't hurt anybody way out here." He turned at the door. "Sure you can amuse yourself?"

"I expect to sleep until twelve, have brunch and then go out under a pine tree and read this novel. I started it a year ago last August." Isabel answered drowsily.

As Samuel approached the river's edge in back



of the Lodge, a pleasant looking man appeared from one of the cabins, obviously prepared for angling.

"Good morning, neighbor," he called. "Fine day for fishing. There's a good spot up the river half a mile or so. Be glad to have you come along."

"Delighted," Mr. Entwhistle said, slightly annoyed at the invitation. He had looked forward to a couple of hours of silence in solitude. But courtesy was courtesy. The man, whose name was Schlutzer, turned out to be a salesman for a brewing company in Milwaukee. For the next two hours he talked constantly, as well as pleasantly about his early life, his family, his brew, his fishing talents, and his mother-in-law. The monologue was lightened or darkened, depending on the viewpoint one took, with an endless collection of rather ribald jokes, at which Samuel tried to laugh cheerily. In the depths of the soul Mr. Entwhistle was becoming gloomier and gloomier as he awaited the inevitable question. When it finally came, after he had landed a fairly good-sized trout, Samuel found himself like little George Washington unable to tell the white lie.

"What's your line of work?" asked Schlutzer.

Mr. Entwhistle hesitated, squirmed inwardly, leaped finally into the abyss of lost souls. "I am an Episcopal clergyman," he said, watching Schlutzer wince noticeably. He endured the profuse apologies that were forthcoming. "After all," Schlutzer complained, "how was I to know you were a preacher." Then he added brightening a little, "Guess you preachers are human after all. Don't mind a naughty joke now and then, eh?"

Samuel mumbled in his bait box and awaited the next inevitable question. "Say, Reverend," said his companion, "There's something I never understood about the attitude you preachers take about labor unions . . . ."

By the time Samuel returned to the 'cozy' cabin in the silent hills of Wyoming he felt drained of energy, and flabby of spirit.

"Hello, darling," Isabel greeted him happily, "catch any fish?"

"Two," Mr. Entwhistle stated correctly and irritably.

"What's wrong, Samuel? You sound annoyed."

"In the last four hours," gritted Mr. Entwhistle, "I have heard thirteen smutty stories, and given four lectures. One on the relation of the Church to social issues, one on why Episco-

pals are not prohibitionists, one on why clergymen wear clerical collars, and one on the meaning of death, judgment, purgatory, paradise and the garden of Eden."

"It sounds to me as though you went at it sort of backwards," Isabel said critically. "I mean ending up with the garden of Eden. I told you not to tell the truth."

"I know, I know," Mr. Entwhistle said defensively, throwing his tackle box into a corner. "But supposing I'd said I was an English teacher? If he'd asked me how to parse a sentence I couldn't have told him. Let's pack up. If we don't move on he may get converted and want to be baptized tomorrow."

Mr. Entwhistle regained his composure and vacation mood the next day as they drove toward the Grand Tetons in the sparkling air.

"Ah, it's good to get away into God's country," he rejoiced loudly, "away from people and smoke and cities, and questions . . ." he paused, breathed deeply and added, "and salesmen who know too many jokes."

### St. Simon's-in-the-Mountains

"We must stop for a moment to look at St. Simon's-in-the-Mountains," Isabel said, spying the little church at the foot of the snow-covered peaks. "They say there's a magnificent view over the altar."

"I've seen pictures of it," Samuel said complacently. "Why don't we skip it. We want to get to Yellowstone in time to look around."

"But it won't take a minute," Mrs. Entwhistle argued. "It's right near the highway."

Inside the church they ran into a small cluster of untutored tourists. "Wonder what they use this here little railing for?" a tall mid-westerner asked of his plump wife.

"How would I know, Hiram? I ain't never been in this kind of church before either!"

"Hey, Pop, what does this mean?" shrilled a towsled travel-worn little girl pointing to the symbol IHS on the altar. Mr. Entwhistle raised his eyes to heaven and fashioned his facial muscles into what Isabel called his "Lead Kindly Light Amid the Encircling Gloom" look.

"The rail is used for the Communion Service," he explained to the wondering faces. "The Lord's Supper, you know. The people kneel here."

"Imagine that," said the plump wife.

Mr. Entwhistle gave a short lecture, but one which he thought was exceedingly well-worded, on the customs, architecture and symbolism of the Episcopal Church. At the end of ten minutes

the middle western family was clearly anxious to get on to Jackson Hole, a fact which was noted by Mrs. Entwhistle but undiscerned by her husband, who was about to launch out into a short history of the Episcopal Church in Wyoming.

"The next tour," Mrs. Entwhistle interrupted gently with a winning smile, "will be in ten minutes. There is no charge."

The tourists, realizing they had got into more water than they could easily swim in, scurried through the doorway into the sunlight, stumbling over one another in haste to reach the asylum of their automobiles.

"Samuel, dear," Mrs. Entwhistle said lovingly, "It's all right to answer a question, but this is not quite the place for the Lenten series on worship."

"You got me into this," Mr. Entwhistle told her waving a finger. "I didn't want to come in here at all. What was I to do? Let them go on their journey in perfect ignorance about a credence table and the office lights?"

### Aunt Emmie

THE next few days were spent in relative security and peace while Mr. Entwhistle plotted in various ways to deceive his wife to the end that Aunt Emmie should remain unvisited. They descended upon Aunt Emmie at nightfall on a Friday. Mr. Entwhistle discovered that the companion of his bosom had served him a slow curve laden with treachery. Aunt Emmie was not surprised to see them. She had known of their coming apparently for months and had arranged a tea-party with some "Very dear friends," a dinner with the local rector, and a special meeting of the Women of the Church, so that Samuel could speak to the faithful about the challenge of a large city parish. With the enthusiasm of a promoter Aunt Emmie had booked the Entwhistles solid for three days. Mr. Entwhistle sank lower and lower into the depths of depression as he toiled away in a back room on a talk for the Women of the Church.

### Unexpected Relief

Relief came unexpectedly on Saturday noon in the form of a telegram from Chicago. "Sorry to interrupt vacation. Need your presence at special meeting of committee on Juvenile Delinquency Standing Commission on Family Welfare Monday. Will pay expenses. Walter Hoopling, Bishop of Columbus."

"I can meet you back here on Tuesday," he explained to Isabel, "and we'll press on for the coast. Meanwhile you can have a good visit with Aunt Emmie."

"It spoils our whole vacation," Mrs. Entwhistle complained tearfully.

"Oh, no it doesn't," grinned Samuel, "It will only take a couple of days; and I really should go. After all the Bishop has requested it." A shade of perplexity crossed his happy brow. "How did he know I was in Pocatello?"

"Oh," said Mrs. Entwhistle, "I forgot to tell you, didn't I? He called up the day you were at the Ministers Meeting and asked how he could get in touch with you if necessary. I told him we'd be in Pocatello on the ninth and tenth."

Mr. Entwhistle drew himself up in mock dignity to his full height. "You wanted me to have a vacation complete without any kind of ecclesiastical duties. Then you go ahead and warn this toothy aunt to gather the whole Church in Idaho together that I may speak the Word, and moreover, you tell the Bishop where I am so I may be recalled to another inconsequential meeting." Samuel brought his hand down hard on a table.

"Couldn't you wire him you can't come?" asked Isabel meekly.

"No," Mr. Entwhistle decided after a moment's silence. "It's either the Bishop or Aunt Emmie. That's the choice, and I'll take the Bishop any day, vacation or no vacation."

"Oh, Samuel," Isabel protested beginning to cry softly, "when will we get a real vacation?"

"Perhaps after Aunt Emmie passes to her reward," Mr. Entwhistle answered coldly, "or perhaps if I can be deposed for a whole summer, we could go to Spain. Otherwise it seems to be impossible."

Isabel sniffed. "It always works out that way wherever we go, there's always somebody that finds out you're a clergyman."

"Especially when you write ahead and tell them," chided Mr. Entwhistle.

"I'm sorry," wailed Isabel.

"Never mind, dear," said Mr. Entwhistle his heart softening. "Next year we shall tell everyone we are going to Alaska. Then we shall close the house and live in the garage for a whole month."



# Relationships Across Frontiers Urged by Frederick Nolde

★ A Protestant expert on international affairs asserted that efforts to cement personal and group relationships across all frontiers offer a far better chance than war to resolve the issues which today divide the world into two armed camps.

The belief was voiced by O. Frederick Nolde, director of the commission of the Churches on international affairs.

Commenting on the announcement at the U.S. conference for the World Council of Churches that the Russian Orthodox Church has applied for membership, Nolde said he welcomed this major advance in the ecumenical movement because "I am concerned with a Christian witness to the world of nations in behalf of peace with justice and freedom."

At the same time, he emphasized that he did not underestimate the problems to be anticipated by the Russian Church's move to affiliate with the Council, but "while the problems may be tough", he added, "the stakes are high."

"It is a good thing — I say it unhesitatingly in the context of our concern for world peace, with justice and freedom — it is a good thing that the Holy Orthodox Church of Russia has applied for membership in the World Council of Churches and I trust that its application will

command a solid affirmative vote."

At the core of the developing problems, he pointed out, are the competing claims of Christian unity and Christian witness as manifested in the World Council.

"It is to be expected that, as the membership of the World Council of Churches becomes more inclusive and more diverse, the problem of a unified witness becomes more difficult", he said.

"Fully recognizing the complexity of the international problems we face, the difficulty in securing completely reliable information, and the consequent demand for humility in speech and act, I would nevertheless hold that unity in the

World Council of Churches cannot be won or maintained at the price of witness".

Stressing individual responsibility to face up to the issues that confront the world today, Nolde suggested three guideposts to assist in shaping outlook and action.

Every Christian, he said, should know himself to be not only a member of his local church and denomination but also of a world-wide fellowship of faith.

Every person, he added, should accept responsibility not only by virtue of citizenship in his own country but also because of an inescapable membership in the world community of nations.

And every man should see himself not only in relation to his own family and his chosen occupation "but also as inextricably bound up with the the whole human family under

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heaven and upon earth—in due course perhaps embracing the inhabitants of our whole universe and others beyond”.

“The broadened horizons which can thus be progressively comprehended”, he said, “will reveal new opportunities for creative service and constructive living and, in the process, no existing loyalties — whether denominational, national or personal — need be placed in jeopardy”.

Nolde also underscored the need to coordinate world-wide Christian resources for corporate action.

“The checks and balances which a Christian witness to the nations can find in the ecumenical perspective, while in no sense complete or fool-proof, offer a strong argument for an inclusive and diverse membership in the World Council of Churches”, he said.

Nolde outlined six points where, he said, “unity and fellowship may be disturbed by differences in the substance of a witness to the world of nations or by the manner in which that witness is made”.

In looking at certain areas of possible conflict, he urged, “we must reject defeatism and at all times recognize our obligation to strive for a common but faithful witness”.

And he added the conviction that “the chances of success are enhanced when the witness is fashioned in an ecumenical setting”.

The six points which Dr. Nolde cited as illustrative rather than exhaustive, were:

- The ideology of Marxist communism must be opposed but victory is neither possible nor should it be sought by military force.

“The World Council of Churches has taken the position that totalitarianism is false in doctrine and dangerous in practice”, he said. “This applies to

totalitarianism wherever it appears and in whatever form. It perverts the goals of social justice which it professes. Serious as this fundamental ideological conflict is, it cannot be resolved by military action. The very nature of the struggle demands peaceful competition”.

- Justice and responsible freedom should find expression in domestic societies, but no economic or political system can be designated as exclusively Christian or even distinctively Christian.

In warning that Christians must guard against the error of designating a particular economic or political system as Christian, Nolde said that “it seems natural for any country to seek to export its form of society to other countries, especially those which have recently achieved independence”, and, “if fair methods are used, such efforts would seem to be permissible both for the traditionally democratic countries and for the communist countries”.

“Yet I venture to say”, he added, “that we would serve the cause of international peace and justice if we left the choice fully to the country concerned and leaned over backwards in our efforts not to use pressure”.

- An open domestic society is an essential ingredient of a good international society, but, where citizens are free by conscience to commend or to criticize governmental policy and action, their first responsibility is to put their own house in order.

Noting that “open societies are not to be found everywhere” and that “the degree of openness varies from country to country and from time to time”, Nolde stressed that “where freedom exists it should not be abused but constructively exer-

cised”. “At the moment in the United States”, he said, “the John Birch Society — ludicrous though it may appear — represents the tendency to see a communist threat in every shadow and could contribute to an atmosphere of control where people hesitate to speak freely . . . it would be far better to use the freedom of an open society to attack the evils which are an object of international criticism and to seek constantly to put our own house in order”.

- The significance of attaching differing meaning to such words as peace, democracy, disarmament, and colonialism should not be overlooked but every effort should be made progressively to give them common context.

Nolde acknowledged that Churches and Christians have an obligation to seek peace, justice and freedom throughout the world, but noted that “the continuous repetition of vague generalities may become meaningless or even jeopardize the desired objectives”.

- A system of liberation by infiltration and subversion threatens national independence and international peace but economic imperialism also imposes a yoke upon people and their efforts to throw it off may involve local conflicts with the ever-present danger of large-scale war.

As one form of imperialism, Nolde cited the distinctive method developed by Soviet Russia to “take advantage of situations where widespread resentment and dissatisfaction have arisen”. An indigenous or native minority within a country is selected, trained and equipped, he said, and then captures control by such means as may be necessary including the threat of military force and there is no consequent opportunity for the people to express their desire by a free vote.



Economic power was described by Nolde as an indirect form of imperialism particularly ascribed to the United States.

"In recent years, the United States has given fabulous sums of money to assist other countries in need", he said. "Yet we cannot escape the onus of exploitation in the past. Events at this moment of history testify to the unhappy truth that the economic sins of the fathers are visited upon their children even to the third and fourth generations".

International relations will be improved and justice better served, he said, when "the rights of indigenous people are fully respected and when economic relations are freed from coercive pressures".

● Any effort to weaken the United Nations, for example, by destroying the international and independent character of the secretariat, must be resisted but at the same time the equal right of every member state, whether large or small, to play its part in the world community must be respected.

Nolde warned that efforts to project the requirement of unanimity or the veto into the U.N. secretariat "would surely contribute to impotence" and "could set the pattern for treaties on the cessation of testing and disarmament, and thus make any kind of objective and effective administration impossible".

At the same time, he argued, "the cry for greater parity in the decisions of the United Nations should not go unheeded", but "requires an approach on a broader base than merely the East-West struggle and must take into account all the member states".

"All nations must be put in a position where they can make their contribution", he said, "and this will be more readily possible when the approach to

issues which divide the world is neither on the basis of neutrality nor blind partiality but with the yardstick of responsibility to the world community as a whole".

Nolde observed that his six points also have significant bearing upon the more specific international concerns, such as cessation of nuclear weapons testing, disarmament, human rights and religious liberty, economic and technical assistance, and upon "the whole gamut of negotiations whereby these issues are approached".

## BISHOPS CONCERNED OVER CLERGY-LAITY RIFT

★ A number of bishops in addressing their conventions this month felt called upon to defend the National Council of Churches against charges of being soft on communism; to defend clergy who have insisted on all the facts being told before the showing of the film, "Operation Abolish"; to warn

church people about the John Birch Society.

Among the bishops were Bishop Mason of Dallas, where the convention voted to join the Texas Council of Churches by the narrow vote of 179-169; Bishop Warnecke of Bethlehem; Bishop Stokes of Mass; Bishop Donegan of New York; Bishop Blanchard of Southern Ohio. A report of these addresses, and others, will be in our next issue.

Sufficient now to report that Bishop Donegan in his address on May 8th declared: "The recent success of the John Birch Society in achieving nation-wide publicity for its program should not be exaggerated but neither should it be minimized. And there are other societies with programs equally dangerous. Loud, vocal minorities can turn away our thoughts and energies from a serious recognition of our responsibilities and a calm evaluation of possible future action."

Which, we think, makes a good text for next week's story.

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## BETHLEHEM SHOWS REAL GROWTH

★ Bishop Warnecke told delegates to the convention of Bethlehem, meeting at the Good Shepherd, Scranton, that there are now 28,000 communicants in the diocese, with 80 congregations — the largest number in the history of the diocese. Sunday school attendance has grown by a third in the past decade.

He spoke of the care of the elderly as an opportunity for service, and urged the social relations department to continue the study it has begun in this field.

Bishop Warnecke also proposed that the diocese initiate conversations with other denominations to discuss cooperation in institutional work.

## DEFER PLAN FOR NEW HOSPITAL

★ A proposal plan to raise \$2-million to build a hospital for the chronically ill was deferred for at least a year by the convention of Pennsylvania. The committee responsible for the project was asked to prepare a more detailed report and to find out if public and foundation assistance would be available.

The need for the hospital and the Church's responsibility in the area was not questioned.

## SUPREME COURT TO HEAR GIBSON CASE

★ The Supreme Court has agreed to hear the case of the Rev. Theodore R. Gibson, rector of Christ Church, Miami, and head of the branch of the

National Association for the Advancement of Colored People there. He and other officers refused to turn over lists of members to a state investigating committee on grounds that it would impair the freedom of association of present and future members.

The state supreme court upheld the fine and imprisonment sentence which now goes to the U.S. court. It probably will be heard in October.

## BISHOP SMITH OF IOWA AT ST. MARGARET'S

★ Bishop Smith of Iowa will be the speaker at the com-

mencement of St. Margaret's, Berkeley, Calif., at commencement on May 31st. Five graduates are to receive master of arts degrees and two certificates for the completion of the religious education program. Dean Katharine A. Grammer will present the candidates.

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## - BACKFIRE -

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**Warren H. McKenna**

*Rector at Holbrook, Mass.*

Once upon a time the old Church League for Industrial Democracy and later the Episcopal League for Social Action brought together men and women who believed that radical social witness was fundamental to the Christian profession.

What a loss that men of social conscience who write as does John R. Purnell (Witness May 4th) and the host of others in our Church no longer meet together. Isn't the time ripe for another "League", or some kind of association?

**John Warren Day**

*Clergyman of Asheville, N. C.*

Mr. Stan Twardy's article, "Roman Layman Looks at Reunion", in the April 27th Witness is most encouraging. We need more of this kind of frankness from "The Latin Quarter".

There are several points on which I would like to comment, but limit myself to his last three paragraphs on "compromise on infallibility" and validity of Anglican orders. Why compromise on something which most of us, and, I am sure, many Roman Catholics, consider utterly ridiculous (am tempted to use a much stronger word) namely an infallible human being? And why suggest compromising what seems ridiculous by adding to the Pope two-thirds of all the bishops? In my book multiplication of an error does not reduce a false substance.

In regard to the validity of Anglican orders, it took the Bishop of Rome 337 years to decide there was some "defect of intention" in the consecration

of Archbishop Parker. Why should Mr. Twardy think the Anglican Church would be willing to submit herself to the correction of the Roman error by submitting all of her clergy, that is, Bishop, Archbishops and Priests, to reordination by Rome and thereby place in the shadow of invalidity the millions of clergymen of our Church, who were ordained since Archbishop Parker's time?

Would not a more sensible suggestion be to submit the question to a jury of twelve secular jurists and historians, including not more than three Roman Catholics, who have not been trained in Jesuit schools? If a substantial majority of the jury agreed there was some doubt as to the validity of Anglican orders, then let the Church consider the question of reordination.

I congratulate Mr. Twardy on his article and praise him for

his suggestion that Rome rid herself of phony practices.

**Alexander F. Gilman**

*Layman of Charleston, S. C.*

Mr. Twardy's article "Roman Layman Looks at Reunion" expresses views of the Roman Church that are no doubt held by a good number of Roman Catholics in America, but they will hardly stand up in the eyes of the hierarchy of that Church.

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