

The **+** WITNESS

MAY 25, 1961

10¢



SING UNTO THE LORD

CHOIRS throughout the world sing hymns from a one hundred year old hymnal. Read the article on page ten by Robert Batchelder assisted by Frank A. McConnell

BISHOPS SPEAK OUT ON ISSUES

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In Leading Churches

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Holy Days: Holy Communion 7:30
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For Christ and His Church

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In Leading Churches

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7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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

Story of the Week

Bishops in Convention Addresses Warn of Clergy-Laity Rift

★ A number of bishops in their convention addresses this month dealt with the rift between clergy and laity over such matters as stands taken by the National Council of Churches on social issues; the controversy over the film, "Operation Abolish", sponsored by the Committee on Un-American Activities Committee, and the John Birch Society.

Bishop Donegan told the convention of New York that "the recent success of the John Birch Society in achieving nationwide 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 our energies from a serious recognition of our responsibilities and a calm evaluation of possible future action.

"To call such programs, which sow the seeds of ill-will and suspicion, conservative is a misnomer. They endeavor to reverse our American tradition of democratic opportunities and civil rights, paralyze our federal government from taking action to promote the general welfare, and in other ways to turn back the clock in defiance of our national history and experience. Such programs are

dangerously subversive in the true meaning of the word, and we warn all Church people to avoid becoming involved in their activities."

Bishop Donegan went on to say that "the responsibilities that face all Americans cannot be met without a thorough and drastic re-evaluation of our emphasis on comfort, and ease, and luxury — an emphasis that gives to the under-privileged and under-developed nations of the world the impression that we are a complacent, self-seeking, self-centered, and completely materialistic lot of people.

"If our President calls upon

us for genuine self-denial, even to the point of real sacrifice, we must all be prepared to give him our unqualified support.

"Christians ought not to be amazed when the suppressed and under-privileged races and new nations of the earth demand freedom and opportunity and equality, for it is a fundamental part of our faith that all men were created to be free.

"We believe that God can be trusted even for an uncertain future. We put our confidence in one who can work all things together for good."

Southern Ohio

Bishop Roger Blanchard in his address to the convention of Southern Ohio told delegates that in the current campaign against communism the same technique that characterize communists are being used by the newly created anti-communist society (John Birch Society) and the film Operation Abolish. He said that clergy in the diocese who have attempted to tell the truth about the film "are having a wedge driven between them and their people."

The film, said the bishop, which purports to show how communism infiltrates students organizations, "has been put together in a way that, although it gives the impression of presenting a continuous account of events, actually presents incidents out of context and out of continuity to prove its point. If the object of the House Committee is righteous, then I am compelled to join the editorial



BISHOP DONEGAN: — warns of subversion of right-wingers

writer of the Living Church in the question, "Why fake it?"

In regard to the John Birch Society, Bishop Blanchard pointed out that it had sought to smear ex-President Eisenhower and his secretary of state, and "are engaged in unwarranted attacks on Christian clergymen of unquestioned repute and are claiming that the Churches affiliated with the National Council of Churches are filled with communist sympathizers." He says that through their tactics they become what they seek to combat.

Dallas

In the convention of Dallas the battle was fought on a state level over a resolution calling upon the diocese to join the Texas Council of Churches. The favorable vote of 179-169 came after a strongly worded plea from Bishop Avery Mason who said he "decried the abysmal ignorance" shown by some delegates concerning the organization. He said further that the Council was the "only statewide organization we've got for Christian cooperation."

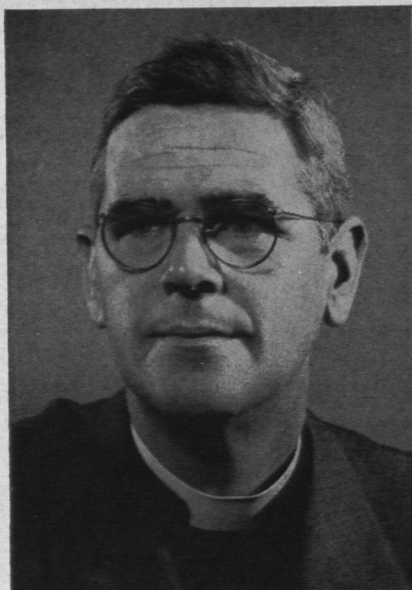
Lay delegates opposed joining largely by charging that the Council devotes most of its activities in the social, political and welfare fields.

Bishop Mason has said before the debate, in his annual address, that both clergy and laymen have a right to speak out on public issues.

Indianapolis

The Protestant Church is "under attack from both the left and the right," Bishop John P. Craine of Indianapolis warned at the diocesan convention.

"It is interesting to note," he said, "that the far right has adopted the same tactics as the Communists — the repudiation of democracy, the fundamentalist and dogmatic attitudes, the



BISHOP BLANCHARD: — warns of split between clergy and laity

theories of guilt by association.

"Any clergyman who has any liberal inclination, who is concerned about housing or segregation or even supports the National Council of Churches or the United Nations, is accused of softness toward Communism or of being a dupe."

Asserting that "it was the right which sent Jesus Christ to the cross," Bishop Craine said "the New Testament Church knew these attacks. We have long understood that to the Communist all religion is anathema, especially the Christian religion."

Newark

Bishop Leland Stark told delegates to the convention of Newark that clergymen should not be defamed because they "hold liberal economic views or are honest advocates of social reform and enemies of social injustice."

He also criticized those groups which charge that communist sympathizers are infiltrating Protestant Churches.

Bethlehem

Bishop Warnecke of Bethlehem in his convention address vigorously defended the Nation-

al Council of Churches, where he has been a representative of the Episcopal Church since its inception.

"In recent months there has been a distinct rise in America of reactionary groups of the extreme right," he told the delegates. "Those are insidious in their pressures and not at all adverse to name calling. They are not inhibited by the truth. They use Hitler's tactic of the big lie repeated and repeated. Their cloak is the popular one of anti-communism. Now I am not so naive as to believe that Russia has no spies in the United States. For our own national safety I trust that we also have spies in Russia and that we are taking proper counter-intelligence efforts here in America. I further accept that communism being an ideology, as well as Russian imperialism, works by subversion and infiltration. To be aware of this is good sense. I am also aware that there is an honorable and legitimate conservative position.

"But these reactionary groups go far beyond legitimate anti-communism and conservatism. Under the umbrella of anti-communism they shelter an extraordinary group of viewpoints. They are anti-income tax; and anti-labor; anti-Supreme Court; anti-social security; anti-foreign aid; anti-Negro; anti-United Nations; anti-the Democratic party—and also anti-the Republican party!

"And they are anti-religious as well! They are not bold enough to put it in such terms. Thus they say that they are anti-the National Council of Churches of Christ in America. They say that they are anti-social concern in the Church. That is, they do not want the Church to say anything in any area of American life outside its own bare institutional life. We may talk about vestments and candles and the color of

church hangings but we are to be silent about injustice, not involved in issues affecting freedom, never to take a public stand on anything of economic or social importance. That is, unless we agree with them in their particular position. I have never heard of anyone objecting to the Church taking a stand that was in agreement with his own position."

Bishop Warnecke told the convention that the attack on the Council came largely from two groups — from a few small

fundamentalist sects and individuals, and from ultra-conservatives who object to the Churches taking any position on social, economic and political issues.

"The position of many of these insecure, frightened critics," he declared, "is fear of any attitude or action reflecting human concern. I say that when the Church ceases to have such matters burning into its conscience it will not only be irrelevant to life, but it will be a traitor to Jesus Christ."

Problems of Sex and Marriage Discussed at Church Meeting

★ In an atmosphere of unparalleled candor, 600 scientists, educators and clergymen discussed and weighed problems of sex and marriage in a historic first-time conference at Green Lake, Wisconsin.

Family life specialists in the churches — delegates from 28 Protestant Churches in the United States and Canada — met with nationally known authorities on marriage, psychology, medicine, the law and related fields to seek out ways whereby the Churches can help people involved in sex and marriage difficulties.

As a consequence, conferees predicted, this hitherto neglected subject that has largely been "off limits" in Church-sponsored discussions will now constitute an open challenge to Churches and ministers to seek trail-blazing policies and programs of counselling and referral.

Convened as the North American conference on Church and family, delegates and authorities talked frankly about such once-taboo social problems as illegitimacy, teen-aged pregnancies, homosexuality, infidel-

ity, abortion and others which, as one conference leader put it, "for years have been relegated to a kind of underground in our national life."

With most delegates agreeing that the most remarkable feature was the fact the conference was held at all, the churchmen concluded the week by adopting a body of findings and recommendations for Churches to consider. In the statement — an expression solely of the conference — delegates urged:

● "Be willing to deal frankly with people of all ages about the intimate details of their existence as sexual beings . . ."

● "Re-evaluate attitudes toward marriage and sex in the light of biblical theology and scientific findings and develop a positive Christian ethic on sexual behavior which will be relevant to our culture."

It was further urged that the Church, when confronted with those who have committed sexual "sins", know itself to be "a redemptive fellowship — friendly, non-judgmental, forgiving." The Church should ex-

tend compassion rather than condemnation.

The conference further felt that the Churches should:

● "Strengthen homes and families in Christian faith, aid them in teaching a positive and realistic sex code, and sustain them amid pressures of conflicting standards." Include sex education in Christian education programs.

● Affirm all of life, "including sex. The Christian ethic on specific sex issues should be proclaimed in a context of modern scientific discoveries, and the message of reconciliation, including repentance and forgiveness, should also be proclaimed, even to those who themselves are not ready to receive it."

Welcoming the National Council of Churches' recently adopted pronouncement on responsible parenthood which sanctioned scientific birth control methods under certain conditions, the conference urged Church implementation of the statement. It further recommended that Protestant chaplains in hospitals help assure that "non-Roman Catholic patients have information and services regarding responsible parenthood available to them . . . and that Roman Catholic patients have information regarding the rhythm method of birth control when desired."

In calling for re-examination of Church "attitudes, policies and practices" in the light of their theology and available scientific facts, the conference statement singled out such specific issues as early marriage, inter-faith marriage, divorce and remarriage, premarital sex behavior, extra-marital behavior, family planning, homosexuality, abortion and artificial insemination.

The week-long sessions were studded with remarkably can-

did and searching statements by social scientists on subjects that were termed by one clerical speaker as "hitherto very touchy."

Virtually all of the scientists were loud in their exhortations to the Church to look at research statistics and facts unabashedly and to deal with these previously shunned subjects realistically as they develop a Christian ethic of sexual behavior that will be meaningful to people today. They pleaded for understanding, tolerance and reform of many legal restrictions.

Thirty-four Episcopalians and ten Anglicans from Canada participated in the conference. The Episcopalians stayed on for a full day to plan for the full use of the data and findings of the conference in the Church. Plans include: new study materials; local and regional interdisciplinary commissions to develop more data and insights; inclusion in curriculum; new approaches to pastoral counseling; and a great deal more listening in order to increase understanding.

★ Reports of addresses given at this pioneer conference will be in the Witness next week.

BISHOP BANYARD HITS AT UNBELIEF

★ A strong stand in defense of belief in the Virgin Birth as an "absolute of the faith" was taken by Bishop Alfred L. Banyard in his address to the convention of New Jersey.

The bishop said that in the "war against evil which the Church has been waging for nearly 20 centuries" it is now engaged in a "battle against unbelief."

He labeled as "works of the devil" attempts on the part of "members and leaders in deciding individually how the doctrine, discipline, worship and



BISHOP BANYARD: — Church not a forum for philosophical speculation

polity of our Church are to be changed."

The Church, he told his listeners, is "neither a theosophical society nor a forum for philosophical speculation."

He further explained the "creeds say what the Church believes to be the summary of its faith." Those who do not believe the creeds should "not hold office," he asserted.

Although he did not mention Bishop James A. Pike of California specifically, it was obvious that his criticism was aimed at him.

MALCOLM DADE HONORED

★ Twenty-five years of service in St. Cyprian's, Detroit, were recognized in a celebration in the Cathedral House of the diocese honoring the Rev. Canon Malcolm Gray Dade.

Made an honorary canon of the cathedral upon this occasion, Dade has been at St. Cyprian's since 1936, when it was still a mission with only 90 families. Today it has 435 families and a membership of 700, and from it have grown three other missions.

Speaking at the silver anniversary event were Bishop Emrich; Mayor Louis C. Miriani of Detroit; Justice George Ed-

wards of the state supreme court; Walter P. Reuther, president of the United Automobile Workers; the Rev. Tollie L. Caution, executive secretary of the Episcopal National Council's division of racial minorities; and others.

Canon Dade is a native of New Bedford, Mass., and a graduate of Episcopal Theological Seminary. He was awarded an honorary doctorate by Wilberforce University.

SHORTER PRAYERS PREFERRED

★ The convention of Washington unanimously adopted a statement introduced by Canon Charles Martin, headmaster of St. Albans School, calling for fewer and shorter prayers at presidential inaugurations. The statement suggested that those planning such events limit the prayers to an invocation and a benediction.

It was pointed out by Martin that at President Kennedy's inauguration, the combined prayers of the four clergymen required 28 minutes of a 51-minute ceremony. The prayers contained 1,789 words or nearly 500 words more than the president's address.

MISSION SOCIETY HEAD GOES TO FAR EAST

★ The Rev. Theodore Eastman, head of the Overseas Mission Society, leaves next week for an extended tour. After a week in Hawaii, he goes to Tokyo where he will be in charge of St. Alban's for the rest of the year while the rector is on furlough. He will also have responsibility for the Fellowship of St. Alban's, a Japanese version of the College of Preachers.

Before returning to the U.S. at the end of January he will study the work of the Church in Korea, Okinawa, Taiwan, Philippines, Hong Kong, Malaya, South India.

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.

Defense and Recovery in a Thermonuclear War

Is War Obsolete?

WE HAVE seen that our prospects of securing agreements upon disarmament and arms control are poor when viewed domestically. When viewed internationally (How far will Russia be willing to go? What is her conception of our intentions? What about China?) the prospects appear to be even more remote.

We have also seen that if the arms race continues at its present pace, the probability of war is very high. What, then, are our prospects? If war indeed approaches the inevitable, we should inquire into means for minimizing its impact upon us. Can we defend ourselves? Can we recover?

In connection with our military position, it is clear that an offense has enormous advantage over the most active defense. Undoubtedly in the years ahead there will be considerable progress in the development of anti-missile missiles. But it is doubtful that we will ever be able to destroy more than a small fraction of the missiles headed toward our military installations and cities.

An obvious defense measure, which in principle could be made as effective as desired, would be to protect the people and their cities from the effects of nuclear weapons. Relatively simple shelters, it is alleged, can protect people outside

the areas of blast from the effects of fallout. Very deep and elaborate underground shelters can protect people from the primary and secondary thermal effects. Relatively primitive underground storage shelters can protect stocks of food, equipment, and raw materials.

We saw in an earlier section that a 1,500-megaton attack upon the United States today would result in about 60 million casualties. The installation of fallout shelters in the areas outside the major cities would decrease the number of immediate casualties considerably. Installation of shelters to protect against blast and thermal effects might decrease the casualties to about 5 million. Were all business activities (except farming) and all residences moved very deeply underground, casualties could be reduced dramatically.

It is difficult to estimate the extent of the damage and the number of casualties which we could support in the United States and still recover from the effects of the blow. A great deal would depend upon the extent of the preparations which had been made. A great deal would depend upon the true vulnerability of modern industrial society to disruption.

Some Factors Overlooked

THE Soviet Union lost about 20 million persons (about 10 per cent of her population) during World War II and recovered rapidly — but the losses were sustained over a period of several years. Kahn has estimated that with rather modest preparations we could sustain a sudden loss of at least 20 million persons and rebuild our economy in about ten years. This estimate makes some assumptions concerning the vulnerability of the industrial-economic organism which may not be true. It assumes, for example, that the major metropolitan areas and the areas of lower population density are relatively independent of each other and that the economy could be rebuilt by the latter were the former totally destroyed. It assumes that people will behave rationally following the attack. It ignores the effect of shock. It minimizes the sensitivity to disruption of the complex network of mines, farms, factories, distribution centers, transportation facilities, and communication systems.

The question of whether or not a nation can recover from a nuclear attack of a given magnitude cannot be answered easily, for it involves a multiplicity of interlocking factors, some physical and others human. One can debate the question endlessly, and in the long run one would not know for certain until the great test was made.

In the light of our best estimates of current Soviet offensive capabilities, were an all-out attack to be made upon us today, recovery might be possible. Again, this question is debatable. Were the attack to take place in another five years, and were we to make no preparations, recovery would be extremely dubious. Presumably preparation could expedite recovery from such an attack. For this reason we can expect great emphasis to be placed during the next few years on programs aimed at decreasing the vulnerability of our population and expediting post-attack recovery. The next phase of the "arms race" will almost certainly involve great emphasis upon the area of civilian defense.

If the arms race continues, as it probably will, its future pattern seems clear in broad outline. As a result of the emergence of the current tremendous capabilities for killing and destroying, programs will be started aimed at the evacuation of cities, the construction of fallout shelters in regions outside the major metropolitan areas, and the construction of limited underground shelters. Increased offensive capabilities will

then emerge which will to some extent neutralize these efforts. Larger bombs will be compressed into sufficiently small packages to be carried by ICBM's. Very large bombs (about 1,000 megatons) will be built which, when exploded at an altitude of about 300 miles, could sear six Western states.

Under Ground

THE new developments will cause people to burrow more deeply into the ground. Factories will be built in caves, as will apartment houses and stores. Eventually most human life will be underground, confronted by arsenals capable of destroying all life over the land areas of the earth. Deep under the ground people will be relatively safe — at least until such time as we learn how to make explosives capable of pulverizing the earth to great depths.

The arms race and the associated uprooting of established institutions will outstrip by far the spiral of upheaval described by Wang Chi during the war which preceded the T'ang dynasty:

"These days, continually fuddled with drink
I fail to satisfy the appetites of the soul.
But seeing men all behaving like drunkards,
How can I alone remain sober?"

The Soviet Union has apparently, in the last few years, instituted a civilian defense program of substantial magnitude. It is probable that within the next two or three years the United States will embark on a crash shelter program for a large proportion of its citizens and some of its industry. Once the shelter program is underway, it will constitute significant retreat from the idea of the obsolescence of war.

Once the people are convinced that they can survive the present state of the art of killing, a broad and significant new habit pattern will have been introduced and accepted, one grotesquely different from any we have known for thousands of years — that of adjusting ourselves to the idea of living in holes. From that time onward it will be simple to adjust ourselves to living in deeper holes.

Tens of thousands of years ago our Mousterian and Aurignacian ancestors lived in caves. The vast knowledge which we have accumulated during the intervening millenia will have brought us full cycle. The epic of man's journey upward into the light will have ended.

IS WAR OBSOLETE?

MEN have engaged in acts of war for unknown millenia. It is now often stated that the new techniques of war have rendered the war system obsolete — that war and the threat of war is no longer a useful extension of diplomacy. That this will eventually be true is unquestionable. If the arms race continues and if man survives that race, it will eventually end as a grotesque stalemate involving weapons of such enormous destructiveness that they simply cannot be used—nor can their use be effectively threatened.

It is also possible that war will become obsolete prior to the ultimate stalemate, because man might take it upon himself to eliminate it from his culture.

In the meantime, however, war might not be obsolete, because people might believe that wars can be fought without fantastic danger. In other words, people might believe the consequences of war to be less terrible than the consequences of not being both able and willing to fight a war.

Whether or not a war is potentially too dangerous to fight will depend of course upon individual outlook. How many deaths can be tolerated? Who will do the “tolerating”? The political leaders? The people themselves? What are the chances for recovery? Will anyone want to survive and “recover”? What are the chances of recovery? In any event, it seems likely that continued use of the war system will involve the violent deaths of tens of millions to hundreds of millions of persons, coupled with the serious risk that economic recovery might not be possible. For as long as people and their governments are willing to take such risks — for as long as people and their governments continue to deposit confidence in violence as the ultima ratio of human disagreements — the war system will be the indispensable vehicle of resolution.

It is clear that ending the war system demands the common consent of all of the world's powers — those now capable of nuclear military adventures and those who one day may be. If any one nation which possesses nuclear potential believes that the war system is not obsolete, it will be retained. The arms race, already almost incomprehensible in its capacity for mass annihilation, will be elaborated with new elements — chemical, biological, psychological — until the arsenals are packed with devices to destroy all the peoples

of the world many times over. Yet in the long run the grisly “race” can produce no winner. In any future war the consolation prizes can only be surrender, stalemate, or death.

End of Series

Don Large

Vanity Publishers

AS ONE who has been privileged to write a few books in his time, I'm always at a loss when it comes to the dedication. After you've mentioned your wife and child and the parents who nourished your literary yen in the first place, where do you go? And should the dedicatory phrases be terse and cryptic or free-flowing and flowery?

So now I make it a practice to search out the varieties of dedications in the various books I read. Unless you've done this yourself, you may have no idea of the curious assortment of dedicatory sentences which are currently fluttering from the presses. In Shakespeare's day—and right on through the 18th century—most authors were dependent upon the generous purse of a patron. So their dedications were unfailingly addressed to the ministering angel who paid the bills.

Now things have changed. We no longer have patrons who stand in need of being buttered up. The writer is thus free to spread his wings and inscribe fulsome declarations filled with purple passages, whose meanings are best known to himself alone.

But, as a recent editorial on the same subject in the *Christian Century* says, “even in declarations redeemed by brevity, one finds subtleties revealing a good deal about the authors. Thus in the family-tree type there are several basics. The cocksure author: ‘To Frieda.’ The less sure: ‘To Frieda, to whom I owe everything.’ The insecure: ‘To Frieda and her friends.’ Sometimes the dedicatory page explains how the author was able to make his way through the valley: ‘To Frieda, who kept playing Theodore Bikel records and preparing braunschweiger sandwiches so that little Brigitte's crying would not distract me

and who . . . ' Just once I'd like to see: 'To Frieda, who had the courage to complain about the time I took away from family affairs, and who would say, "You lout, it's about time you went to the laundromat" and who thus benefited humanity by shortening this book.' Or better: 'To Frieda, who was secretly glad I wrote this book because it kept me out of family circulation.' "

But, since the sin of vanity is always one of strutting pomposity, it is natural that the most ludicrous dedications are usually those to be found in volumes issued by so-called vanity publishers. These are the organizations which fatten on vain little people who will gladly pay through the nose to have their wretched paragraphs printed and bound between hard covers. Such manuscripts are so badly written or so deplorable in substance that no reputable publisher will touch them with the proverbial ten-foot pole.

So, to satisfy his overweening pride, the bemused author must go to a publisher who—instead of paying him royalties—charges him for letting his mewlings see the light of day.

Therefore, as might be expected, the absolute nadir in dedications appeared recently in a book issued by a vanity publisher. I won't even tell you its name, for I don't want to encourage such people or projects. Suffice it to say that this nauseating volume is a frenzied diatribe — utterly unchristian in character — against integration on any front whatsoever, and in bitter favor of segregation in perpetuity.

The dedication from this author's poisoned pen goes as follows: "I dedicate these pages to God Almighty, to whom I have long since dedicated my mind, body, and soul without reservations, mental evasions, or equivocations."

Bully for him!

HYMNS ANCIENT AND MODERN

HAS 100th ANNIVERSARY AND IS STILL
TODAY THE MOST WIDELY USED
HYMNAL IN THE ANGLICAN COMMUNION

By Robert C. Batchelder

Rector of St. James, Lancaster, Pa.

Assisted by Frank A. McConnell

*Organist and Choirmaster of St. James' and Instructor
in Sacred Music at the Lancaster Theological Seminary*

"I know the hymns I like to sing". This is the generalization made by many a churchman, especially when reflecting critically upon the selection of music in a recently attended church service. Every worshipper feels himself to be an expert in choosing suitable hymns. In the days before the Churches published official hymnals, which added denominational prestige to official compilations, by a regularly appointed committee, many a clergyman made and published his own collection. During the first sixty years of the nineteenth century in England, some one hundred and fifty hymnals were issued for use in the Church of England alone, and it has been estimated at least as many for other Churches.

So it did not seem an unusual publishing event when a collection called "Hymns Ancient and Modern with accompanying tunes" was issued on

March 20, 1861. The modest preface carried the date line "Lent 1861". Compared with the present carefully annotated hymnals printed on coated paper, with elaborate indexes, this collection of two hundred and seventy-three hymns on rough paper seems a modest production — even the names of the editors are hidden under the vague description "the compilers".

But thus quietly set forth, its progress soon became a triumphal march among hymnals. Successive editions, with additional hymns have been issued — in 1868 an appendix was added, a revised edition was published in 1875, and then a supplement was added to this in 1889. The first revision for the twentieth century was in 1904 with a courageous last revision in 1950. It is estimated one hundred million copies were sold in the first ninety years of publication. In 1904

there was also the publication of a large and elaborate book on tune and word sources with a comprehensive historical introduction on hymnody by the Rev. Walter Howard Frere (later Bishop of Truro) and titled "Hymns Ancient and Modern, Historical Edition". This was the first of the hymnal companions now considered an essential part of the work of a committee sending forth a new hymnal, and often a barrage in defense of their work.

"Hymns Ancient and Modern" is still today, a hundred years later, the most widely used hymnal in the Anglican communion. A measure of its success is seen in that within thirty years more than ten thousand Anglican churches used it, while only a little over three thousand churches used some other hymnal. It has been called "the most representative collection of average hymnody in the Church of England". Its only real competitors have been "The English Hymnal" (1906) edited by Percy Dearmer and its music supervised by Ralph Vaughan Williams; and "Songs of Praise", (1925) the words of which Percy Dearmer edited also, with the musical work done by Martin Shaw and Ralph Vaughan Williams.

Churchmanship

WHEN first published, the number of ancient hymns in the collection led it to be suspected as a subtle effort of those who were leaders in the Oxford Movement to affect Church thought through its hymns. By 1906, when the "English Hymnal" appeared, it had become a bastion in the defense of the evangelical party of the Church against the "extremes" regarding liturgical practices which that new hymnal provided as innovations of "the ritualists". After its last revision it has been said the title should be "Hymns Modern and Ancient".

"Hymns Ancient and Modern" was the original suggestion of the Rev. Francis H. Murray, rector of Chislehurst, with the Rev. Sir Henry W. Baker, vicar of Monkland, Herefordshire, as chairman and secretary of the committee and the active driving force behind its work for twenty years. Soon these two had associated with them about twenty other clergymen and they secured the advice and suggestions of many others. As musical editor William Henry Monk, organist and choir master of King's College, London, was chosen. He also suggested the title of the new book. All these persons had been active in hymnal publications previously, as well as in the

work of translating hymns from other languages.

This group, who came to be known as "the Proprietors" by a deed of trust, first issued a trial collection of one hundred thirty-eight hymns in November 1859. This was followed in December 1860 with a "words only" edition of two hundred and seventy-three hymns, and on March 20, 1861 was published the musical edition for these same hymns.

The copyright to the original, and successive editions, has remained in the custody of the first group, or their elected successors. Efforts were made in 1892 to have "Hymns Ancient and Modern" become the official hymnal of the Church of England, but the offer was rejected by the proprietors anxious to preserve their offspring. This suggestion, however, led to the 1904 revision by the proprietors, and one which was not popular. Today it is still an unofficial collection, but as such it has, apart from the two hymnals previously mentioned, no serious competitors in the Church of England. It has unfortunately largely ended interest in making any other collections, and the contribution they might make.

American Hymnals

BUT more than its local significance has been its widespread influence on American hymnals and in overseas missions. It is this which makes the centenary of its publication worthy of notice. Of the original list of two hundred and seventy-three hymns, one hundred and nineteen (including 160 of the tunes) appear, as one would expect, out of the six hundred hymns in the Hymnal 1940 issued and approved for use in the Protestant Episcopal Church in the United States. But it has effected other American Church hymnals as well, as the following analysis indicates.

In the Hymnal used by the Presbyterian Church in the U.S.A. (1933) there are 513 hymns, of which 56 were in the first edition of "Hymns Ancient and Modern" (and 83 tunes). The Methodist Hymnal of 1932 contains 49 hymns from the first edition of "Hymns Ancient and Modern", and 79 of the tunes that appeared in it out of the 562 total. The Hymnal of the Evangelical and Reformed Church (1941) (containing 481 hymns) is indebted to this English collection for 47 hymns and 85 tunes. The new Hymnal of the United Lutheran Church (1958) has 88 hymns and 136 tunes which appeared in the original English edition out of its 602.

But in addition to the original collection, the

later editions and the various supplements have also been a mine for American hymn committees, who usually include in their work a "careful examination of all existing hymnals", and involves a raid upon their contents for hymns or tunes considered worthy of use. Hymnals are thus already the seed beds for the song of the coming united Church.

Uniting the Church

WHILE "Hymns Ancient and Modern" can be criticized as a vault for all that is bad in Victorian Church music, as the preserver of much that is quaint and even obsolete in expression and melody, as a lover of the ancient and precious in religious sentimentality, it is also as Henry Wilder Foote acknowledges in "Three Centuries of American Hymnody" "one of the chief agents for the introduction to the Church of the great body of fine hymns produced in the first sixty years of the nineteenth century, as well as the tunes composed by the leading Church musicians of the day — Goss, Elvey, Monk, Stainer, S. S. Wesley, Dykes, Barnby, and Sullivan."

As the Church of England carried on its missionary work in the empire, in addition to the Bible and Book of Common Prayer, there usually went overseas also copies of "Hymns Ancient and Modern", bringing the younger Churches a treasury of Christian hymnody from the west. While this may have hampered the development of native poets and composers, it also in sacred hymn united the whole Church which was thus able to sing together the Lord's song.

Here are some of the hymns widely sung today which appeared in the 1861 edition of "Hymns Ancient and Modern." "Abide with me: fast falls the eventide"; "Come, ye thankful people, come,"; "How sweet the name of Jesus sounds"; "All glory, laud and honor"; "Nearer, my God, to thee"; "Praise, my soul, the King of heaven,"; "O(ur) God our help in ages past"; "Ride on! ride on in Majesty"; "Jesus, Lover of my soul"; "Jesus shall reign where'er the sun", "O come, all ye faithful"; "When I survey the wondrous cross"; "O Come, O Come, Emmanuel"; "Rock of Ages"; and "Christ the Lord is risen today"; as well as many of the greatly loved tunes to which hymns are sung, though sometimes being adopted to new words such as St. Anne, Eventide, Nicaea, St. Theodulph, Easter Hymn, Veni Emmanuel, Nun Danket Alle Gott.

A footnote that sounds a strange chord to us

in the United States today appears under Hymn 236 of the first edition. "In time of famine Hymn 227 may be used, as well as Hymns 233 and 234". So accepted were periods of food scarcity that suitable hymns were suggested for such times! Above each hymn appeared also an appropriate passage of Scripture, a practice which has been continued in subsequent printings.

Any hymnal in the Church lasting one hundred years is a veteran and in "Hymns Ancient and Modern" there is a lusty offspring of the Church, making, in its successive editions, a vigorous contribution to the life of the whole Christian Church.

Intelligence Sunday

By Corwin C. Roach

Faargo School of Religion, Fargo, North Dakota

IT IS a queer quirk of Hebrew psychology that the heart was regarded as the seat of the will and intellect and not as with us the center of the emotions. This latter the Hebrews located lower down in the human anatomy. It really does not matter where we put our intelligence, in the heart or the head. The important thing is that we use it.

This is the meaning of the old Hebrew command repeated by our Lord, "Thou shalt love the Lord thy God with all thy heart". In other words we should love God with our reason and our understanding. So often when we come to church we leave our intelligence in the vestibule along with our hat and coat. The early Church won out over the entrenched power of the Roman empire because it out-thought as well as outlived and outdied its rivals. We shall win or lose on the same terms.

We need to bear this in mind today when appeals are being made to human prejudice and passion in regard to religious, racial, political and economic questions. Honest and sincere Church people are being sucked into emotional maelstroms. They may well be overwhelmed by the onrushing tide of fear and suspicion which is abroad today.

As Americans we are called upon to observe all sorts of special days, weeks, even months. Some of these are for worthwhile causes. Some are foolish; even down right silly. I would call for still one more celebration. I think we need to

observe an Intelligence Sunday, a time when we will stop agitating and being agitated and really think through some of the ideas and concepts which are being tossed about so loosely today.

However I am not advocating something new. The Christian Church has had this special Sunday from the very beginning. Indeed the Church began with the gift of understanding and intelligible communication on that first Whitsunday over 1900 years ago. Whether Whitsunday means Whitesunday or Witsunday, the appointed collects, epistles and gospels stress this theme of illumination and insight. We need to get back to first principles and really start loving God with our mind and our reason.

If we do this, then we shall probably have a more understanding, sympathetic and tolerant attitude towards our neighbor. We shall really love him as ourself.

Talking It Over

By W. B. Spofford Sr.

IT'S DIFFICULT to understand why Religious News Service, whenever it reports a meeting of Christians in Moscow, Prague, Peking, generally adds "held under Communist auspices." Our issue of April 27th featured a report of the coming International Christian Peace Conference by Dr. J. L. Hromadka in which he stated the aims of the meeting. Now comes RNS with this: "The International Christian Peace Conference to be convened in the Czechoslovak capital in June under Communist auspices."

Everything that was said at the Christian Peace Conference, meeting in Prague last September, is in a paper-back entitled "The Only Future" and can be bought from Protestant Churches, Jungmannova 9, Prague, Czechoslovakia. Until recently it was hard to get since books, magazines, etc. that came from Prague and a lot of other places went through customs in New York City. That office was presided over by a one-man censor who took it upon himself to decide what the rest of us could read. President Kennedy, I am glad to say, decided that this was pretty silly so has discontinued the set-up. So you can get this book now without making out three or four forms as I had to do to get my copy. No price is given in the book

but if you send along a dollar I am sure you'll get it.

I do not know, beyond what Dr. Hromadka said in his article, what is to take place at the Conference next month. But the one held last September had delegates from twenty-five countries, including Australia, Canada, Denmark, France, England, Norway, Holland, India, Sweden, Japan, Switzerland, USA. There were also delegates from the Soviet Union, Roumania, East Germany (as well as West), Hungary, Bulgaria, Czechoslovakia. But apparently RNS figures that if Christians from the West talk with Christians of the East it goes under the heading of "under Communist auspices."

But reconciliation is one thing needful in our day and how is it to come except with the meeting of minds?

Anyhow I have written Religious New Service to ask how they get that way. And while I was at it I asked how they will report the General Convention of the Episcopal Church in September. Maybe they will say "convened in the motor city capital in September under Capitalist auspices."

If they do there would be as much justification—maybe more—as to say that the conference of Christians in Prague next month is under Communist auspices.

Both are under Church auspices. There is no more reason to drag in "Communist" to smear one than to use "Capitalist" to smear the other.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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THE NEW BOOKS

Kenneth R. Forbes

Book Editor

Heaven by the Hems by Marina de Berg. Sheed & Ward. \$3.00

There have been several books in recent years which gave first-hand accounts of religious life in convents and, curiously enough, they have had great vogue among both the religious minded and the secular folk. This present book is like them, in that it has a convent for its locus, but it is strikingly different in almost everything else. The author was born in Finland in 1926 and has Russian ancestors. She was a ballet dancer for six years, with Ronald Petit's Ballet des Champs-Elysees and at the age of 23 gave up her profession and entered a Trappistine convent and this book is the story of her mental and physical experiences there for two years and ten months.

Her choice of the Trappist order seems to have been an intense emotional reaction from six years of dancing, so that silence appealed to her as the *sine qua non* of a spiritual life. And after three years of experience, she still felt the same way. A summing up of her convent life might be called an intense love affair with Almighty God. It was by no means a maudlin or immature state of mind and heart, but a steady growth in awareness of God through constant study of the incarnate life of Jesus Christ.

Near the end of her third year, it became evident to her and to the convent authority that the Trappist regime was too much for Sister Bernadette's (her name in religion) delicate health. She went out into the world again with deep sadness. She expressed her feelings in these odd but eloquent words: "I myself had come to love Thee. The rest didn't interest me. Oh, I don't care a damn, I don't care a bloody damn. I beseech Thee, keep me. Teach me to be alone with Thee when I am in Paris. My grief will never be cured. You are not cured of loving God."

Marina de Berg now devoted her time to writing and has already completed two novels.

Russians as People by Wright W. Miller. E. P. Dutton. \$3.95

The author of this book has produced something — thanks to his unique experience and ability—which a dozen years of cold war have made us long for, with not much confidence of ever seeing, a completely objec-

tive picture of Russia and the Russians, but a picture that is vivid and compelling with an historical background, all done by a level-headed scholar, to whom hearty thanks.

This is not a political book, except incidentally, for its purpose is to show clearly just what the Russians are as people, what in their history has made them what they are, and the nature of their accomplishments in the past half century. At the basis of everything in the Russian character and genius is the abiding sense of community which, the author believes, has developed through a long past by the influence of the climate of Great Russia and the spiritual power of the unique Orthodox Church, a rather startling concept for the average Westerner, but an individual who has visited and lived in the Soviet Union over a period of twenty-six years, spoken the language fluently and had lasting friendships with Russians of all classes — as the author has—is not likely to be far off in his analysis.

This detailed narrative of his experiences is exciting and illuminating to read and study. His chapter on *Manners, Morals and Taste* is especially thorough and convincing. One can wish that all our government officials having contacts with their Russian opposite numbers might absorb the text of this book.

Being Married by E. M. Duvall & Reuben Hill. Association Press. \$4.95

There is no lack of books today which instruct prospective brides and bridegrooms on the subject of marriage; its many problems, physical and emotional, and just how the consummation of marriage can be most perfectly accomplished. All of them have served a very useful and practical purpose.

This book is something else again. There is in it probably more detailed information of the most valued sort and more mature interpretation of persistent puzzles than can be found in any half-dozen of the run-of-the-mill marriage manuals. Its 300 pages deal in three sections with *Anticipating Massriages, Being Married* and *Becoming a Family*.

On reading this book one wonders whether there is any question ever asked by the to-be-married, the already married or the veterans in

wedlock whose road has become rough or stormy that is not dealt with effectively in this remarkable book. It is good reading for individuals; it is even more valuable for marriage counselors to study intensively and it should be in all public libraries.

Each of its 21 chapters has a special bibliography which will be of practical use to students.

Fact, Fiction and Faith by James A. Martin. Oxford. \$3.95

This interesting book has a misleading title. It assumes that in its study of Christianity it will distinguish clearly what is fact and what is fiction which is what it fails to do. The author poses the sort of criticisms and doubts which an agnostic commonly expresses and sets out to answer them convincingly, but his explanations and arguments are such as one commonly uses in conversation with the nominal church member. He is challenged on the subject of the Virgin Birth, on miracles, on the resurrection, on the "existence of God", but the author's answers would leave the average agnostic about where he started from. Nothing is labelled "fiction", though it is sometimes implied, nor is anything debatable frankly asserted to be "fact". From the text of the book one cannot be sure whether the author himself does or does not believe in the Virgin Birth as a fact, nor what miracles he considers to be fiction.

If the prospective reader will simply regard this book as a conversation between modern church members it will prove a delight to read. It's spirit is fine, it's literary quality excellent and, like a serial story, it seems to invite another conversation to deal with a lot of details in the New Testament story.

The Worlds Great Scriptures by Lewis Browne. Macmillan. \$2.95

The Quest of The Historical Jesus by Albert Schweitzer. Macmillan. \$1.95

Two large paperbacks in beautiful format of the notable best selling originals of many years ago. They are both classics in their fields and should now be in the libraries of scholars and students who couldn't have afforded them when first published.

**PROTEST SENTENCES OF
BRADEN & WILKINSON**

★ The jailing of Carl Braden and Frank Wilkinson for contempt of the House Un-American Activities Committee is a sign "that McCarthyism is on the rise again," Martin Luther King, Jr., declared in an interview.

He said Braden is "being punished for his integration activities" and asserted that the house committee "should not be used to thwart integration." He also said he favored abolishing the committee.

King gave his views in an interview with the Atlanta Journal after Braden and Wilkinson surrendered to begin serving their one-year sentences.

Both men were questioned about their beliefs and associations at hearings of the Un-American Activities Committee in Atlanta in 1958, and Braden, an Episcopalian, was asked about his activities in the integration movement. They refused to answer, taking the position that the questions violated the freedom of speech and association guaranteed by the first amendment.

The U.S. Supreme Court upheld their convictions for contempt in 5-4 decisions. The minority justices wrote dissents in which they said it seemed that Braden was called before the committee because of his integration work and Wilkinson because of his activity

in organizing opposition to the committee.

King discussed the petition which he and 16 other Southern leaders have initiated asking President Kennedy to free Braden by executive clemency. He said: "We are not upholding communism in any way . . . But we see the rise of McCarthyism in the South again because all other weapons of the segregationists have failed."

**BISHOP STARK SPEAKS
ON VIRGIN BIRTH**

★ Bishop Stark told the Newark convention that he belongs to the school of thought which would "not ride theological herd on those who conscientiously feel they cannot believe in the Virgin Birth." The Incarnation, which he defined as the "very foundation stone of the Christian faith, does not stand or fall upon belief in the

supernatural birth of our Lord and Saviour."

Bishop Stark commented that a Church union plan that "might make for the healing" of divisions in Christendom "has to be looked at carefully and studiously and prayerfully lest by dismissal of it we unwittingly also dismiss what may be the Lord's will for a large portion of his Church."

**PRICE TO CONDUCT
HEALING MISSIONS**

★ The Rev. Alfred W. Price, rector of St. Stephen's, Philadelphia, is to conduct healing missions in England, Ireland, Scotland and Europe in June. In July he will have missions of several days duration each at eight Churches in Africa.

He will also inspect the work of the Order of St. Luke the Physician of which he is director.

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MISSOURI CONVENTION TO RECONVENE

★ A number of issues were so hotly debated at the Missouri convention that they were put over until October when the convention will reconvene at St. Peter's, Ladue. The resolutions on which agreement could not be reached were federal aid to education; the withdrawal of support from the University of the South because of its segregation policy; ways of promoting intergration in the diocese.

A resolution was approved expressing dismay that the University of the South should give an honorary doctorate to Thomas R. Waring, editor of a daily in Charleston, S.C. who is a staunch segregationist.

The convention also voted to ask General Convention to act favorably on the proposal of Eugene Carson Blake for discussions looking toward union and to admit women as deputies.

DALLAS RECTOR URGES LAY BACKING

★ The Rev. Edward R. Tate, president of the Dallas pastors association, called upon laymen to defend their ministers against persons and groups who have been attacking the Protestant clergy.

Tate, rector of Church of the Incarnation, drew prolonged applause from civic leaders after his speech at a luncheon given the pastors by the united fund.

Although he mentioned no names, Tate obviously was referring to such groups as the right-wing John Birch Society whose founder, Robert Welch, has repeatedly charged that 7,000 of the nation's 200,000 Protestant ministers, or three per cent, are either Communists or Communist dupes.

"There are efforts within this community, some purposive and some inadvertent, to cast shad-

ows of doubt upon the motives, teaching and views of ministers and of their Churches," Dr. Tate said. "Such a community practice — even of a few, particularly when made prominent in the press and other areas of communication — serves only to widen the gap between laymen and the ministers who serve them."

He called on laymen to reaffirm their support of their ministers and "let them know they are being upheld in their efforts as representatives of the Church to bring the truth to bear upon all human life and action."

DEAN HARRIS CHAPLAIN AT ENTHRONEMENT

★ Dean Charles U. Harris of Seabury-Western Seminary will be one of ten personal chaplains when Archbishop Ramsey is enthroned as Archbishop of Canterbury on June 27th. He is the only American to be so honored.

STANDING COMMITTEE BACKS PIKE

★ The standing committee of the diocese of California strongly assailed an assertion in New York by an Anglo-Catholic that laymen of this diocese were determined "to rid themselves" of Bishop James A. Pike.

The statement had been made in New York by Canon Albert J. duBois, executive director of the American Church Union, who commented on "effects of the seeming undermining of the Catholic faith by Bishop Pike and teachers in some seminaries."

The Rev. Charles M. Guilbert, chairman of the standing committee, issued the following statement:

"We think that we know the laity of this diocese a good deal better than the executive of the American Church Union, who

by the nature of his employment by a special group in the Church moves in quite limited circles on his visitations, and we do not regard his assessment in any way as an accurate reflection of the attitude of the laity of this diocese.

"Within the past two weeks a representative group of clergy and laity have had two-way conversations on the policies of the diocese and the bishop with every vestry and mission committee of the diocese. No indication of disaffection on this score of supposed heresy emerged from these meetings."

SEABURY-WESTERN COMMENCEMENT

★ Commencement is being held this week at Seabury-Western Seminary when eighteen men are to graduate. Canon Wai On Shim of Honolulu is the speaker at the alumni dinner and Bishop Thayer, suffragan of Colorado, will give the commencement address.

Honorary doctorates will be conferred on the two speakers and Bishop Rauscher, coadjutor of Nebraska; the Rev. Joseph B. Dobbins, rector at Temple, Texas, and the Rev. Thomas J. Bigham Jr., professor at General Seminary.

FAIL TO ELECT BISHOP FOR JOHANNESBURG

★ After hours of intense discussion, the 300 delegates to the Church assembly abandoned attempts to elect a successor to Bishop Reeves. It means that the new bishop will be chosen by the bishops of the province of South Africa.

The deadlock resulted because of the refusal of 130 non-white delegates to accept any nominee they considered "unsympathetic to the non-whites." Four names were submitted to the assembly, but they were not made public.

UNITY STUDY SOON IN CANADA

★ Bishop George Luxton of Huron, Canada, told the convention of the diocese that he believed joint Anglican - United Church study groups on unity would be established late this year or early next.

Referring to the booklet, "Growth in Understanding," prepared by committees from both Churches, Bishop Luxton urged clergy and laymen to study the Anglican portion first, "in order to become well-informed about our own Church."

"It is easy to understand the impatience that some of our people display," the prelate said. "Individually, we might wish to go very much faster, yet in our progress we must carry the whole Church with us every inch of the way."

ST. LOUIS INVITES NEXT CONVENTION

★ The diocese of Missouri is to invite the General Convention of 1964 to meet in St. Louis. Action was taken at the recent diocesan convention after being assured by officials that equal accommodations for Negroes would be guaranteed in downtown areas.

QUAKERS WARN ON INTERVENTION

★ A Quaker group warned that Communism is going to be a factor in the politics of Latin America, regardless of what happens to the Castro regime in Cuba, and that direct U.S. military intervention may spread it rather than confine it.

The Friends committee on national legislation in its Washington newsletter for May said that the "real progress" which was being made in the first 100 days of the Kennedy administration in the field of foreign

relations "has been seriously jeopardized by the abortive Cuban venture and U.S. participation in it."

"Many U.S. citizens are urging that U.S. forces intervene directly in Cuba," the Quaker group noted, adding, "such a move would invite the moral censure of the world against the nation which has championed the rule of law in international affairs."

The Friends committee suggested that "what is needed is a cooling off period" in which Americans can come to realize that the "challenge of Communism must be met by other than military means" and that violating either the spirit or the letter of international treaties will "seriously jeopardize

America's claim to world leadership."

It suggested that "the United States should be devoting its major efforts in the coming months to rapid, large-scale programs for social and economic progress and immediate encouragement of the democratic governments throughout Latin America."

EPISCOPAL CHURCHES WIN AWARDS

★ Church of our Saviour, Elmhurst, Illinois, and St. Paul's, Mt. Vernon, Washington, were among the thirteen churches to win awards for architectural designs. Awards are made annually at the meeting of the Church Architectural Guild.

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COL. GARBISCH HEADS NEW YORK DRIVE

★ Col. Edgar W. Garbisch has been appointed by the Presiding Bishop to head the New York committee to accept gifts and memorials for the new national Church Center.

Col. Garbisch, a former army engineer, is now a business executive. He was famous as a football player at West Point, and was named to All-American teams in three successive years in the 20's.

OPERATION ABOLISH HAD OPERATION

★ Fulton Lewis 3rd, narrator and technical director of the movie, "Operation Abolish", admitted to a student audience in Providence that an "operation" had been performed on the film. One of the changes was made, Lewis said, "because we don't want to give Bridges a clean bill of health." The reference is to Harry Bridges, west coast labor leader.

In the film, as presently shown, the narration says the demonstration was touched off when a student climbed a barricade, grabbed a policeman's stick and beat him over the head. The student was recently acquitted of the charge by a San Francisco jury.

Questioned about this at the Providence meeting, Lewis said he asked the Federal Bureau of Investigation if it was going to change its report, from which he said the film statement was taken, and was told by an FBI official that the report was accurate.

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--- People ---

ARTHUR P. BECKER, formerly rector of Christ the King, Sturgeon Bay, Wis., is now rector of St. Michael's, Mt. Pleasant, Iowa.

ROGER N. BRANDT, formerly rector of St. Paul's, Pipestone, Minn., is now rector of St. George's, LeMars, Iowa.

WILLIAM G. WORKMAN, rector of St. Barnabas, Falmouth, Mass., becomes canon precentor of Washington Cathedral, Sept. 1.

EDWARD W. STIESS, associate rector of Grace Church, Silver Spring, Md., becomes director of education in the diocese of Bethlehem, Sept. 1.

HARRY H. JONES, formerly executive secretary of the province of New England, is now assistant executive secretary of the division

of college work of the National Council.

DAVID C. CARGILL, rector of St. Andrew's, New London, N.H., becomes executive secretary of the province of New England, July 15.

JAMES R. BROWN rector of St. George's, Drummondville, Quebec, becomes associate professor of Old Testament at Nashotah House, Sept. 1.

WILFORD O. CROSS who resigned from the faculty of the University of the South because of differences with the administration on segregation, becomes professor of ethics and moral theology at Nashotah House, Sept. 1.

JOHN E. WALLER, formerly vicar of Grace Church, Cullman, Ala., is now vicar of St. Matthew's, a new mission in Mobile, Ala.

DON E. MARIETTA Jr., formerly curate at St. John's, Montgomery, Ala., is now chaplain of the Episcopal college center at Auburn, Ala.

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- BACKFIRE -

Alfred Goss

Layman of San Mateo, Cal.

The article by Bishop Barton in the May 4th issue on the lessons of the Protestant Reformation was timely. The tendency toward conformity is a sign that we are slipping backward. Conformity is the refuge of those who are too tired and weak to struggle. The comfort and security of the stalled ox is all they ask for. Recruits to Catholicism and communism come from such as these.

No Protestant country has ever been infected with communism and no Protestant nation lives under a dictatorship. That fact alone is enough to prove that Protestantism is the strong bulwark of Western civilization. Protestants have their faults, but they are the faults of free men who can look at the stars and grow in understanding.

David M. Figart

Layman of Briarcliff Manor, N. Y.

It was gratifying to have Washington's assurance that future action in the Cuban affair will be taken through the Organization of American States. But the continuing possibility of intervention in Southeast Asia — either through SEATO or unilaterally — is very disturbing. No military adventure in that area could possibly win against the massive communist forces that are available to meet it. And anyhow, what would we be fighting for? A loyal native population, self-disciplined, able and willing to administer an efficient democratic government? The whole project suggests very immature analysis — both politically and militarily.

It is not the economic phase

of communism with which we have a just quarrel, but the oppressive measures used to enforce its adoption. We share responsibility for this oppression when we encourage the resistance of minorities powerless to overthrow their rulers.

As to our position in West Berlin, it has been untenable from the outset; and threats of maintaining the status quo by force will not intimidate our adversaries but will only deceive our own people. This could lead to war; but it would not be a war to save democracy, for no democracy could survive a nuclear holocaust. War is no alternative and all talk of it should cease.

What then is left for a foreign policy? Clearly, I think, to work always through the United Nations, building up its influence by referring to it all problems whether favorable or

unfavorable to our interests, and relying on the innate justice of its membership whose own welfare depends on maintaining peace.

This is a good time to recall the words of the prophet — "Not by might nor by power but by my Spirit . . ." It is this Spirit, and not the ICBM, which will bring victory in the end.

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