

The **+** WITNESS

AUGUST 24, 1961

10¢



PAUL REVERE WITH CHRIST CHURCH, BOSTON, IN BACKGROUND

WHETHER WE HAVE LOST many of the ideals of Paul Revere and his fellow riders and those of other founding fathers is discussed by the Rev. William B. Murdock in this number

BLACK MUSLIMS IN AMERICA

SERVICES

In Leading Churches

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

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WEEKDAYS: Wednesdays: Holy Com-
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p.m. (Holy Communion, first
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munion, 4:30 p.m.

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For Christ and His Church

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SERVICES

In Leading Churches

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11:30 to 1 p.m.

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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

Anti-Pike Group in California Answered by Gardiner Day

★ A group of Episcopalians in California, with headquarters in an Oakland postoffice box, are soliciting membership for an organization called "Episcopalians for the Faith".

The executive committee consists of the following persons: Joel C. Lee and Robert Van Gelder of Orinda; V. Craig Bull of Oakland (presumably the occupant of the postoffice box since he is the only member from that city); Mrs. Robert Engleking of Walnut Creek; Bruce D. Wagner, Mrs. Alice L. Overholtzer and Mrs. Katherine C. Guay of San Mateo; William E. Manheim of Burlingame; Mrs. Frances Yerkes of San Carlos and Mrs. Virginia Grapengeter of Redwood City.

What the organization stands for, and what one of those solicited for membership thinks of it, follows:

Episcopalians for the Faith

I. Why are we formed?

We joined together because we have a sincere and meditated conviction that Bishop James A. Pike of the Diocese of California is actively promoting unChristian dissension within the diocese and within the community of our Church through his theological views which, in our opinion, tend only to undermine

and subvert the historic faith of the Church.

II. Who are our members?

We do not have a formal organization, but our informal membership is made up of individuals who are active in the Diocese of California. We welcome people of both high and low Church, and offer them a present membership which includes people in both of these categories.

III. What do we believe?

A. Concerning the Church:

The primary function of the Church is to worship God and to restore men to union with God through Christ. All of the work of the Church must serve this end.

The Church must emphasize the growth of the individual, rather than administrative and bureaucratic growth.

The Church is to guide men to wholeness and holiness of life, not to beset them with doubt.

B. Concerning the Clergy:

The clergy should preserve and foster our ancient glory, the pastoral episcopate, a prayerful laity, and the acceptance of the Nicene Creed, the Apostles' Creed, and the Holy Scriptures.

C. Concerning the Laity:

The laity has a bounden duty to work in all vigor and honest

humility for the upbuilding and preservation of the Church and its people. When we doubt our leadership, we must express ourselves. We must not criticize without offering our solution.

We confess our guilt in the present unhappy state of affairs in this Diocese, for it came about, in part, through our own inactivity.

IV. What action do we suggest?

We strive to follow Christ, to worship God every Sunday in his Church, and to work, pray, and give for the spread of His kingdom.

We must become more familiar with our faith through study of the Scripture, the Liturgy, Tradition and the history of our Church.

We must work for the election of responsible and knowledgeable Christian leadership in the parish and the diocese. A leadership which would never stoop to political maneuvering, but who is dedicated to always placing the good of the Church over self-aggrandizement. We should council with our ministers in order that together we shall seek the basic truths.

We must publish notes and comments at intervals to express our aims, to take issue with errors, and to increase our effectiveness.

We must seek in all things to build up and preserve, not to divide nor tear down.

We must continually seek God's assistance in determining right from wrong and pray that

God, through Christ, will always give us courage to do that which is right.

Again, may we invite you to join us, if you feel as we do.

A RESPONSE

By Gardiner M. Day
Rector of Christ Church
Cambridge, Mass.

I was greatly distressed to receive recently your communication announcing the inception of your Society, apparently formed in opposition to your own Diocesan, Bishop James A. Pike. Since your communication was sent to me, a clergyman serving in the diocese of Massachusetts, I presume it was sent to all the clergy of our Church. I must say that to advertise a disagreement in point of view outside the diocesan family to the whole Church on the eve of General Convention, and invite others to join, seems to me to be a decidedly unfortunate and divisive action.

I naturally cannot judge or speak concerning matters within the diocese of California, but I feel that in the light of what amounts to a public attack upon Bishop Pike, I must convey to you what I and many others feel is the continuous and valuable service Bishop Pike is rendering not simply to the diocese of California, but to the whole Church in his forthright and courageous expression of what the Christian Gospel has to say to the world today. He is one of the few Christian ministers in our country today who, because of his intellectual competence, honesty and courage as well as his unusual gift of expression, is able to command the attention and respect of people of all walks of life both within and without the Church. Indeed one of his great assets as a Bishop of our Church is that he makes those outside the Church — the so-called ‘secular-

ists’ — realize that the Church is not simply concerned about the Church and its preservation as much as it is about the world and its salvation. One recalls the very fundamental text, repeated at every service of Holy Communion, John 3:16, which reads: “God so loved the world”

But you are troubled because this causes controversy. Of course it does, and it must and always will. Do not the gospels show both that our Lord was almost continuously the center of controversy and that he recognized this to be the inevitable outcome of following the will of God (See: Matthew 10:34f; Luke 12:51f). Allegiance to Jesus Christ like all truth is bound to cause division, between those who believe his spirit and teaching can and must be applied to the problems of the day and those who do not. Neutrality is impossible. Either the Cross of Christ is a symbol of ironic tragedy or of the salvation of mankind.

This is why, as the Book of Acts and the New Testament Epistles so clearly indicate, St. Paul and the first Christians as well as the early Church, were nothing, if not the center of controversy. When, if ever, the Church ceases to be involved in controversy, the Church will be dead. Of course I do not mean petty controversy, such as a row over music in the parish, or the jurisdiction of the archdeacons in a diocese, which usually revolve around personality problems; but I mean controversy over the application of the principles of Jesus Christ to the life of the individual and society.

Since in your statement you emphasize only the individual’s relationship of God and man, urge the study of “Scripture, Liturgy, Tradition etc.” and no

where mention the importance of the application of Christian principles to the staggering problems of our time such as race and international relations, Communism and the population explosion, the implication is that like both the Soviet government and the John Birch Society you believe the Church should devote itself entirely and only to Bible study, prayer and pious observances, which is the worldly man’s way of rendering the Church innocuous and impotent.

In closing let me say that I have not always agreed with Bishop Pike, indeed have on occasion publically disagreed with him, but I thank God for the example he gives us of the way in which a Christian strives to make real in fact as well as in theory that Jesus Christ is Lord of all life, yesterday, today and forever. And I can only urge you to reconsider prayerfully whether you would not serve our Lord better were you to support Bishop Pike in his difficult task of proclaiming the gospel in your rapidly growing diocese than in expending your time, thought and energy in trying to undermine him.

—
Since writing the above Dr. Day has learned that the letter by the California group was not sent to all of the clergy but to a selected list.

BISHOP SEES NO WAR OVER BERLIN

★ Most of the 10,000 East German Protestants who made it to West Berlin for the recent Church day rally returned to their homes in the Soviet Zone, Bishop Hanns Lilje declared in an address in Minneapolis.

He said the return of the East Zone Protestants to their homes after the rally was in keeping with the insistence of

the Church that pastors and lay leaders remain at their posts, regardless of hardship.

He said some had questioned whether this policy was Christian, but the bishop said if the regulation was removed the "dike" would be broken and the congregations in East Germany would be left without pastors and faithful workers to keep the Church going.

Bishop Lilje said he definitely hopes that the West will not

waver in its negotiations with the Soviet Union over the future of Berlin. But negotiations, not war, are the only hope for Berlin, he emphasized.

Referring to the people of Berlin, the bishop said it was amazing to see how courageous people can be who can see no immediate way out but are determined to stay.

The bishop said he doubts that Soviet Premier Khrushchev wants war over Berlin.

the machines and operate the processes."

However, it stated, "goods are increasingly produced with less work, and these production methods displace many workers." Here the Council said that employers and unions alone cannot solve the resulting problems, but that fiscal and monetary policies and other economic measures must be employed to provide the full employment needed to offset the problems of automation.

It added that to produce full employment in the automation era will require "the best creative thinking on the part of everyone, including labor, management, agriculture, government and the Christian churches."

The National Council said that concern for others in need at home and overseas is a factor which "our Christian faith" demands. Referring to America's increased production capacity, the message called for "bold new thought and action" in the distribution of "our potential abundance to those in need within and beyond our borders."

CRUSADES ENDORSE BIRCHITES

★ The Christian Crusaders, right-wing organization headed by Billy Hargis, radio evangelist, commended the John Birch Society at its convention meeting at Tulsa, Okla.

Delegates also opposed federal aid to education, socialized medicine and federal aid to the aged.

The National Council of Churches was charged with "parroting the Communist Party line" for warning churches against showing Operation Abolish, which the Crusaders endorsed. They called upon President Kennedy to "eradicate" the Castro government by military action if

Automation Challenge Subject Of Labor Sunday Message

★ Labor must be willing to accept new industrial techniques, but the community at large must assume responsibility for worker dislocations caused by automation, the National Council of Churches announced in its annual Labor Day message.

"Full employment within our new technology is an ethical imperative," the council said, adding that where automation produced unemployment all segments of the community must work together to provide "retraining and relocation of workers, better provisions for retirement and transfer of benefits and assistance in difficult adjustments."

The Council called on government, employers and unions to put forth all efforts for full production and employment. It said that "large-scale unemployment or long continued unemployment for persons able and willing to work is intolerable," and asked for "positive and determined" efforts to bring about "full production and full employment aimed at providing decent living conditions the world over."

Expressing strong concern for those unemployed, the Council

stressed that the maintenance of an adequate level of demand for goods and service to keep the work force employed "is not a problem which either employers or unions can solve alone. This task involves fiscal and monetary policies and other economic measures."

Entitled "Automation — of critical concern to the Churches," the statement is intended for use on Labor Sunday, Sept. 3, in churches, at union meetings, on radio broadcasts and in the daily and labor press.

Automation has reduced drudgery, multiplied production, and increased opportunities, the Council said. It has, however, "created problems that concern us all. In the long run automation may not reduce the total number of jobs, but its immediate effects are frequently felt in the dislocation of workers and for some of these the result may be permanent idleness."

The Council recognized the "genius of those who have contrived the new machines and methods . . . the patience of those who have financed and managed the required research and experimentation, as well as the skills of workers who build

necessary; commended the Committee on Un-American Activities, and the sub-committee of Internal Security of the Senate.

Meanwhile, in New York, the head of the Mutual Broadcasting System said the network would watch the content of the new radio series planned by Hargis. Mutual's president, Robert T. Hurleigh said he did not know Hargis was an advisor to the John Birch Society. "His program is called the Christian Crusade and that's why he qualified for the so-called religious rate (37 per cent discount), . . . just like the Lutheran Hour," he said. "Sometimes, however, the people who conduct these programs stray from the religious . . . So we'll be listening and if the program develops differently, then we'll have to re-examine things."

PROTESTS WAY BISHOPS ARE CHOSEN

★ Canon John Collins of St. Paul's Cathedral, London, voted against Bishop R. W. Stopford as bishop of London, when the dean and chapter of the cathedral met privately to confirm the nomination of Queen Elizabeth.

Collins made it clear that he has nothing against Bishop Stopford and that his negative vote was merely a protest against an "archaic and medieval process" of choosing bishops.

Collins said he objected to the present method of election because it meant that all the chapter can do is to endorse a crown nomination. He said any refusal would be ineffective because the crown is empowered to bring about an election by letters patent if its nominee is not accepted.

The ancient law on which this is based goes back to the 14th century. By his action, Collins

exposed himself to imprisonment, loss of all civic rights and confiscation of his belongings, but observers said it was "unthinkable" such action would be taken against him.

Dean Matthews of St. Paul's, who presided, announced later he agreed with Canon Collins' view about the election procedure, but said it was a matter for the Convocation of Canterbury, which already had the issue in hand.

QUESTIONS DISCUSSED BY YOUNG PEOPLE

Can a Christian justify war?

Is the Church outdated?

What is the Christian attitude to sex?

How can "have" nations share with "have-nots"?

What is a "personal theology"? What can young people do about Christian disunity?

These and other complex problems were discussed by some 2000 Christian young people when they gathered on the campus of the University of Michigan in Ann Arbor on August 16-23.

The gathering, known as the North American Ecumenical Youth Assembly, was the most broadly representative gathering of young Christians ever brought together on this continent.

IDENTIFICATION CARDS STATE PRINCIPLES

★ In issuing its "I am a Protestant" identification cards this year, The Protestant Council of New York featured a list of "Reformation Principles" prominent on the back of the card.

According to the council, more than 80,000 of the wallet-size cards have been mailed out in the metropolitan area for use

as a testimony of faith and as an aid in emergency.

The card, identifying the bearer as Protestant in black lettering against a yellow fluorescent border on white stock, provides space for the name of his minister and church as well as the phrase: "In emergency, please call . . ."

Last year's card, the first issued by the council, merely indicated on the reverse side that it was distributed by the Protestant organization. The "Reformation Principles" on the back of the 1961-62 card were listed as: salvation by faith in Jesus Christ; supreme authority of the Bible; direct relationship with God; priesthood of all believers; separation of Church and state; and dignity of labor.

The council's executive director, Dan M. Potter, said increasing pressures threatening the principles of the Reformation had caused his group to give special emphasis to maintaining those ideals for "the survival of our free society and for the development of the Kingdom of God on earth."

ARCHBISHOP HITS PISTOL CLUBS

★ Archbishop Joost de Blank of Capetown delivered a stinging attack on the formation of "pistol clubs" in South African towns and villages in which white women are taught to use pistols and revolvers to defend themselves in the face of violence.

"If we have reached the stage in this country where we need to arm ourselves against our neighbors," he said, "at least let us do it quietly and penitently with a sense of guilt, bowing our heads in shame. Let's admit our failure and turn to God in a spirit of sorrow and contrition."

NEEDED--A NEW HEAD OF STEAM

By William B. Murdock

Rector of Trinity Church, San Jose, Calif.

HAVE THE IDEALS OF OUR FOUNDING FATHERS BEEN LOST SO THAT OUR LEADERSHIP THROUGHOUT THE WORLD IS SLIPPING AWAY FROM US? HERE IS PRESENTED A FEW WAYS TO RESTORE THE IMAGE OF AMERICA THAT WE LOVE AND RESPECT

ONE HUNDRED AND EIGHTY-FIVE years ago some of the leaders of this infant nation, gathered together in Philadelphia, were on the verge of drawing up the Declaration of Independence. Unlike former lists of grievances that had been drawn up, this declaration was animated by a fixed determination to cast off British dominion and furthered by a radically different theory of government. The theory was not new by any means. It had been known and discussed in learned circles both in the Colonies and on the Continent for a long time. Its ultimate orientation was a trust of the people, as one before God. Its chief features, well known to all of us, are these

- All men are created equal and endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness.

- It is to secure these rights that governments are instituted, and they derive their just powers from the consent of the governed.

- When any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

This is the compact theory of government as developed by John Locke. Although such names as Franklin, Adams, and Jefferson are rightly connected with our declaration, nevertheless, the

philosophic theory expressed was Locke's. And while it had been discussed before, nonetheless here was its political embodiment for the first time, a government to be established deriving its powers from the consent of the governed.

The highlights of the Revolution we may list as

- Rule by the consent of the governed.

- Liberty or democracy. Officials were soon to be elected by the people, rather than appointed by the crown.

- The Church was disestablished, and everywhere religious liberty was generally widened.

- As a result of all of the foregoing, Americans of all sorts and descriptions began to take interest in government—most of them for the first time. It was, therefore, a time of awakening politically, economically, and religiously, and of course, we are all dedicated to the proposition that this was a healthy, wise, God-inspired event—for the next century and a half countries all over the face of our globe sought to reduplicate some of the fruits that we Americans achieved in our war of independence. Liberty, Independence, Democracy — these are words we associate with our American Revolution, and we are proud of them.

A World Power

IT PUZZLES US, therefore, to be caught in a world situation in which we have quite unwillingly become one of the two great powers. In the memory of many of you, the leadership of what

we call the West was once the primary concern of Great Britain — but the first world war changed it for certain. And so here we are a world power. How do we see ourselves? Well, I think we like to see ourselves in a good light.

First, we pride ourselves that we do not seek colonies. If Puerto Rico wanted her independence, I am sure she could have it day after tomorrow. We fulfilled our promises to the Filipinos, — we would only take administration of the former Japanese Islands in the Pacific under mandate from the United Nations. We do not see ourselves as imperialists — the word communist nations delight to use concerning us.

Secondly, the average American is proud of the foreign aid we have sent overseas. The motivation? Well, there are many that will argue that point, but I am talking about the reaction of the average American — and I believe that he sees this foreign aid as an act of altruism. And over and above this aid that flows from government to government, millions of dollars have been sent overseas from Churches here to Churches there, from charitable agencies here to counterparts overseas. The average American is friendly — wants no war — and can warm up to any person from another land given some means of communication. We certainly don't see ourselves as war mongers, to repeat another communist epithet. And so it comes with pain and shock to see our statesmen traveling in once friendly South America, first Nixon and then Stevenson, greeted with growls and howls of mobs that seem determined to tear these symbolic Americans limb from limb. What's happened to us, we ask, and we want to know the truth even if it hurts.

Two distinguished Jesuit scholars have addressed themselves to this same question in the respected Roman Catholic monthly *America* — Fathers Dunne and McNaspy. So that we may understand, Father Dunne gives us two images. The first is one of the leaders of the Castro Revolution, Che Guevara. The picture is from one who knew him in 1953, when he held a minor job in Guatemala's reform government.

"Once we came across a group of undernourished, belly-bloated kids. We were in United Fruit land. Che went into one of his rages. He cursed everybody from God to North American exploiters and wound up with a frightening asthmatic attack that lasted two hours."

Beware of Education

THE OTHER IMAGE Father Dunne gives us is that of an American bean grower who was fighting efforts to provide minimum of schooling for the children of migrant workers who, full-fledged field hands at nine years of age, are doomed by illiteracy to dreary servitude for life. Says the bean grower: "When a migrant goes to school beyond the seventh grade, you've ruined a good bean picker."

There they are, two images side by side, the one an acknowledged Marxist, the other an American (in name anyway)—the former working himself to a rage over the sight of underprivileged children, and the other coldly assaying the value of a stunted human being as a bean picker. Of course that American rancher is not typical — but here is the unpleasant truth — he is seen as typical overseas. He is seen as typical of that part of America that sees human beings only in terms of their work value — and he is seen as typical of that part of America that is unmoved by, or indifferent to, the exploitation of human beings.

What Father Dunne is telling us is that rather than seeing us as a generous nation that gives out of its Christian concern for those in need, this image of the bean grower is what comes through overseas. True, we've sent our Paul Rusch's and our Tom Dooley's overseas, to do a selfless piece of work, motivated by the love of our Lord Jesus Christ — and in spite of it all, this bean grower mentality creeps through. And even this splendid idea proposed by our President, the Peace Corps, can be plagued by this image.

Father McNaspy writes that he interviewed a number of junior officials at the United Nations building — most of them from the so-called under-developed nations — presumably those nations where these dedicated young men and women would serve — and they reported that they had lived in America long enough to learn that not all Americans are callous, dollar mad imperialists. They acknowledged the idea to be a good one, and they hoped their governments would approve receiving a few of these young Americans, but the problem back home would be that people would be skeptical of our motives. These nations have just put off the ties of colonialism, and so anything that remotely suggests even the mildest form of colonialism — economic or political — is tabu.

Better than anyone else, the missionary knows that what those Peace Corpsmen will need is

adaption, a willingness to stick it out and not just go in for a short tour of duty — and they will need tact, understanding, and stability — to say nothing of the technical skill needed. A Roman Catholic missionary writing from a South American country, commenting on this same proposal, says that if it is to have success it can have nothing to do with local governments, or the personnel would soon become disillusioned by corruption, graft, feet-dragging, inefficiency, with the money sticking to the fingers of the already well-to-do.

Our Corporate Sin

I DO HOPE THAT WE CAN RECRUIT wisely and slowly. That we may profit by the sound advice of non-governmental sources that have been in the field for centuries — and I do mean the foreign missionary societies — that we can somehow recruit people dedicated to the service of their fellow men. Do you know that old hymn, “America, the Beautiful”? It concludes the first stanza with these lines. “America, America, God shed his grace on thee, and crown thy good with brotherhood, from sea to shining sea.”

When those words were first written there is little doubt that Katherine Lee Bates was saying that only God can shed his grace on this great nation, and only he can insure a true brotherhood of all men brought together here in this land out of every nook and cranny of the globe. It is a declaration of confidence in God's guiding hand.

There was a time that America projected an image that enflamed the world, set feet jiggling and hearts dancing. It can only come through again today if we honestly face the things that we have done as a nation that we ought not to have done. And it's no good confessing the sins of some other sectional group. They have got to see the enormity of their corporate sin. God knows that we have worshipped the dollar — or to put it in Prayer Book language — the vain pomp and glory of this world. God knows that we Episcopalians have miserably supported our own missions overseas — these people that observers now tell us are our best representatives. And lest anyone take comfort from the fact that they didn't say ever, ever, ever, “When a migrant goes to school beyond the seventh grade, you've ruined a good bean picker”, let's admit this — we've been unknowing about the plight of the migrant.

My plea to you is for you to think how we get the brass polish out and polish up the image of

the America that we love and respect. It needs doing. Unfortunately, it won't be done in a day. And it has something to do, my Christian brothers, with being concerned about your brother's welfare wherever he may be. Not everyone can get in the Peace Corps — no, not every one can go overseas for the Church, but we can make the base here at home more and more into the image that God wills for us.

I close with a paraphrase of the hymn just referred to:

Rise up, O men of God
Your country needs you now
Bring in the day of brotherhood
Or else before his judgment bow.

Talking It Over

By W. B. Spofford Sr.

WE'RE LEAVING that General Convention announcement on page sixteen just as it was in our last number, even though a number of additions could be made, and still more can be made before this month is out. The Rev. Malcolm Boyd, whose Image piece of August 10 stirred up quite a few comments, is to do a couple of articles from Detroit. The Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, and the Rev. Edward Mohr, rector of St. Stephen's, Belvedere, Cal., have agreed to be reporters, so add them to the three names at the top of the announcement. And use the coupon please without waiting too long. Quite a few already have for which our thanks.

There is sure to be a number of unusual developments in Detroit which we will keep our eye on. There is presently no bishop in Cuba. There are a lot of Episcopalians there, people to the contrary notwithstanding. The House of Bishops will have to do something about this situation and it will be interesting to see what is done. With the Roman Church in the dog house as far as the Castro government is concerned, there are those who think other Churches are presented with a great opportunity — the Episcopal Church in particular because of our liturgical appeal.

Liberia too presents an interesting situation. Bishop Harris has resigned. Should he be suc-

ceeded by a Liberian, an American Negro, or an American white priest? It will depend, presumably, on what our bishops think is the present situation in Liberia politically and economically. Is the status quo likely to be maintained or will that country also be Africanized?

And what of Brazil? The Church of Southern Brazil was established in 1890 as an independent Anglican organization. A few years later it was received into the American Church as a missionary district and, by action of the House of Bishops in 1949, divided into three districts. There are over twenty million people there living in a vast area of 488,000 square miles. Lots of things are happening in South America which might make General Convention decide to return Brazil to its original status of an independent Anglican Church.

Convention also will act on the proposal to change missionary districts to dioceses, and along with it to give them more say in their own affairs. When there is a vacancy in the episcopate for instance, because a district is not self-

supporting, the people there have nothing whatever to say about who should be their bishop. Should it not be possible for them to have a convention of their own and at least nominate two or three men for the House of Bishops to consider?

There will also be a lot of to-do because there are laymen who want the Episcopal Church to get out of the National Council and the World Council of Churches. Some gents in St. Mark's, Shreveport, La., have been circulating a document along John Birch Society lines — which is characterized by one of our bishops "as a tissue of distortions, half-truths, statements out of context, innuendoes, and unjust generalizations."

So there may be a bit of excitement in Detroit over this business, though my guess is that these gents will not only get their ears pinned back but tied in a tight knot behind their domes.

Anyhow we'll be watching these and many other things at Detroit and believe we will do a sufficiently good job of reporting to justify the use of that coupon on page sixteen.

THE WHITE MAN'S RELIGION

By Samuel J. Martin

Rector, Church of St. Edmund, Chicago

THE GROWTH OF A BLACK NATIONALIST HATE GROUP IN AMERICA REQUIRES THAT WE EXAMINE FACTS BEHIND THE ACCUSATION THAT CHRISTIANITY IS THE WHITE MAN'S RELIGION

ELIJAH MUHAMMAD, leader of an organization of 50,000 to 100,000 Negroes with headquarters in Chicago, has succeeded in building one of the most powerful black nationalist hate groups in America. This organization is not recognized by the established Moslem religion of Africa and Asia. This black hate group goes back only some thirty years.

In 1930 a Negro thought to be an Arab sold raincoats and silk in the slums of Detroit. William Fard preached about Africa as the native home of Negroes and how the true religion of the black man was not Christianity. As he became popular

he became more bitter in his attacks against the Bible and the white man's religion. One of his first disciples was Elizah Poole, a young migrant from Georgia. Poole became Elijah Muhammad, and when Fard disappeared in 1934, he took over leadership. He had been Fard's righthand man. Today Elijah Muhammad is constantly reminding his followers that the white man's religion is false; the true religion is the religion of Allah.

The growth of this black nationalist group along with the many other hate groups in America poses this question, "How can hate groups flourish and abound in a democracy?" Is Chris-

tianity a world-wide religion? Or is it as the black nationalists contend "a white man's religion?"

C. Eric Lincoln, author of "Black Muslims in America," quotes from a term paper of one of his senior students giving his appraisal of Christianity.

The Christian religion is incompatible with the Negro's aspirations for dignity and equality in America. It has hindered where it might have helped; it has been evasive when it was morally bound to be forthright; it has separated believers on the basis of color, although it has declared its mission to be a universal brotherhood under Jesus Christ. Christian love is the white man's love for himself and for his race. For the man who is not white, Islam is the hope for Justice and Equality in the world we must build tomorrow.

Mr. Lincoln was so intrigued with these bitter words that he began to search for the motivation. Lincoln found that the student had come under the influence of a local Muslim hate group.

The Great Gulf

WE CANNOT DISMISS the accusation that Christianity is the white man's religion; it requires examination and facing of facts. Mrs. Fred Jiagge, a Justice of Ghana's Supreme Court, when she spoke to a church gathering in New York, said,

We cannot understand why you tax yourselves to extend technical aid to Africans, then get angry because one of our race boards a bus with you. We have hopes that you in America are beginning to do the right, not in order to oppose Communism, but because it is right.

The Christian Century commented; "If Africans are puzzled by the gulf between our national pretensions and our national practices, they must be completely bewildered by the disparity between our Christian missions in African countries and the behavior of Christians toward Negroes in the United States. The Churches spend millions of dollars to convert colored people to their membership in this country. We should not be surprised by the fact that Islam, which ignores the color line, is surpassing Christianity in the winning of Africa."

It has been said that America and the white man are hated in almost every country. This is a terrible and shocking indictment.

Father Patrick O'Connor, S.S.C. in a recent article said; "Pressure against Christians in Egypt seem to have tightened even since my last visit six months ago. No Christian in Egypt sees an encouraging prospect ahead for himself or his children. One important reason why Christian parents with young families have departed is the policy of President Nasser's government in regard to Christian schools. Not only is Christian education being progressively crippled in Egypt today, but the government is actually injecting Moslem teaching into it."

The Reasons

WHAT IS RESPONSIBLE for the indifference and apathy on the part of people towards the Church? Has religion ceased to be a force and become form?

Daniel Adem-John, writing on the independence of Sierra Leone April 27, said,

Freetown, the capital of Sierra Leone, was acquired by the British government for the settlement of Freed Slaves which began in 1787. Previous to that time the Negro was looked upon as fit only to be hewers of wood and drawers of water. Darwin and other scientists endeavored to show that the Negro was in process of development. This idea became such that British Christian philanthropists fought tooth and nail and freed Negroes from slavery on British soil and founded the colony of Sierra Leone whose capital is Freetown. Through help of Christian missionaries, Sierra Leone became a land of transition. Someone has said that the white man went to Africa with the Bible in one hand and the sword of exploitation in the other. The Christian Missionary Society has been the greatest asset to Sierra Leone. Pseudo Christianity so prevalent today has so damaged the faith of people that they would rather not talk about Christianity or give credit to what Christianity has done for Africa.

There is a tendency today not only among Negroes but others to let the white man have his white religion and to seek spiritual help from other sources.

In many of the New African states, where Christian missionaries have been at work for more than a century, Islam is now winning four

or five new converts for every one attracted to Christianity. Islam has even begun sending missionaries to the United States. There are 80,000 Moslems in the United States and mosques can be found in eleven American cities, including Washington, New York, Chicago, Philadelphia, Detroit, and Sacramento, California.

A headline in a recent issue of the Chicago Tribune read, "Christian Churches Called Impotent in World Hot Spots." One of the world's hottest spots is in the field of race relations. We are faced with a damaging situation.

In a democracy where the Constitution guarantees freedom and protection of the law Negroes are jailed, beaten, and mobbed because they insist on having what the Constitution guarantees. A major religious body was told at its "convocation on the mission of the church" that: "Christian churches are irrelevant, aloof, passive, and impotent in the world's critical areas of revolution — Africa, Asia, and Latin America."

Secular and Sacred

THE TRAGEDY OF THE CHURCH often is that it is too preoccupied with its own life and not concerned enough in the world's anguish. Churches are long on speaking to the world, but short on listening to it. The Christian witness has suffered from "a partial gospel" that emphasizes the "Soul" and not the "Body"—the sacred and not the secular.

Elijah Muhammed is saying the black man cannot embrace the white man's religion because it is white. The religion of Allah is colorless. C. Eric Lincoln believes it is possible for some good to come out of this hate group. It can serve as a warning to America as a whole to act to correct unequal treatment of the black man and do it soon.

"Every Negro protest organization today is, in its own way important," Lincoln says. Each is learning to seize the moral initiative. Each is preparing to force America to a showdown, and sooner or later, America will have to yield if not to the soft spoken, reasonable demands of the conservative organizations, then to the strident, extreme, and vengeful demands of the black nationalists. For the moment — a brief and fateful moment — the choice is still in our hands.

The ancient Church of Laodicea was lukewarm, self-satisfied, and St. John rebuked it: "I know thy works, that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

- POINTERS For PARSONS -

By Robert Miller

JOE BROOKS and I were lunching at the club, and he said he couldn't understand why Churches couldn't get together.

"What Churches?" I asked.

"Churches like ours. Congregationalists and Methodists and Presbyterians."

"That is what Eugene Carson Blake suggested."

"Who's he?"

"The stated clerk of the Presbyterian Church."

"Is he so?" asked Joe in surprise.

"He is. And what's more. His Church followed up with an invitation to ours to join it in asking Methodists and Congregationalists to explore the possibility of establishing a united Church."

"Splendid. Of course we'll accept."

"I'm not so sure. The Anglo-Catholics won't like it."

"Whyever not? What would they like?"

"To explore the possibility of uniting with the Greek Orthodox or Rome."

"Rome wouldn't look at us," declared Joe.

I let this pass. I said, "It won't be easy for the Presbyterians to unite with us."

"Why not?"

"They don't like bishops, and we think you just have to have bishops."

"Is that because we are Episcopalians?"

"Not quite. We think that from the time of the Apostles there were these orders, bishops, priests and deacons."

"What do the Presbyterians think?"

"That there were presbyters or elders."

"Oh, is that why they are called Presbyterians? I often wondered."

"It's a very real difference," I said. "Besides, there are many things where they and we differ."

"For example?"

"Well, things like confirmation, sacramental grace, the nature of the apostolic succession to name three."

"If this united Church was established, would it have to have those?"

"Joe," I said. "I don't see how we could give them up, and I don't see how a Presbyterian could accept them. But you said you didn't see

why we couldn't get together. My own belief is that we should try very hard. I feel we've got to think very deeply about our differences and pray very earnestly that the Holy Spirit will show us how to overcome them."

"You think it will be hard to do?"

"Yes. It's not so very long since wars were

fought and people were persecuted because of religious differences. It is amazing that we have come so far from that day that we can long for Christian unity. But I do feel that the search for unity demands great humility, and not many of us find it easy to be humble."

"You're right we don't," said Joe.

PERVERTED IMAGE OF CHURCH WORK

By Daniel Corrigan

*Bishop and Head of Home Department
of the National Council*

THE CHURCH'S JOB IS TO GET LOST

IN THE CITY, IN THE SUBURBS, IN

THE COUNTRY IN SERVICE TO PEOPLE

WE NEED TO TURN a cold and fishy eye on all that we do as Church work, our programs, meetings, rummage sales, bazaars, and ask ourselves whether anything that we are doing helps anyone remember that God made this world, God loves this world and God is here in his world.

We are the people whom God has called to be his witnesses in this world. Does any of our Church work — what we do in our churches and in our communities—declare the true good news that God really loves the world?

Would it make the slightest difference in our community if our parish church and all its members were to be eliminated overnight?

We need to have the courage to see ourselves as others see us, and face the opinion the world has of us. Much of the world regards us as people who are satisfied with the status quo. They see us as members of an exclusive club where grace is said at meals.

We, who should be the dedicated will and energy to do the work of the Lord, have turned in on ourselves. The maintenance of our own culture has become a matter of life and death. If our only purpose in getting new members is to pay our bills, our gospel isn't very good.

The Church is being defeated by our perverted image of Church work. Those whom we would attract recognize church work — our dinners, teas, bazaars, benefits and rummage sales, for

what it really is, just maintenance work. It is not surprising that, to them, what people do in the name of the Church couldn't matter less. This kind of maintenance work is destroying the concept of Church work as being an activity related to God.

A new convert, because of her talents for leadership, was soon elected president of the local churchwomen.

The day after her election she called me in despair to say: "I was confirmed because I believed the Church has something to do with the problems of life and now I find that I am supposed to get on the ball and get ready for the annual bazaar!"

Some years ago the governor of Minnesota, lacking state funds to improve the quality of personnel in the state mental hospitals, called upon the churches in the state to recruit members to serve as volunteers. Two years after making his request the governor had to report bitterly that the program had failed completely. He had received more response, he said, from the members of the Junior League of St. Paul than from the members of all the churches of the state!

Look around you. What are the needs and problems near at hand that you might be able to solve? One small group did just this and now, two years later, they have developed the finest work among the aging there is in the country.

One devoted churchwoman I know, who is a hair-dresser by trade, spends her free time on weekends combing and dressing the hair of the old ladies in the county old peoples' home, while the members of her parish guild complain that they cannot get her to do Church work.

There isn't enough money in the world to meet the cost of all our health and welfare needs. No taxation will ever be able to do it. There is no solution to our human situation unless people give themselves to the tasks near at hand.

You have a mission in the particular place where you are: in the city, in the suburbs, in the country. The Church's job is to be a means of reconciliation. The Church's job is to be the salt, but salt is only good when it is absorbed. This means the Church's job is to get lost in the city, in the suburbs, in the country. Our trouble is we always want a credit line.

God made this world and God is in this crowded, struggling, fast-changing world. To be in communion with this God I have to be able to see and to struggle against those things that distort his world, and all I can do is do this, this day.

Scram, get out, get on with the job. There is Church work to be done. Get on with the mission.

Don Large

God Doesn't Fool

ONE MORNING A FEW WEEKS AGO, the papers carried a most provocative story, dated Moscow. It seems that an underground venture in private enterprise had collapsed. The trouble was not so much that this particular enterprise had been a private one, and therefore illegal, but rather that the company's product was considered immoral.

Who was the guilty culprit, and what was his shocking impropriety? Well, he was a 24-year-old Muscovite named Sergei Kazeyev and he was the publisher of the Hallelujah Press. Had he been caught producing obscene pictures or perhaps printing pornographic books?

Not at all. It turns out that his sin lay in the publication of prayer books! Yes, he was nabbed red-handed in the illicit act of satisfying a black

market demand for Russian Orthodox manuals of devotion!

The Moscow newspaper which reported this heinous crime asked, more in sorrow than in anger, "Is it not a shame for these men who consider themselves atheists to do the same things as Church people do?"

Sometimes when you examine a situation in reverse, your action serves to sharpen the picture on the opposite side. Now, you and I are Christians, whereas Communists are atheists. Naturally, I don't know what motives led Sergei Kazeyev to risk his life by printing and distributing prayer books. But the end result of his actions was that he brought strength and encouragement to a persecuted Christian community.

Are you and I willing to serve Christ in as costly a fashion? Are our convictions strong enough to keep us doing the unpopular thing, if need be? Are we God-pleasers or merely man-pleasers? To find out the answer, let's paraphrase—from the Christian side of the coin—the Communists' distress at Sergei's disloyalty to atheism.

Let's see how it would sound: "Is it not a shame for these men who consider themselves Christians to do the same things as atheistic people do?" When you look inwardly upon yourself with complete honesty, doesn't that analogy give your conscience at least a twinge?

Are you and I never guilty of saying and doing things which would leave an observant man from Mars ignorant of whether we were fervent Christians or just nominal atheists? And if the Communists' reaction is one of resentment against that publisher who was so disloyal to the Soviet ideal, why wouldn't our Lord's reaction be one of divinely righteous indignation against those of us who daily undermine the Christian ideal—especially when we do it at the same time that we give lip service to our stewardship?

When his improper activities were ultimately unmasked, young Kazeyev fled to the Caucasus. But then, upon thinking it all over, he voluntarily returned to Moscow and gave himself up. At the end of its indignant article, the Russian newspaper went on to say that the printer's legal punishment would not be severe, but that he would be condemned morally by the people around him for his crime.

You see, Communists don't fool. But that fact should serve to remind us that Almighty God doesn't fool either!

- NEW BOOKS -

Kenneth R. Forbes

Book Editor

Searchlights on Contemporary Theology by Nels F. S. Ferre. Harper, \$4.50

Professor Nels Ferre is one of our brightest and most brilliant theological writers. In this book he surveys the whole wide panorama of modern theology, and deals with such subjects as theological language (much of it antiquated!), faith and freedom (still a live issue, 400 years after the Reformation), contemporary theology and the future of faith (that is a real question! — Neorthodoxy may have been the beginning of the end!), natural theology and the Christian faith, the Bible as authority, theology in education. One wonders sometimes how we Anglicans (Episcopalians, if you prefer) can get mixed up in half the struggles of Protestantism over the use and authority of the Bible: For us the Bible is simply the "good book" from which the Church reads the lessons at worship, for instruction, for edification, for inspiration, but not the lumber pile of dead wood which theological carpenters rummage through in getting materials for systems of theology. One wonders why the Bible was picked on for some of these systems — why not the Koran, or the Book of Mormon? And the idea that one system must be presupposed from Genesis to Revelation is purest fantasy.

My objection to all this is that it is killing the use of the Bible as a religious book, along with the Church's traditions and heritage of religious life — which simply do not depend upon the Bible one hundred per cent. Much of current Biblical theology leaves the Church wholly out of account, and never explains how the Church ever got the Bible — or the group which uses it now, with no reference to its origin. For example the Witnesses (no relatives of *The Witness*!) who come from door to door and wish to argue theology: where did they get the Bible, and how, except through the Church? Is this too "Catholic" a view? Of course, for those who have no conception of history!

Dr. Ferre's book will be useful and interesting to readers who are really stirred up by these fundamental questions (prior questions, we might call them), which have to be answered if the present burgeoning efflorescence of biblical theology in the Protestant world — and to some

extent elsewhere — does not simply wilt in the heat. The very language of current theology is abstract and metaphysical: but living theology is not like that — at least it has not been so in the long past of Christian history. Men could understand it: for example the barbers in Alexandria in the days of Arianism!

F. C. Grant

Christian Nurture And The Church by Randolph Crump Miller. Scribner \$3.50

This is the third of a series of three books by Dr. Miller on the general subject of Christian education. It is a radical treatise in the literal sense of that word — as it really goes to the root of the matter. And the operating word is "nurture". Children or grown-ups alike may be taught a multitude of facts which describe the Christian religion, without the least change in spirit or character. They are educated, but not nurtured. Only when the Church is experienced as a family where fellowship is a reality and communication among members is vital does Christian nurture become a transforming fact. The treatment of its subject by this book is greatly detailed, even to the including of a practical program for Christian education, which shall prove to be Christian nurture.

Reading and re-reading with a follow-up of careful study is the only fruitful treatment of this notable book. The author adds a useful bibliography. It is a pity he didn't include in it the suggestive volume by Christopher Dawson on *The Crisis of Western Education*, which develops the same basic idea that Dr. Miller holds.

Christians in the World by Jacques Leclercq. Sheed & Ward. \$3.50

This is a hard-hitting book by a Belgian priest who is professor of social and moral philosophy in Louvain. He will shock a good many of his confreres and still more of the rank-and-file of lay people and it

will do them both good by making them think.

The central thesis of the book is that the temporal order of things in today's world is degenerate to such an extent that we live in what is commonly spoken of as a "post-Christian era". (The out-spoken author is no friend of capitalism, which he damns with faint — very faint — praise!) For too many Christians the temporal order is hopeless and they ignore it as far as possible and devote themselves to seeking personal holiness and to cooperation with others in building the Kingdom of God in this miserable and naughty world.

The author's challenge is to the layman. He writes "It is the unique vocation of the layman to restore the temporal order to Christ." The layman must pursue a holiness which loves equally God and the neighbor and that his life and its best abilities shall be exerted to shape and consecrate the organization and institutions of society. Then shall the heroic labors of the worker-priests be devoted to the basic, creative work for which mother Church ordained them — the saving of souls and the teaching and feeding them with truth and the Bread of Life.

A powerful and wholesome book — good for Roman, Orthodox, Anglican or Protestant to read.

Compassion and Community by Haskell M. Miller. Association Press. \$3.50

This is an exceedingly valuable book for the policy-makers of Protestant churches to read with care,



Charlie and Martha Shedd

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CONVENTION

General Convention opens in Detroit September 17 and continues through the 29th. Complete coverage will be given by THE WITNESS through the reports of

HENRY I. BROWN

Executive Secretary of the Diocese of Delaware

THOMAS V. BARRETT

Rector of St. John's, Tallahassee, Florida

(accompanied by the Rev. & Mrs. Samuel Entwhistle)

WILLIAM B. SPOFFORD

Managing Editor

Action taken by the Convention on matters of outstanding interest will be reported by specialists in their fields:

CHARLES P. TAFT of Cincinnati on Approaches to Unity

E. FELIX KLOMAN, rector of St. Alban's, Washington, on Theological Education

JOHN H. LEACH, layman of St. Louis, on Industrial Areas

JOHN M. BURGESS, Archdeacon of Mass., on Minority Groups at Convention

ROBERT P. VARLEY, rector of Salisbury Parish, Maryland, on Human Affairs

JAMES T. MCKINSTRY, layman of Wilmington on Evangelism

Our next number will also announce in this space the authors of special articles on Women at Convention; Ecumenical Relations; Labor; Labor-Management Day in Detroit (if acted upon favorably by Convention); and other key matters to come before Convention.

PLEASE ORDER PROMPTLY

Please Use this Form in ordering a Bundle for the Convention period, starting with the issue of Sept. 21 and continuing, with the wrap-up numbers, through six issues.

IMPORTANT NOTE: — If you already take a bundle and wish to increase the number of copies for the Convention so indicate here.

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for students in theological seminaries and members of study-classes in parishes and elsewhere to devote time and thought to master the facts collected in the volume. It is a study of social welfare from Old Testament times to the present, the varying relationships which the church has had toward these activities and the state of things which made social welfare work imperative for civilization. The book was authorized by the Methodist Church and produced by its "Board of Social and Economic Relations". The book itself seeks to find the answer to pressing questions like these: "What has been the traditional role of church to social problems and how should it adapt itself to the changing social welfare needs in today's complex and urbanized society?" "What new pioneer services should the church undertake today?" "What should be the relationship of the church to the professional social worker?"

The basic merit of this book is the fact that it makes the student who uses it think for himself on the subject of society and its radical changes in both past and present. At the end of each chapter are "Questions for Discussion", — and they are tough ones — and "Follow-up Suggestions", — which the leader will be foolish not to see that they are really put into action.

The Apostles Creed, Interpreted in words and pictures by J. T. Wiersma and J. W. Schulte Nordholt. Westminster Press \$1.65

This is an unusual little book. It has parts of the interpretation of the creed which are of special interest because of their novelty, but most of it is what one finds in any popularly expressed booklet on Christian belief. The unique quality of the book is that one author writes the creedal interpretation and the other describes the 48 photographs of famous paintings and wood sculptures which represent the person and work of Christ. For most readers this last section of the book will prove the chief interest.

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MISSIONARY TO LEAD PACIFIST MEETING

★ Andrew T. Roy, formerly a missionary in China, is to lead the conference of the Episcopal Pacifist Fellowship, meeting at Seabury House, August 29 through Sept. 1. Also speaking will be the Rev. and Mrs. Nevin Sayre who return from Europe just in time for the meeting.

STUDIES COVER WIDE AREA

★ Seventeen Episcopal teachers from colleges and universities in 15 states are attending a unique summer session at the Episcopal Theological School, designed to strengthen their knowledge and experience of the Christian faith and to help them consider their responsibilities and opportunities as Christians who are teachers.

From July 26 to September 1, the participants in the faculty summer school in theology and religion, sponsored by the Church Society for College Work and the Church's division of college work, are devoting most of their time to individual studies, relating Christian faith and history to their respective fields. These range from philosophy and English to home economics and veterinary medicine. Their research projects include studies in theology and philosophy, the "wool churches" of medieval England, 17th Century Anglican divines, and the understanding of human and animal development in Old Testament times.

Their topics are not, however, entirely historical: Byron White, an economist with teaching experience in Cuba who will teach next year at the University of Puerto Rico, is studying the Castro revolution and the political and economic aspects of foreign missions; John L. Hazard of Michigan State's department of business administration is investigating the

possible contributions of theology to ethical norms and operational principles of American business; and Earl Huyck of the U.S. department of health, education and welfare is exploring church-state relations in education.

TOUR OF ENGLAND TO GET ACQUAINTED

★ English villagers will learn what everyday Americans are like, outside the movies and away from tourist or G.I. groups, during the October visit of a planeload of West Virginians.

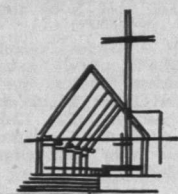
Plain American Episcopalians will go on aerial pilgrimage to live in the homes of their Church of England cousins, with guests and hosts alike gaining person-to-person reality in their generations-removed relationship.

The diocese of West Virginia

has chartered a private plane to take thirty clergymen, fifteen clergy wives, and a number of laymen and laywomen on the month-long trip.

Exeter and Chichester dioceses in southern England have invited the West Virginians to live with families in rural parishes, sharing daily community life. The visitors will speak or preach wherever asked, and many plan to show slides depicting life in small American towns.

To enrich the relationships between the Church of England and the Episcopal Church and their people, to articulate what Americans are really like, to strengthen the concept of Anglicanism and worldwide mission — these are the purposes of the trip, says Bishop Campbell who will lead the group.



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--- People ---

CLERGY CHANGES:

DAVID C. CARGILL, formerly rector of St. Andrews, New London, N. H., is now executive secretary of the province of New England.

JOHN W. POULES, formerly ass't at Christ Church, Glendale, Ohio, is now rector of St. Marys, Jersey City, N. J.

PITT S. WILLAND, formerly rector of the Good Shepherd, Athens, Ohio, is now rector of Emmanuel, Websters Grove, Mo.

FRANK D. PRICE, formerly ass't at St. Andrews, Dayton, Ohio, had taken a charge in the district of Wyoming.

RICHARD WYATT, ass't at Trinity, Columbus, Ohio, is also in charge of a new mission at Websterville, Ohio.

HUGH A. WHITESELL, perpetual deacon at St. Pauls, Dayton, Ohio, is to enter Bexley Hall next month.

ORDINATIONS:

HUGH E. BANNINGA was ordained deacon by Bishop Burroughs at Trinity Cathedral, Cleveland, June 11 and is now curate at St. Christophers, Detroit. Others ordained deacons at the same service and their assignments: HUGH R. BROWNLESS, ass't, Grace Church, Sandusky; WALLACE A. FREY, curate at St. Marks, New Britain, Conn.; DENNIS N. JOSIAH, Panama Canal Zone; BRUCE R. HILL, ass't, St. Pauls, E. Cleveland; DOM T. ORSINI, district of Wyoming; JESS J. PETTY Jr., ass't, Christ Church, Shaker

Heights; WILLIAM PRESTON, ass't, St. Pauls, Cleveland Heights; JOHN J. REINHEIMER, curate, St. Thomas, Rochester, N. Y.; PHILLIP J. RAPP, vicar of St. Johns, Napoleon, Ohio; EDMUND C. RICHTER, instructor at Berkeley Divinity School; DeROSS SALISBURY Jr., Ohio diocesan staff; DAVID S. SIPES, ass't, Grace Church, Mansfield, Ohio.

DEATHS:

NEWELL D. LINDNER, 53, chaplain in naval reserve, died unexpectedly August 8 at his home in Falls Church, Va.

PROMOTION:

CHARLES L. WOOD, rector of Grace Church, Linden, N. J., has been promoted from major to lieutenant colonel in the civil air patrol. He serves as wing chaplain for the N. J. wing.

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Rev. William D. Dwyer (Priest-in-charge)
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- BACKFIRE -

E. Felix Kloman

Rector of St. Alban's, Washington

The American Church News for July carries a signed editorial by James R. Oates, M.D. He writes on what he terms "The Liberal Threat". He attributes great astuteness to what he calls a "Liberal Minority" — evidently of clergy — as he says this "minority" is "aided and abetted by continued lay ignorance of the Liberals' methods".

He asks, "what is the Liberals' goal"? and goes on to give his — not the Liberals' answer, "in keeping with their doctrine

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of change at any cost, it is apparently nothing less than the complete elimination of the Church as we know it".

Really, Doctor, who are we? And what do we know? The foundation of our faith is not in the formulation of the creed, but rather in the risen Christ. The creed is but man's poor effort to put into words an experience that is beyond man's ability to adequately express.

There are many members of the Protestant Episcopal Church in America who have grown up in this branch of the Church. We hold it dear. We feel the Holy Spirit of God breathing in it and we rejoice! We believe our Lord is leading us "into all truth" through his Holy Spirit. We do not wish to see the Church made over into an institution depending on man made formularies and doctrines. We prefer to trust the Holy Spirit to lead us. We glory in the Church as the Body of Christ.

Nothing in this life is permanent. Yet the great good news is that "God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life." (St. John 3:6). Neither we, Bishop Pike or Dr. Oates get far on any other "foundation". And Bishop Pike seems closer than "liberals" like Dr. Oates who choose to build their houses on the shifting sand of petty self-satisfaction with their own prejudices. At least Bishop Pike is not afraid of the leading of the Holy Spirit!

Yes we differ. But our very differences can deepen our insights, and understandings. Christ has broken down "the middle wall of partition". No two of us have the same finger prints. God made each of us because he needs us. Yes he needs Bishop Pike and Dr. Oates. He needs each one of us.

It is for us then to use our differences for the common good, not to create strife within the body of Christ.

In the prayer our Lord gave us, we all pray that God's will may be done. When we make that prayer our own from the heart we will have no time for petty partisan prejudice.

Perry A. House

Layman of Hartford, Conn.

There has never been a time when the application of Christianity to world affairs was of greater importance. The spirit of Jesus urges us to "love thy neighbor as thyself." This means that we should not hate any people on account of their nationality or ideas. The Christian spirit is strongly opposed to the cold war. Such a war, with its increases in armaments and in ill feeling between na-

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tions, will eventually lead to a hot war which is another term for world destruction.

To follow the spirit of Jesus would lead to friendliness between nations and the continuation of world peace. Such a goal is worthy of our utmost efforts in order that it may be achieved.

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