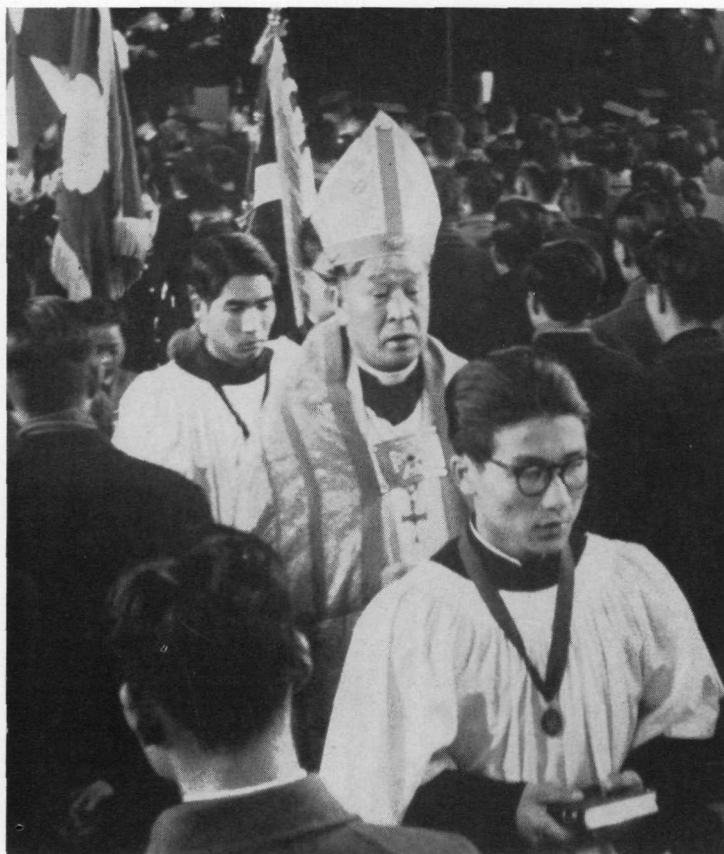


# The **+** WITNESS

MARCH 1, 1962

10¢



**MICHAEL YASHIRO, PRESIDING BISHOP OF JAPAN**

PICTURED HERE to give emphasis to "the historic episcopate locally applied" which is given varying interpretations by Episcopalians. Two leaders of the ecumenical movement present their views this week in the series on Issues in Dispute

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**WHAT IS THE UNITY WE WANT?**

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## SERVICES In Leading Churches

**THE CATHEDRAL CHURCH  
OF ST. JOHN THE DIVINE**  
Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
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Morning Prayer and Sermon 11:00  
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days)  
**WEEKDAYS:** Wednesdays: Holy Com-  
munion 7:30 a.m.; Thursdays, Holy  
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p.m. (Holy Communion, first  
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4 p.m. Evensong. Special Music.  
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35) 11 MP (HC IS).  
Wed. HC 7:20 a.m.; Thurs. HC  
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most beautiful public buildings.

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service.) 11 a.m. Church School and  
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Holy Communion.

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Saturday, Holy Communion at noon.  
Wed. and Fri., Holy Communion at  
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.

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## Story of the Week

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# President Kennedy Gets Appeal Made by WCC to All Nations

★ A delegation of leaders of the World Council of Churches met with President Kennedy and Dean Rusk, secretary of state, at the White House, February 15, to present "An appeal to All Governments and Peoples" which was adopted at the New Delhi Assembly.

The President told the group that he is in full accord in principle with the Appeal, which was discussed in a half-hour session in which all the visitors participated. One delegate commented afterward that the President quite obviously has read the message before the meeting and had studied its contents carefully.

It was also learned that the discussion centered largely around the paragraph of the Appeal which asked for an end of atomic tests and for international disarmament. President Kennedy and Secretary Rusk explained some of the difficulties which have been encountered in negotiations and outlined the situation as it appears at the moment from a practical standpoint.

Archbishop Iakovos of the Greek Orthodox Church, one of the six presidents of the WCC, headed the delegation of nine churchmen. Spokesmen for the group were Franklin Clark Fry, chairman of the WCC central committee, and Frederick Nolde,

director of the WCC commission on international affairs.

Others in the delegation were Bishop Brooke Mosley of Delaware; Methodist Bishop John Wesley Lord of Washington; Bishop Julian Smith, Chicago, of the Christian Methodist Episcopal Church; Judge James M. Tunnell Jr., Presbyterian layman of Wilmington, Delaware.

Also present were the Rev. Roswell Barnes, head of the WCC in the U.S., and the Rev. Kenneth L. Maxwell, director of the department of international affairs of the National Council of Churches.

Reports of the Appeal were carried in these pages Dec. 14 and 21. It is here presented in full as it was given to President Kennedy and presumably to other heads of states throughout the world.

### "Quote"

The Third Assembly of the World Council of Churches, at which are gathered Christians from all parts of the world, addresses this appeal to the government and people of every nation.

Today, war itself is a common enemy. War is an offence to the nature of man. The future of many generations and the heritage of ages past hang in the balance. They are now easy to destroy, since the actions or

miscalculations of a few can bring about a holocaust. They are harder to safeguard and advance, for that requires the dedicated action of all. Let there be restraint and self-denial in the things which make for war, patience and persistence in seeking to resolve the things which divide, and boldness and courage in grasping the things which make for peace.

To turn back from the road towards war into the paths of peace, all must renounce the threat of force. This calls for an end to the war of nerves, to pressures on small countries, to the rattling of bombs. It is not possible to follow at the same time policies of menace and of mutual disarmament.

To halt the race in arms is imperative. Complete and general disarmament is the accepted goal, and concrete steps must be taken to reach it. Meanwhile, the search for a decisive first step, such as the verified cessation of nuclear tests, should be pressed forward despite all obstacles and setbacks.

To substitute reason for force and undergird the will to disarm, institutions of peace and orderly methods to effect change and to settle disputes are essential. This imposes a duty to strengthen the United Nations within the framework and spirit of the Charter. All countries share this duty, whether aligned with the major power blocs or independent of them. The nonaligned can con-

tribute through their impartiality; with others they can be champions of the principles of the Charter.

To build peace with justice, barriers of mutual distrust must be attacked at every level. Mutual confidence is the most precious resource in the world today: none should be wasted, more must be found. The fundamentals of an open society are essential that contacts may freely develop, person to person and people to people. Barriers to communication must go, not least where they divide peoples, churches, even families. Freedom of human contact, information, and cultural exchange is essential for the building of peace.

To enhance mutual trust, nations should be willing to run reasonable risks for peace. For example, an equitable basis for disarmament involves, on the one hand, an acceptance of risks in an inspection and control which cannot be foolproof, and, on the other, the danger that inspection may exceed its stated duties. Those who would break through the vicious circle of suspicion must dare to pioneer.

There is a great opportunity for constructive action in the struggle for world development. To share the benefits of civilization with the whole of humanity is a noble and attainable objective. To press the war against poverty, disease, exploitation, and ignorance calls for greater sacrifice and for a far greater commitment of scientific, educational, and material resources than hitherto. In this common task, let the peoples find a positive programme for peace, a moral equivalent for war.

A creative strategy for peace with justice requires universal recognition of the claims of humanity — of all people, what-

ever their status, race, sex, or creed. Lest man's new powers be used to degrade his human freedom and dignity, governments must remember that they are the servants of their citizens and respect the worth of each individual human being. The supreme achievement for a government is to enhance the dignity of man, and free him for the creative exercise of his higher powers.

In making this appeal to all governments and peoples, we are constrained by obedience to Jesus Christ, the Lord of history, who demands righteousness and mercy and is a light unto the nations and the hearts of men. For the achievement of peace with justice, we pledge our unremitting efforts and call upon the Churches for their support in action and in prayer.

"Unquote"

## Institute for Overseas People Hits American Presumptions

By Elsa Kruise

*NCC Office of Information*

★ Five days of intensive work were put in at Stony Point, N. Y. by a key group of 35 Protestant laymen and denominational leaders in knocking down some American presumptions about other nations and replacing them with the sober facts.

Under expert leadership, they took part in the institute on overseas churchmanship, a new program of the National Council of Churches, to study the social, economic and religious character of world areas in which many of them will soon be living and working. Sessions were held in the new missionary orientation center of the United Presbyterian Church.

"In these sensitive times," Institute Director John Rosengrant declared, "the activities of Americans living and working abroad take on tremendous significance." He pointed to U.S. technical know-how and business acumen. "Where they fall down badly, however, is in relating their experiences as Christians to the people of the countries where they reside."

To remedy this, Rosengrant organized the first institute on overseas churchmanship five

years ago under the sponsorship of the United Presbyterian Church. The program was so well received in succeeding years as filling a need for Americans going abroad, that it is now sponsored on an interdenominational basis by the National Council and its department of churchmen overseas. Under executive director, the Rev. Raymond A. Gray, the department also serves overseas union Churches and the ministry to U.S. service personnel.

A solid review of the geographical, anthropological and political makeup of the world formed one segment of the studies. The political implications of land distribution, minerals and food was presented by Douglas D. Crary of the University of Michigan.

"The most beautiful reading in the English language in recent times," he said, "is the Point IV doctrine." He warned, however, that improved living conditions are rapidly increasing the world's population and that even if all the world's lands which could produce food were now utilized, there would be enough food for only two more decades.

The students also took copious notes on the pressures for

independence in the new nations; the goals, methods and advances of communism; diplomacy and government programs; and the role of the American woman overseas.

Central in the program and in most discussions was the encounter with other world religions, and the "uniqueness of the Christian faith." Dean Elmer G. Homrighausen of Princeton Theological Seminary, spoke on this subject and moderated an all-day roundtable discussion of the other faiths. Leaders were Daud Rahbar (Islam), Sao Htun Hmat Win (Buddhism), and T. K. Venkateswaran (Hinduism).

In his discussion of the appeal of communism, particularly in Asia, Charles C. West attributed it to insecurity in the face of "the complete breakdown of human values, corruption and chaotic events, in a spirit of 'anything is better than this.'"

The Christian's approach, he said, should be to demonstrate the strength which his faith gives him to make things better.

"If the total attraction of Communist power and strategy is to be resisted," he declared, "it must be in terms of the appeal of another kind of community whose satisfactions are more real than what communism has to offer."

West, who is associate professor of Christian ethics at Princeton Theological Seminary, also warned of the risk many Americans seem to be running of "being hypnotized by the fear of communism." He cited the inroads being made in many communities by the John Birch Society and the Christian Anti-Communist Crusade as indicative of this campaign of fear "to which the Communists have consistently devoted their strongest efforts in every area of the world."

Another speaker, the Rev. R.

Park Johnson, voiced his view that the Christian is right when he is an optimist and not afraid, self-sacrificing, and working for a better world. "These qualities are integral to his Christian faith," he said, "because he knows that God is the Lord of history."

### Opportunity For Laity

A member of the commission on ecumenical mission and relations of the Presbyterian Church, Johnson underlined the opportunities for Christian service of laymen working overseas, even on a temporary assignment. They include business and professional people, U.S. technicians and all the other one-half million U.S. civilians now working overseas.

Listing the "occupational diseases" of some of them, Johnson noted impatience with slowness; exasperation with dishonesty, "cultural shock" and natural resentment of the "Yankee Go Home" signs. Genuine efforts toward mutual understanding, friendliness and a consciousness of being ambassadors of the best in the United States, he said, are helping to change the unpopular American "image" abroad.

The Rev. Frank T. Wilson, also of the same commission, told the group that in countries where poverty, illness and political unrest are rampant, the Christian faces man's "basic hungers for food, franchise, freedom and friendship." He addressed the group on "The Revolution of Rising Expectations," a phrase borrowed from Adlai Stevenson.

Basic facts about U.S. foreign and fiscal policies were presented early in the program by Gerard J. Mangone, professor of political science at the Maxwell Graduate School, University of Syracuse.

"The American abroad not only needs to be proud of his country," he said, "but should

know how his government functions and what governs its policies." Americans are constantly bombarded with such questions to which they should have the answers, said Mangone.

"The uniqueness of the U.S. foreign aid concept," he continued, "is that one nation in the world community has accepted the responsibility as its 'brother's keeper.'" Mangone analyzed the President's new budget for foreign aid, describing its 12 major items, and described the implications of the European Common Market before discussing "the impact of being thrown into another language and culture."

"Cultural empathy" he defined as "the ability to understand the inner logic of an alien culture and a reticence to judge it except on its own terms."

The particular problems which face many American wives overseas were treated by Mrs. Margaret R. T. Morgan, wife of a foreign service officer and lecturer on the American University training program for wives of international executives.

Some excellent career men in many fields have been recalled from their posts, she said, because their wives "couldn't take it." She urged American women abroad to "listen for their cues," to be sensitive to local customs, and to remember that their home life is an open book in any community.

Edwin M. Wright, head of the department of career studies of the foreign service institute and a specialist with the department of state, indicated the dilemma some Americans find themselves in through wearing several "hats." As churchman, executive or diplomat and owner of some wealth, many Americans find themselves in a "conflict of interest" with ethics, he explained.

"Good clear thinking by American citizens," he declared,

"is needed now more than ever before."

Wright also praised the motives behind the people to people program, the peace corps and the institute as countering successfully the picture of the "uncultured American" abroad.

The importance of "identifying with the local Christian community," was stressed by Winburn T. Thomas. Although a minority community in many parts of the world, the Christian influence is wider than can be reckoned, he said. Americans should go to the church where they are, "whether it has stained glass windows and divided chancel or not." He recommended particularly attendance at Russian and Greek Orthodox churches "whose liturgies are a vital Christian experience."

Thomas quoted Christian nationals who have warmly welcomed Americans saying: "More important than material aid is the fact that you've come." The other side of the medal, he pointed out, is the need for American churchmen to have the answers ready about their own Churches at home, notably on what they are doing about race relations. He is secretary for interpretation services of the commission on ecumenical mission and relations, Presbyterian Church.

In his summary of the week's work, Rosengrant emphasized a recurring theme during the sessions of "excellence"—in a person's own work, in obtaining information on the area and its people, in efforts to speak the language, and in demonstrating his Christian convictions in his everyday life.

### TITTMAN TO TALK ON MISSIONS

★ The Rev. George F. Tittman, rector of the Holy Spirit, Lake Forest, Illinois, is to give several addresses on missions later this month to the women of the diocese of Olympia.

### RECORD BUDGET IN MICHIGAN

★ The convention of the diocese of Michigan passed a record budget of \$700,000, with \$536,000 earmarked for the missionary extension program of the diocese. Giving to the national Church is \$291,000, which is \$20,000 under the quota.

Also approved was a plan presented by the Rev. William B. Sperry, rector of Christ Church, Detroit, to raise \$90,900 in a combined appeal for eight diocesan agencies which formerly have made separate appeals.

The liveliest moments of the convention came in a debate over the future role of the diocesan planning director. 1962 budget cuts reduced this operation from a full-time staff person, who has served for three years, to a part time consultative service this year. Spontaneous support from the floor brought forth a resolution calling on the diocesan executive council to give "high priority" to the reemployment in 1963 of a full-time, technically competent planning director. Motions to table this resolution were beaten down and it was passed overwhelmingly.

The delegates voted unani-



WILLIAM GORDON: — flying Bishop of Alaska was headliner at dinner held in connection with the Michigan convention

mously the sending of a telegram to President Kennedy supporting his stand on the separation of the Church and state in the school aid bill.

Following the convention came the traditional diocesan dinner with Bishop William J. Gordon of Alaska, as speaker. He said:

"The mission of the family of the Church is to go to Tetlin, Alaska, even if it may be sixty-nine degrees below zero as it was for my annual visitation of January 28th. Our mission is to Fairbanks and to Arctic Village too. However, our mission is identical to Michigan industry; to the aimless seekers in our suburbs, and to the vital generation on the college campuses of America. There are no missions; there is only our mission.

"When I meet an Indian traveling along the snowy trails of interior Alaska chances are one in six that he is an Episcopalian, the product of our mission. This is not very important. The mission of the Church is not to implant an holy trademark, but to transform human lives."

### MULTI-RACIAL CLERGY IN HAWAII

★ The booklet issued to mark the centennial celebration of the Episcopal Church in Hawaii has pictures of eight clergymen on the back cover. The caption states:

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." The truth of this is shown in the multi-racial clergy of Hawaii who minister to congregations which are inter-racial and cosmopolitan. Pictured above are clergy representing eight different racial or national ancestries.

# EDITORIALS

## Guilt by No Deviation

THE INTERNAL SECURITY ACT, called usually the McCarran Act after its sponsor, was passed by Congress in 1950 over the veto of President Truman. In his veto message he said that the law "puts the United States government in the thought-control business" and gives "government officials vast power to harass all our citizens in the exercise of their right of free speech" and "it opens a Pandora's box of opportunities for official condemnation of organizations and individuals for perfectly honest opinions which happen to be stated also by Communists."

On June 5, 1961, the Supreme Court, upheld the act in a 5 to 4 decision. Its basic provision requires that the Communist Party of the United States register as an agent of a foreign power. Stop there and probably a vast majority of Americans would simply say; "What's wrong with that?"

This act however was amended in 1954 to include Communist-front organizations and the way enforcement agencies are to determine who falls in this category "is the extent to which the positions taken or advanced by it from time to time on matters of policy do not deviate from those of any Communist-action organization, a Communist foreign government, or the world Communist movement."

The clear implications of this law are well understood by the forces of the extreme right — the Birchites, Christian Crusaders, Christian Freedomers. Thus the newspaper of the latter organization (sent free to many thousands) has a long article in its February 6 issue describing what happened from the passage of the act until the court's decision last June. It concludes by rejoicing that:

"Today, for the first time in American history, communism and all its affiliated

plagues are totally outlawed. Freedom now has the legal tools to fight back against every form of infiltration and penetration — in government, in education, in labor, in the red-fringe clergy, in movies, radio and tv, in books and book clubs, newspapers, magazines, and all the Communist-front leagues of art critics and lecture forums."

A witch-hunt indeed, and if it comes off many religiously-motivated organizations and individuals could be prosecuted. Do we advocate peace and disarmament, civil rights and civil liberties, better housing, care for the aged and other social welfare measures? Many do, believing that they are following the precepts of their religion, set forth by the Prophets and the Teacher of Nazareth long before there was a Communist party. The imperatives of our religion often lead us to be for policies and principles that are also advocated by the Communists. To that extent we "do not deviate" and are therefore plainly liable under the McCarran Act as amended in 1954.

Martin Niemoller, as we have stated in these pages to the point of boredom, didn't care a rap when Hitler put Communists in prison. He soon landed there himself and came out with his famous statement: "If you stand by while others lose their freedom, you may be sure you will soon lose your own."

Officers of the World Council of Churches on February 15 delivered to President Kennedy and Dean Rusk, secretary of state, the "Appeal to all Governments and Peoples" that was adopted at the New Delhi assembly. That Appeal "does not deviate" in many respects from things advocated by Communists.

We do not expect Archbishop Iakovos, our own Bishop Mosley, and the other seven distinguished Christians who delivered the Appeal to the White House to be prosecuted under the McCarran Act. Sufficient to say that they probably could be — and to the delight of the Right Wing Rabble that is out to smash the World Council, the National Council, the UN and about everything else that stands for freedom and human dignity.

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A Digest of the McCarran Act may be had from Religious Freedom Committee, 118 East 28th St., New York 16, N. Y. at 20 copies for \$1. We also suggest that you ask for *Open Letter to the President* which will be sent for the asking.

# Issues in Dispute

## WHAT SORT OF UNITY DO WE WANT?

### Present Unity Situation

By Charles D. Kean

*Rector of the Epiphany, Washington, D.C.*

ANYONE WHO TAKES SERIOUSLY the Christian faith as God's redemptive purpose for all mankind must be concerned about Christian unity as a matter of course. To fail to be concerned indicates a lack of appreciation of the faith itself.

While many things might be said about various aspects of the Christian religion, any adequate presentation would include something to the effect that God's purpose for his children — the human race — is that they live together in peace and justice as members of one family. This cannot be done by unaided human effort but only as Christ makes possible a harmony that transcends the divisions of language, race, sex, economic interest and education that otherwise separate men.

The Church is called the body of Christ because it exists in history in order to carry on God's redemptive purpose. It must, however, not simply proclaim what we have been saying to the world; it must demonstrate the truth in its own life. Where the Church itself is divided, the proclamation of the gospel to mankind is not only that much more ineffective but it is to a certain extent denied.

The unity of the Church of Christ must be thought of as an end in itself because of the very nature of the Christian faith. Church unity cannot be a means to some other end — saving money, eliminating duplication, more effective administration, etc., etc. These things may be desirable but they are by-products, not objectives.

When we talk of the unity of the Church of Christ in this sense, we are talking about the spiritual unity of all Christian people and not about patterns of uniformity that would require everybody to do everything in exactly the same

way. We of the Episcopal Church already exhibit to the world the fact that unity under Christ does not require uniformity in details.

#### Catholic, Reformed, and Evangelical

THE FOUR-WAY CONVERSATIONS initiated by the action of the General Assembly of the United Presbyterian Church in the U.S.A. last May when it invited the Protestant Episcopal Church to join with it in an invitation to the Methodists and the United Church of Christ must be understood in the light of the above introductory section. We are not seeking some formula for adjusting differences. We are seeking a unity which we believe to be the will of God. The invitation as given by the Presbyterians asks that we begin conversations exploring the establishment of a united Church "truly Catholic, truly Reformed, truly Evangelical."

The very phrase itself points to the problem which must somehow be lived with before it can be dealt with. In the context of the invitation, the word "Catholic" obviously refers to the Anglican heritage, not denying that it also has a Protestant character but rather recognizing that to Anglicans Catholic faith and order are basic.

The word "Reformed" to Presbyterians has a very special meaning, and to a large extent the United Church of Christ shares the meaning. The Presbyterians belong to the Alliance of Reformed Churches Throughout the World Holding the Presbyterian Order. And they understand this to refer to a spiritual entity which has quite as much integrity to its own members as does Anglicanism to those Churches derived from the Church of England. The Reformed tradition specifically refers to Geneva — "The Institutes" of John Calvin. In practical terms this means the centrality of the Bible as God's word to man and the sovereignty of Almighty God over all human institutions.

To the Methodists the words "Catholic" and "Reformed" are not helpful in understanding Church union. The word "Catholic" tends to be understood as "Roman Catholic" and the word

"Reformed" refers back to the Reformation as an event in history. The key word from the Methodist standpoint is "Evangelical". John Wesley spoke of his "heart-warming experience". The Methodist Church has always thought of the Christian faith as something to be communicated heart-to-heart and then expressed in serious concern. One of the noteworthy developments in modern Methodism is the Methodist World Alliance, which seeks in its way to be as self-conscious on the world stage as Anglicanism is.

In other words, each of the three terms strikes a particular emphasis which has special meaning to one of the conferring bodies. Of course, all of the conferring Churches use all three terms, but they don't have the same accent. In order for any union to have meaning it must begin with each of the four bodies appreciating more deeply its own ethos and discovering wherein the center of gravity of the others lies. A Church union worth having must involve something more than the acceptance of other people's ways of doing things and a slight accommodation of one's own self-understanding in order to fit a larger pattern.

The four-way conversations offer a great opportunity, provided, on the one hand, the members of the several Churches do not expect definite proposals to be forthcoming very soon and, on the other hand, if they can allay their fears that something sacred is going to be discarded. Before there can be any plan of action, there must be much greater understanding and mutuality than is now the case.

### **The Quadrilateral and Unity**

THE JOINT COMMISSION on Approaches to Unity, as the official body charged with carrying on the conversations on behalf of the Episcopal Church, is committed by General Convention to the framework of the "Chicago - Lambeth Quadrilateral" as this is interpreted in the Faith and Order Statement of 1948-49. The Quadrilateral originally proposed in the Chicago General Convention of 1886 and adopted in somewhat shortened form in Lambeth in 1888, has four points as necessary for an effective Church unity:

- The Holy Scriptures of the Old and New Testaments
- The Apostles' and Nicene Creeds
- The dominical Sacraments of Holy Communion and Holy Baptism
- The historic episcopate locally adapted

The Faith and Order Statement was prepared by direction of the General Convention of 1946 for presentation to Lambeth in 1948 and the General Convention in 1949 and spells out in considerable detail what is meant by each of the four points.

This background does not mean that Episcopalians approach unity conversations with a blueprint. Neither does it mean that they are trying to force our way of looking at things on other Churches. It does mean that we have a self-understanding which we must take seriously and we would hope that the other groups would make their own traditions equally clear.

It is to be hoped that the first phase of the conversations, possibly taking several years, will be to define the issues clearly so that we have some consensus as to what problems must be dealt with and why. It is doubtful whether this phase can be finished much before the General Convention of 1964. If the preliminary outlines of any unity scheme are ready for consideration by the Lambeth Conference of 1968, this will be the earliest possible date — not for completion of any union but for formalizing the task.

We believe that unity is the will of God, and since it is the will of God, it demands the most serious and thoughtful and deliberate study before possibly self-defeating schemes of action are brought forward.

## **We Must be More Specific**

**By Arthur A. Vogel**

*Professor at Nashotah House*

INCLUDING THE TOPIC "What Sort of Unity Does the Episcopal Church Want?" in a series of articles entitled "Issues in Dispute" is significant and appropriate. There is disagreement throughout our Church about what sort of unity the

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By direction of the General Convention, 1961, the significant documents: (1) the Chicago version of the Quadrilateral, (2) the Lambeth version of the Quadrilateral, (3) The Appeal to All Christian People, of Lambeth, 1920, and (4) The Faith and Order Statement, 1948-1949, are being published by the Joint Commission on Approaches to Unity, in pamphlet form, and should be available sometime after March 1.

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Episcopal Church wants. The shame of it is that this disagreement has not yet issued in satisfactory dialogue between the people whose views differ.

It appears to many that we are more ready to talk with love and patience to others than we are among ourselves.

The most hopeful sign in this respect that I can see is that our conversations with other communions may be the one thing that finally forces us to talk to each other. Social embarrassment may one day force us to live at home in a manner consistent with the image we are trying to project in Christendom at large.

While some Episcopalians may be willing to live under a common name with others who differ from them in, let us say, their essential understanding of the nature of the Church, members of other communions frequently find themselves more confused by "our latitude" than they are helped by it. After all, if you really want to be united with someone or some group of people you want to know what that person or group is. Not to know — or not to be able to find out — is the first thing which will prevent union.

We must not be fooled by what can be called the textbook fallacy. We must not think that just because we can draw up a neat list of points on some matter that we are actually helping others by our list. There are four points in the now-famous Chicago - Lambeth Quadrilateral: Scripture, Creeds, Sacraments, and the Historic Episcopate. These four points do not settle issues; they raise issues. They are a beginning, not the end. This seems to be especially true concerning the matter of the historic episcopate. At a recent conference on Church unity at Calvary Church, New York, Dr. Robert McAfee Brown said that Presbyterians were finding themselves more and more confused by the varying representations of the Quadrilateral's fourth point made by different Episcopalians.

Anyone who uses words has the obligation to mean something by them. To mean something involves meaning one thing rather than another. No person can actually live a broad, undefined life. All living is specific and definite. Others besides Dr. Brown are confused by the contrary interpretations of the historic episcopate given by individual Episcopalians. Instead of making friends we will make it impossible for others to be our friends if we present such a confused picture to the world that others find it impossible to locate anything definite in us to love. We must

be one thing rather than another so that others can love us in Christ. We have an obligation to others to be something ourselves.

### Be More Specific

SUCH OBSERVATIONS should lead us to conclude that, if anything, we must try to be more specific rather than less specific in our ecumenical discussions and proposals. The biggest lesson that we may be forced to learn is that unity will require more specification on our part—not less. All unity is based on a common holding, a common sharing. The more persons have in common the greater their unity will be. Christian unity is a sharing of riches. Unity cannot be Christian if it is based on impoverishment or leads to confusion.

These are general remarks, I know, but until we take certain general attitudes seriously there will be little hope of our coming to a common conclusion on specific issues.

No one maintains that a list of propositions on paper — no matter how clear and precise they may be — is to be simply equated with God's will for man. To criticize people who desire theological consistency in plans of Christian reunion as if they thought this is the basest form of rhetoric. The real point is that God is the Lord of all life. That being the case, the wonderful unity of God governs the sphere of the intellect as well as the areas of love and mercy.

Essential differences in Christian doctrine show man's sin rather than God's self-contradiction. We cannot take descriptions of human differences and erect them into "God's standards" just because all the differences are offered in the name of Christianity. Denominational contradictions in the world today do not gainsay the fact that Christ in himself is not divided. We should be as sure about the oneness and consistency of Christ as St. Paul was.

The real question is not "What Sort of Unity Does the Episcopal Church Want?" but "What Sort of Unity Does God Want?" We, as others, must humbly receive God's will. But if in good conscience we believe that we have received God's will, we must stand fast in it. True witness is always a mark of humility. It is a submission to reality and truth.

In a word, I think that the unity God wills for his Church will be marked by apostolic intention with contemporary richness. To say this is not to imply that Church unity will come about if we take a little bit of the old because it is old and a little bit of the new because it is new and some-

how mix them together. To make the opening statement of this paragraph is to say that God's unity will be found in the Church only to the degree that we appreciate, and submit ourselves to, God's historical action in Christ.

### Historic Continuity

WE ARE IN A UNIQUE POSITION today to appreciate the nature of God's action in Christ. God in Christ was taking concrete, historical action towards us. When we speak of "historicity" today we are not giving a theory of history but an essential definition of a person. To be a person means to be historical. Every person has a history; every person in one sense is history.

We are Christians in so far as the historical action God took in Christ is continued in us. We are saved by God alone — but by God alone in Christ. We do not know the salvation of God apart from the historical action of Christ. Since God's salvation is revealed to us and offered to us only in the historical action of Christ, God's very action in Christ can be conveyed to us for what it is only by historical means. True communication can only present a thing for what it is; that is why only the fulness of history can convey to us the fulness of God's love for us in Christ.

It is for such reasons that historic continuity through the centuries and the concreteness of the sacraments are essential marks of God's Church. Apostolic continuity through the centuries is a mark of our being sent by Christ precisely as he sent the apostles into the world. It is also a mark of our receiving Christ in the same concrete mode in which he was received by the apostles. Apostolic successors present the singleness and concreteness of Christ to scattered, local congregations. The episcopacy is the concrete mark of our dependence upon an historical person other than ourselves.

To characterize the unified Church as having apostolic intention with contemporary freshness is really only a way of saying the one Church of God must consistently see its present in the past and the past in its present. Under the Spirit, truth must be recognized as the truth no matter what the century is in which it is discovered. The past and the present of the Church must be consistent with each other, for they are aspects of the one Body of Christ. Such consistency will be enthusiastically sought by all Christians if they will fully commit themselves to the one Spirit who makes the one Body live. We must take the motto "God's will God's way" seriously.

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## Don Large

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### Something to Give Up?

NOW THAT ANOTHER LENTEN SEASON is upon us, Christians the world over will be casting about for something to give up. Many will be giving up candy, cigarettes, or alcohol — things which are not evil in themselves, but whose denial shows the power of the spirit in subduing the body.

But whether or not you deny yourself fleshly pleasures this Lent, it will still be a salutary exercise to give up that self-pity which encourages us to bemoan our fate. One of the marks of a Christian is that he sets little store by the circumstances in which he finds himself. But he sets great store by his reactions to those circumstances.

The wife of America's first president found the burdens of public life most distressing. In a letter to a friend, Martha Washington confided, "I have learned too much of the vanity of human affairs to expect any felicity from public life . . . But I am determined to be cheerful and happy in whatever situation I may be . . . For I have also learned from experience that the greater part of our happiness or misery depends on our dispositions and not on our circumstances."

Our circumstances may be wretchedly the opposite to what we might have wished, but by the grace of God our dispositions may gallantly rise above those unhappy circumstances, if we will let God have his way with us for at least the next forty days.

The famous French friar, Fr. Bruckberger, had won a great deal of popular support for his advocacy of Christian peace via non-violence. So when his nation — turning her back on her America ally, to say nothing of snubbing the UN — joined the British in launching that sneak attack upon Egypt, the press promptly sought the priest's reaction. Reporters were almost certain that Fr. Bruckberger would be bitter about what his country had done. Instead, the monk quietly spoke for all Christians everywhere. Said he, "I may indeed not have the power to make France turn the other cheek. But I do have the power to turn mine — and I intend to go on doing so!"

The circumstances were out of his personal control, but his disposition wasn't!

In the same Lenten vein of discipline, there's a lesson to be learned for all of us in the story of racial segregation in Montgomery, Alabama. The Negroes, under the leadership of the Rev. Martin Luther King, gave up their self-pity and hatred and resentment. But King's leadership extended far beyond any merely legal or ethical battle. Says Time magazine, he "reached beyond law-books and writs, beyond violence and threats, to win his people — and to challenge all people — with a spiritual force that aspired even to ending prejudice in men's minds."

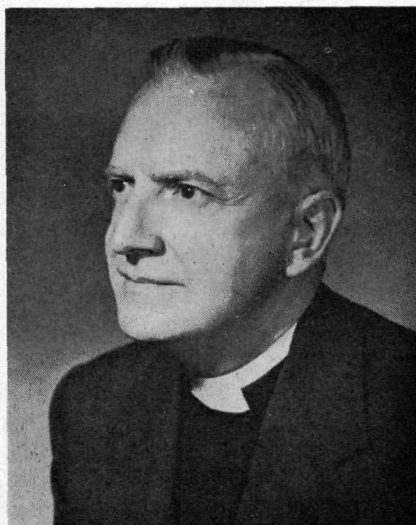
Said Martin King, after his own home had been bombed, "Christian love can bring brotherhood on earth . . . . No matter how low one sinks into racial bigotry, he can be redeemed . . . . The strong man is the man who can stand up for his rights, and not hit back!"

Looking around for something to give up? Won't you consider determining to give up everything which is less noble than what this column has been trying to talk about? Then watch the days of Lent — and all the days to follow—take on such meaning as we've never let them enjoy before!

## THE CHURCH IS HUMAN

By Francis P. Foote

*Director of Vocations, Diocese of California*



IN THINKING OF THE CHURCH we have said first that it was both Catholic and Protestant. These are two words that tell us a great deal about the history of the Church. Then we took two other words, conservative and radical, as we thought of the functions of the Church. That function is summed up in one word, to save; to be the body functioning on earth to bring to mankind the saviourhood of Jesus Christ.

Now we take another pair of words that apply to the Church, to the nature of the Church; not how it came to be, nor what it does, but what it is. Our first word to be used in this category is human. "The Church is human".

Let's face this statement frankly, and listen first to the man who says, "Well, the Church is

only human after all". This is a comment which refers to the weakness of the Church, and the idea we must face first is that adverb "only".

In many ways this quality of being human is a weakness. Does not the Church have its factions and jealousies, as do all other human institutions? Take any branch of the Church you may choose; there are sad pages, pages that reveal little men at work, with their pride and their human tendency to feel either servile or superior, as occasions arise.

Or consider the divisions of Christians. The Churches in America number many scores of different denominations, each one holding to some doctrine which is claimed to be unique and the essential element of the faith. There is a

parody of a familiar hymn; instead of the line, "We are not divided, all one body we", the parody runs, "We are much divided, forty bodies we!"

There is the Baptist emphasis, which says that the only valid baptism is "believer's baptism", and by immersion.

There is the Lutheran claim, that Martin Luther was unique as an interpreter of the historic faith; some bodies of this name insist that only they have the pure gospel.

The Roman Catholic claim is that Christ founded a single Church, that the Bishop of Rome is his vicar; and that all other Christians are in some way floundering in the dimness of a half-way faith.

Then how about the Episcopalians? We may not say that we have all there is of truth; but we are fairly sure that our Prayer Book provides the best way to pray, and many of us say that without the episcopate the Church is no Church.

We see too the theological liberals, such as the Unitarians; they range in belief from those who call themselves Christians to humanists who say they have no need for a personal God. At the other extreme is the right wing of Christendom, the Eastern Orthodox Churches, who hold the historic faith in forms that seem to the rest of us like lovely antiques in a holy museum, unchanged in liturgy or teaching over the centuries.

We cannot even attempt to list the marginal sects; such as the Seventh Day Adventists, who keep the old Jewish Sabbath, and expect an early second coming of Christ; or Jehovah's Witnesses, who denounce not only all Churches, but all governments as well.

Forgetting the inter-church divisions, there are the intra-church splits. Factions and quarrels have often broken a parish in half. This is all too current, for we know of the shameful internal fight in which one Brooklyn parish has been closed and no longer functions at all. Churches have been broken wide open by the mistakes of a rector, or the attitude of a warden or vestryman, or by a fight in the women's work of the parish. A Church fight is terrible and bitter, in the way that a family feud is bitter. The fighters have been tied together by close bonds of love, and confidence, and trust; then those bonds are broken, and great is the break thereof!

Or, once more, the man who says the Church is only human may be reflecting what he sees in the life and conduct of Church people. He sees men and women who profess high things, noble creeds, and who sing great music, and take

solemn vows in baptism and confirmation. Then he sees something quite different in a Church member's business or personal life, and he says, "Not for me!"

### Dedicated Leadership

WE DO NOT, we cannot, deny these weaknesses often manifested by organized Christianity, between churches, within churches, and by persons of the churches. These are part of the common tendency of humanity. I prefer to answer by an affirmative, by now omitting the word "only", thus saying with assurance and strength, "The Church is human", and see where this brings us.

First, the Church is human at the level of its leadership. The Church has no new race of men to choose from. A certain parish had no minister, and the members set out to choose one. They drew up a list of qualities they wanted in the man they would call to lead them. They went to the bishop and told him of these requirements; brilliance in learning, an orator, great teacher, good in finance, fine personality, patient, skilled in working with all ages, not too old nor too young, handsome, and of a good family, and much more. Finally the bishop said, "I think I know of the one person who could fulfill your needs." As they waited eagerly for his suggestion, the bishop answered, "Try the Archangel Gabriel!"

From the laity, from its own membership, the Church must draw the men who are to be clergy, whether parish ministers or bishops, as well as theologians and teachers. Our Episcopal Church has the vast body of canon law, which to some might appear too involved, too full of circumscribing regulations. There are requirements of approval by the home parish, the rector and vestry; approval by the bishop; the seminary course, and examination by the chaplains in each diocese. Then there must be further approval by rector and vestry, and ordination to the first stage of the ministry, the order of deacons. With good work and promise of growth a man may be advanced to the priesthood. Likewise the office of a bishop is hedged about with even more safeguards.

All this is done so that, as far as is humanly possible, the Church may have fit and dedicated leadership. The visible body of the Church is led by chosen men, but they are fallible and sometimes not too effective. So the Church has rules that apply when a man must be removed from

holy orders, either on moral grounds, or on grounds of heresy.

### Common Worship

THE CHURCH IS HUMAN with regard to its common worship. The language of Prayer Book and Bible is of the people, and for the people, and is often spoken by the people. The literature of the Church, with its classic English, has been the major source and inspiration of what the schools call the humanities, those arts of speech and learning, of culture and refinement. The worship of the Church is guaged to minister to the needs of humanity in all the crises of life. Time after time men and women have said that the very language of a Church service met their emotional need, and reached into the depth of their being. This can be true of a prayer of confession, or thanksgiving, or a scripture lesson that is read, or sometimes the word spoken from the pulpit.

The Church is human at the level of the family. Our Christian faith says that birth is holy, so a child is to be brought to the font at a tender age. The Church knows humanity and so understands the emotions of the sexes, that it sets marriage right before the altar. This is saying, in words and actions of public record, that here is a human value too fine to be entered into lightly or unadvisedly; too high to be cheapened by triviality in word or deed; so fine that it is to be guarded by the strongest traditions of family and school and by the laws of the state. It is saying that here, and only here, is the place to unite a man and a woman in the lasting, tender ties of a life together.

The Church is human in its sympathy, when life comes to an end. Here is another aspect of the Church as a great family, for here loved ones are remembered in love, as their bodies are laid to rest.

From birth to death, the family of the Church marks the significant occasions with common prayer, with common affection, with united consecration of the ties that we humans value most.

### Welfare of People

THE CHURCH IS HUMAN, too, at the level of man's welfare. The long history of hospitals, of care for the needy and the aged, and for children, is a Church story. It began with the parable of

the Good Samaritan, and the ministry of the beloved physician St. Luke. If we trace the history of education, in Europe or America, we find that schools and colleges were church-centered, church-founded.

Welfare, yes; but this was more than sociology, for this came from theology, from the precepts and example of the Master Teacher, who put love of man right alongside love of God, as the two great commandments.

Yes, the Church is human supremely because of one over-arching fact; the Lord we worship was a man. The Church is human because of him, the word who was made flesh; because of the Incarnation, the enfleshment of God in the human life and person of Jesus the Christ.

Here are some great words about the Church by Count Leo Tolstoi; — "The Church, composed of men united by deeds of truth and love, has always lived and will live forever. This Church, now as then, is made up not of those who say, Lord, Lord, and work iniquity, but of those that hear the words of truth and reveal them in their lives. The members of this Church know that life is to them a blessing . . . and that the blessing will be lost only to those who do not obey Christ's commands. Whether this Church be in numbers little or great, it is, nevertheless, the Church that shall never perish, the Church in which all men shall be united."

Next, we shall go on to say that the Church is more than human, because the Saviour who was a man also remained God.

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## 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 Witness

Tunkhannock, Pa.

# THE NEW BOOKS

*Parent and Child* by Leo J. Trese.  
Sheed & Ward. \$3.50

There are deposited on a book editor's desk week by week a great variety of volumes dealing with psychiatry; and if he is a religious book editor another batch explaining just how to relate psychiatry to personal religion. It's a good combination, but all too many of the authors fail to do a very fruitful job. This present book is an impressive success, however, because the author knows in the most intimate fashion all there is to know about the Christian religion and, at the same time, nearly all there is to know about modern psychology. He has limited his field of study to child psychology and one is safe in telling any parent to go and see Dr. Trese, or, if that is not feasible, to read and ponder this book of his.

The author's central purpose is to make good parents out of his readers. He begins by explaining the heritage every child has and the environment which develops and modifies it all his life. All this then is summed up in a chapter called *How Personality Develops* which is a masterly job of simple clarification, in which he makes the Freudian theory and practice of psychoanalysis reasonable and convincing.

Leaping, then, from modern science to the ancient religion of Christ, he reaches the peak of what parent-child relationship must be — *Love without Stint*.

"It simply is not possible to give a child too much love, too much *real* love", he insists, "they soak up love the way parched earth soaks up rain."

But this is not enough. "They must be very sure that the child knows that he is loved." And so Fr. Trese goes on; clear and striking instructions to parents, to-be-parents and young children, with a rich fund of illustrations from his wide experience. His *Age of Adolescence* and *Particular Problems of Adolescence* are particularly valuable.

There is just one regret about this book — it costs too much for most young folks to buy. One may hope that its publisher can get out a paperback reprint of it.

*Le Morte Darthur* by Thomas Malory. University Books. \$15.00

It is not stretching the truth to say, frankly, that this is a magnificent book, worthy to represent the original story of Sir Thomas Malory. This was the record of all the many

By Kenneth R. Forbes

legends of King Arthur and his knights — Lancelot and Guinevere, Tristram and Isolde, the fabulous Galahad, the amazing and hardy elaboration of the legends of the Holy Grail. All of this is now available in intelligible English, unexpurgated and published in 1920 by the Medici Society.

The publisher of\* this edition has this to say about "unexpurgated". "You will find in every book-store pretty, illustrated editions of tales of King Arthur, but they are all thoroughly expurgated. What have they cut out? First, of course, the great tales of adultery. — But the expurgation of Malory goes further. They denude the Arthurian stories not only of sex but of most of their pre-Christian magic and their Christian symbols". There is in this present book an unusually detailed and revealing table of contents which enables the reader to be led by chapter-headings "and to dip into the book as he would into a bedside book or anthology."

Any of our readers who have been brought up on some of the many tales of the Knights of King Arthur — even though expurgated — will certainly wish to own a copy of this notable and beautiful book. If the price is too high, he will at least see to it that his public library secures a copy. Supplementing the Malory book, the publisher has produced an equally valuable volume on *The Holy Grail* which is the Galahad quest in Arthurian literature. The reader who is theologically minded will note in the accounts of Joseph of Arimathea coming to Britain, his son being made the first Bishop, etc. how radically heretical the tale was. The author says pertinently: "Had all this been claimed in the name of religion rather than interlaced in the Arthurian literature, the authors would have been sent to the stake." And the same is also true of all the spectacular tales of the travels of the Holy Grail. However, both these great volumes are mines of information.

*Jesus of Nazareth; The Hidden Years*  
by Robert Aron. Morrow. \$4.00

This is a very rare type of book; a study by a famous Jewish historian and religious scholar concerning the teaching the young Jesus was given, the quality of his home and his own spiritual growth during his formative years — from the age of 12 to

the beginning of his public ministry. A daring undertaking this; for the author has two strikes against him from the start, in that there are no records whatever pertaining to our Lord's life and learning, during the period from his return from the temple in Jerusalem with his parents up to the time his ministry began.

The substance of this book tells the reader exactly how the author tried to solve his problem and each one of us will have his own opinion as to how well it was accomplished. He has produced a simple, eloquent and moving essay in apologetics for the Jewish faith and life in which the young Jesus apparently lived and breathed for some 17 or 18 years. How profoundly this affected his moral and spiritual thought and life no one knows, not even the author. That it was a vital factor no one can doubt.

To the Christian there remains the reality of the Incarnation, the convenient fact of God the Father and the twenty centuries of a witnessing life by his Church with its moral ups and downs of weak and sinful men. She is still called to witness now in the seething and challenging present, in which the devout Hebrew scholar in this present notable book will help mightily to hold up our arms.

*Abe Lincoln In Illinois* by Robert E. Sherwood. Scribners. \$1.45

This notable play, first given in New York and Washington in 1938, now appears as one of a score of the publisher's paperbacks, with a foreword by Carl Sandburg whose profound knowledge of Lincoln is well known. An odd feature of this book is a sort of appendix, written by the author, entitled "The Substance of 'Abe Lincoln in Illinois'". In this 60 pages he describes precisely all his sources for the many unfamiliar scenes and also interprets much of the substance of the play. This method of the playwright is a boon to the studious reader, making the familiar, but awkward device of notes and bibliography entirely unnecessary.

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as the new address  
THE WITNESS  
TUNKHANNOCK — PA.

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## DIVINITY SCHOOL GETS LARGE GIFT

★ The Philadelphia Divinity School has received an anonymous gift of \$250,000. It is to be received in equal instalments over a five year period and carries with it the requirement that an additional \$150,000 be raised by the school during this time.

Commenting on the gift, Dean Edward G. Harris said: "In accordance with the donor's wishes, the total sum of \$400,000 will be devoted to the endowment of a faculty position. This represents a great forward step in a program designed to strengthen theological teaching by improving the level of faculty salaries and by enabling the School to retain as well as attract faculty members of exceptional quality. This gift is indeed most significant and valuable. It will, I trust, be a major breakthrough enabling us to attract substantial funds for theological education and for the strong development of the Philadelphia Divinity School."

## UPPER ROOM HAS RECORD YEAR

★ During 1961, The Upper Room Chapel, Museum and Library at Nashville, Tennessee, were visited by 46,205 guests. These came from each of the 50 States of the Union and the District of Columbia. Among these were persons coming from 63 other countries.

During the year 661 groups

## VESTMENTS

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used the chapel for services of various kinds. There were 98 communion services held. Also, 52 regular Wednesday morning chapel services with guest speakers of interdenominational connection.

The Upper Room, interdenominational daily devotional guide, is now published in 40 editions and 34 languages. Its circulation is in excess of three million each issue with an estimated readership of 10 million. It is published in 23 countries by 4 United Churches, 5 interdenominational literature societies, and 9 denominations. It is distributed in more than 100 countries.

## DEAN OF DEVELOPMENT AT BERKELEY

★ The Rev. Robert R. Rodie Jr., of New City, New York, has been appointed to fill the new post of Assistant Dean for development of Berkeley Divinity School, according to an announcement made by Dean Richard H. Wilmer Jr.

## CONFERENCE FOR RECTORS WITH ASSISTANTS

★ Something new in the way of conferences was held in Seattle, February 14-15, when Bishop Foote of Idaho and Dean W. B. Spofford Jr. of Boise, led meetings for rectors who have assistant clergy.

## DRAMA DURING LENT AT SEWICKLEY

★ St. Stephen's, Sewickley, Pa., is presenting "The Man Born to be King" by Dorothy Sayre. Two of the twelve dramas in the play will be presented each Wednesday evening during Lent at the regular evening service. The Rev. Benedict Williams is the rector of the parish and William Matthews, a communications producer of Pittsburgh, is the director.

## ALUMNI AND STUDENTS SUPPORT SHATTUCK

★ Gifts received by Shattuck School, Faribault, during the 1961 calendar year totaled \$225,259. The greatest number of gifts were from alumni and parents of present and former students. Others were from foundations, corporations, and friends of the school.

## NIEMOELLER HEADS PEACE SOCIETY

★ The Rev. Martin Niemoeller, one of the presidents of the World Council of Churches, has been reelected president of the German Peace Society. The organization campaigns against atomic armament and advocates negotiations between East and West Germany.

Niemoeller is president of the Evangelical Church of Hesse and Nassau in West Germany.

## A BISHOP PARSONS' ANTHOLOGY

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Massey H. Shepherd Jr.

*Professor at the Church Divinity School of the Pacific*

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THE WITNESS

TUNKHANNOCK

PENNSYLVANIA

## BUY HOTEL FOR THE AGING

★ Gatesworth Hotel, St. Louis, has been bought by the Episcopal-Presbyterian Foundation and will open March 15 as a residence for elderly people who are well.

Bishop Cadigan and Archdeacon Rehkopf are ex-officio directors, as are the moderator and executive secretary of the Presbytery of the city. Other directors are leading Presbyterians and Episcopalians.

## CSI TO CONTINUE TALKS ON UNION

★ The Church of South India voted at its biennial synod to continue conversations with Lutherans looking toward eventual union. Publication of the new Book of Common Worship was authorized.

## CHURCH-STATE ISSUE TO BE STUDIED

★ The Rev. John Crocker Jr., Episcopal chaplain at Brown University, is chairman of a eight-member committee to study Church-state relations in Rhode Island.

The study is sponsored by the state branch of the American Civil Liberties Union and will consider any issue pertaining to the first amendment of the U.S. constitution and the religious freedom clause of the state constitution.

## FINANCIAL AID TO SEMINARIANS

★ Eighty-three seminarians, representing all Episcopal schools of theology in the United States, have received financial aid from the DuBose Scholarship Fund during the past four years. Of these, a number received aid for each of their three years of seminary training.

This summary of the Fund's work was made by the Rev. J. Leon Malone, secretary of the scholarship committee, in an-

nouncing that applications for 1962-63 grants may be submitted. Application forms and other information may be obtained from Mr. Malone at 206 E. Clark Blvd., Murfreesboro, Tenn.

An applicant for scholarship aid must be 32 years old, or older, a postulant, and must give satisfactory evidence that he has been successful in his former occupation.

The Dubose Scholarship Foundation is continuing work started in 1921, when the Dubose School was organized and operated in Montecagle, Tennessee, until 1944, as a seminary for older men. By operating now as a scholarship fund, the board is keeping faith with the original purpose of the school, and is giving assistance where there is a real need in the Church.

## CHURCH OUT OF STEP ON WOMEN

★ Archbishop Coggan of York told the Church Assembly meeting in London that the Church of England is "out of step and out of date" in coping with the problem of women's rights and duties in the Church. He said greater use should be made of highly-trained women and urged that they be given "a clear and recognized status."

## EXPANSION FUND IN IOWA

★ The diocese of Iowa is to launch a \$790,500 expansion fund campaign at a special convention at St. Paul's, Des Moines, March 13th. Money will be used to buy new mission sites; a revolving fund to help missions and parishes in building plans; development of a camp; a tithe to the national



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Church; a sum for the cost of the campaign, including a 3% fee to the pros conducting the drive.

## NASHOTAH GETS GIFT FROM PARISH

★ Nashotah House is to receive \$100,000 from Christ Church, Whitefish Bay, Wisconsin, for its decade of development fund. The fund is seeking to raise \$5-million in ten years for the development of the seminary.

## BROOKS SPEAKS IN SEATTLE

★ Dr. Dean K. Brooks, superintendent of Oregon State Hospital, was the headliner at men's corporate communion breakfast, held Washington's birthday at St. Mark's Cathedral, Seattle.

He is a psychiatrist and an authority on alcoholism, a subject he dealt with at the Detroit General Convention at a noon-day meeting.

## CIVIL RIGHTS MOVEMENT HIT BY WELCH

★ Robert Welch, founder of the John Birch Society, in a radio address before the City Club of Cleveland, said that the Negro civil rights movement was "more intimately related to communism than Christianity."

In answer to a question he said that "democracy is a weapon of demagoguery and a perennial fraud."

## NEHRU HITS PASTORAL ON VOTING

★ Prime Minister Nehru, addressing a crowd of 50,000 in the state of Kerala, India, strongly criticized a pastoral of the Roman Catholic hierarchy

which called on Catholics not to vote for Communists or candidates endorsed by them. He branded the pastoral as "religious interference with the process of voting."

## TAKES UP WORK IN COLLEGE TOWN

★ The Rev. Karl C. Garrison Jr., formerly rector at Hartsville, S. C., has begun work at Grace Church, Ellensburg, Washington. He will devote a lot of time to the 2,300 students who attend the branch of the state university which was recently opened.

## DEAN HIGH MOOR IS CITED

★ Dean High Moor of Trinity Cathedral, Pittsburgh, has been cited by the local Junior Chamber of Commerce for his efforts in labor-management relations.

## PSYCHIATRIC TRAINING FOR CLERGY

★ A proposal that Anglican clergymen should be encouraged to undergo training in psychia-

try won the approval of the Convocation of Canterbury.

Sponsors of the recommendation said parish clergymen need such training to cope with the psycho-neurotic problems of their congregations.

## PROGRESS IN BEAVER

★ Mrs. Harry Feely, active in the parish and head of the altar guild, has been elected to the vestry of Trinity, Beaver, Pa. She is the first woman to be elected in the 100-year-old parish.

## NEW ARCHDEACON IN WESTERN MASS.

★ The Rev. Harry H. Jones, presently on the staff of the National Council becomes Archdeacon of the diocese of Western Massachusetts on October 1.

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days: HC 8 (Thurs. also at 7:30) 12:05  
ex Sat.; Int & Bible Study 1:05 ex Sat.;  
EP 3; C Fri. 3:30-5:30 & by appt; Organ  
Recital Wednesday 12:30.

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Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri.  
10, Sat. 8, MP 15 minutes before HC,  
Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

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Mass, 9 a.m. Morning Prayer, 9:15 a.m.  
Solemn High Mass, 10:30 a.m. Low Mass  
in Spanish, 5 p.m. Evening Prayer; Week-  
days: 7:15 a.m. Morning Prayer, 7:30 a.m.  
Low Mass, 5 p.m. Evening Prayer.

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EP 5:15; Mon. - Thurs. MP 7:45, HC 8  
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.  
MP 9:15, HC 9:30; EP Daily 5:15; C  
Sat. 4-5, 6:30-7:30 & by appt.

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# **- BACKFIRE -**

**John H. Woodhull**

*Layman of West Hartland, Conn.*

Of course you have a right to your political opinions; and that is what your editorial in your issue of Feb. 1 is — an expression of political opinion.

I do not see anything religious or sacred about tax laws graduated or otherwise; I do not see any religious question involved in supporting the United Nations.

I am a Herbert Hoover Republican; and I do not see at all why I should be smeared in the name of Christ and his Church.

To be sure, it has been done now for 30 years; and I do not see that the world is any the better because of the UN or of the graduated income tax. These are strictly political questions. I may be wrong—but I have far more hope from science and industry than I have from the mixing of religion and politics.

I sympathize with minority groups. That is because I have been in the minority both in politics and the institution of the Church for so many years and I know how it feels to have all the tricks of power and authority used against one's pet convictions.

I think we have a right to be conservative Christians without continuous abuse from the pulpit and the press because we doubt the usefulness of the New Deal for making this world a better place to live in.

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MARTHA DARNEY JONES, *Headmistress*  
Box IV Staunton, Virginia

I am pushing for Copernicus, Darwin, and Einstein. The sooner the clergy accept the facts wholeheartedly and clean up the fundamentalism that is presently enshrined in the Prayer Book and the King James Version of the Bible — the sooner we will make a little progress. I have not seen any progress since 1927 . . . anywhere in the world. As I am getting old, I find it discouraging. The best thing — if not the only good thing — FDR ever did was to push atomic energy and atomic bombs.

**Ralph A. Bell**

*Layman of Hartford, Conn.*

A recent article in your magazine contained a discussion of the pros and cons of bomb shelters. There has been a great deal said recently in regard to the shelters. The profit motive has no doubt inspired some of the advocates and has appeared in advertisements of them in newspapers. Others seem to believe that, once in a shelter, one can defy nuclear weapons with impunity.

However it is apparent that the shelters would afford but temporary protection, at the most. If power lines, stores, places of employment, water

supply and sewage lines were destroyed it is difficult to see how an individual could long survive, no matter how well constructed his shelter might be.

Another evil of the shelters is that they would instill a false sense of security in the owner and occupant. This might cause a lack of interest in international affairs.

All things considered, it does not appear that any real benefit would result from the ownership of a shelter. The maintenance of world peace would seem to offer the greatest hope for safety to all of us. We should make continuous efforts to achieve this result through the United Nations.

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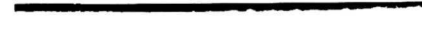
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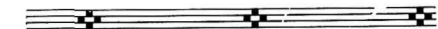
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