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The WITNESS

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January 11, 1951



The Epiphany in the Heart of Washington

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.

Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK
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Thurs., and Holy Days, H.C.—11:45
Fri., Organ Recital—12:30.

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Thursdays and Holy Days: Holy Communion, 11 a. m.

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11 a. m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8 a. m.
Thursdays and Saints' Days at 10:30 a. m.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., NEW YORK
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Sunday: 8 a. m., Holy Communion; 9:30 a. m., Church School; 11 a. m., Morning Service and Sermon; 4 p. m., Evening Service and Sermon.
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector

Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer—1st Sunday, Holy Communion.
Daily: 8:30 a. m., Holy Communion.
Thursday and Holy Days: 11 a. m., Holy Communion.

THE CHURCH OF THE ASCENSION
5th Ave. and 10th St., NEW YORK
Rev. Roscoe Thornton Foust, D.D., Rector

Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer and Sermon; 8 p. m., Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a. m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN
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The Rev. Grieg Taber

Sunday Masses: 7, 8, 9, 10, 11 (High).
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CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
The Rev. James A. Paul, Vicar

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23, Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS
For Christ and His Church

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★

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SERVICES
In Leading Churches

ST. JOHN'S CHURCH
Lafayette Square, WASHINGTON, D. C.
The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

ST. JOHN'S CHURCH
Colonial Circle—Lafayette Av., Bidwell Pky.
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Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday: Holy Communion, 10:30.
Visit one of America's beautiful Churches.

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The Very Rev. Philip F. McNairy, Dean;
Rev. Leslie D. Hallett; Rev. Mitchell Haddad

Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p. m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES
In Leading Churches

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Main & Church Sts., HARTFORD, CONN.

Sunday: 8 and 10:10 a. m., Holy Communion; 9:30, Church School; 11 a. m., Morning Prayer; 8 p. m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

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CAMBRIDGE
Rev. Gardiner M. Day, Rector
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Sunday Services: 8, 9, 10 and 11 a. m.
Weekdays: Wednesday, 8 and 11 a. m.
Thursday, 7:30 a. m.

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Tues.-Fri. (October-May): 12:10 p. m.
The Cathedral is open daily.

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Sundays: 8 a. m., Holy Communion; 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon.
Wednesdays: 10 a. m., Holy Communion; 10:45, Rector's Study Class.

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CHRIST CHURCH
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7:30 a. m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.
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CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education

Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

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The Rev. E. A. de Bordenave, Rector
The Rev. Robert M. Baur, Assistant

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Wednesdays and Holy Days: 12 noon.
This church is open every day.

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HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

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RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector

Sunday: 8 and 11 a. m.
Friday and Holy Days: 9:30 a. m.

JANUARY 11, 1951

The WITNESS
FOR CHRIST AND HIS CHURCH

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STORY OF THE WEEK

The Epiphany, Washington, Has Full Parish Program

Located in Downtown Area It Is Scene For Many Notable Events

★ On a recent Sunday over eleven hundred members and friends came together at the 11 o'clock hour in the Church of the Epiphany in downtown Washington for a service of rededication and thanksgiving, which marked the completion of a $150,000 project of redecoration and rehabilitation. Also at this service the new nave lanterns, the work of the Studios of George L. Payne, were dedicated in loving memory of the late Dr. Charles W. Sheerin, rector until his death in 1948.

Last year work on the church offices, the exterior of the church and parish house, and gymnasium had been completed. This year has seen the redecoration of the various rooms of the parish house, the remodeling of the kitchen with new equipment and a modern cafeteria line, the purchase of other equipment throughout the parish house, the installation of many fire safeguards, the rewiring of both church and parish house and other improvements.

Particularly outstanding in the new decor of the church is the decoration of the chancel ceiling and sanctuary wall done by Robert M. Berg of St. James Kiln, St. Paul, Minnesota. Mr. Berg, who is one of the most talented stained glass artists in the middle west, forsook his chief medium to undertake the decoration of the church interior. The decor of the chancel ceiling was inspired by the words of the canticle "Benedicite, Omnia Opera Domini,"—"O all ye works of the Lord, bless ye the Lord". In each of the thirty-two panels of the ceiling, a main figure suggested by the Benedicite is set against a background of small stars, flames, flowers, butterflies, and crosses; altogether, from the tiny figures to the large figures in the centers of the panels, there are over two thousand objects in the ceiling, but far from giving a crowded or cluttered appearance, they present a magnificent portrayal of "O all ye works of the Lord, bless ye the Lord!"

In the sanctuary on either side of the altar, reredos, and the great window on the Incarnation, the decoration is in the form of a vine whose branches circle outward as the vine winds itself up the wall, and symbols and emblems, eight on either side, are unobtrusively integrated into the pattern of the vine in the circular areas formed by the branches. On the right side are Old Testament symbols foretelling the coming of Christ, and on the other side, symbols showing the work of Christ. The artist has avoided any stereotyped approach to the subject of symbols, and the entire wall, treated with great imagination, is of exquisite beauty.

A Busy Parish

It was not age and obsolescense alone that dictated the necessity of thorough-going rehabilitation and redecoration; an even greater factor was the "wear-and-tear" of constant use, for Epiphany is one of the busiest parishes in the country.

The church is located "where cross the crowded ways of life" in the heart of downtown Washington at 1317 G Street, N. W. Far from being set in the midst of the homes of its people, it is surrounded on all sides by vast government buildings, department stores, banks, office buildings, shops and hotels. All but a very few of the churches which were in what is now the downtown area have long since moved to residential sections, but Epiphany has been "doing business at the same stand" since 1844. This location in the heart of the government and business district governs to a great extent the character of its ministry, and over the years it has become a kind of spiritual center for downtown Washington. Open every day, it has been estimated from "spot checks" that the doors of this church are opened no less than 90,000 times a year to admit people coming in for their private devotions, and it is a rare moment indeed when no one is in the church for that purpose.

Many Meetings

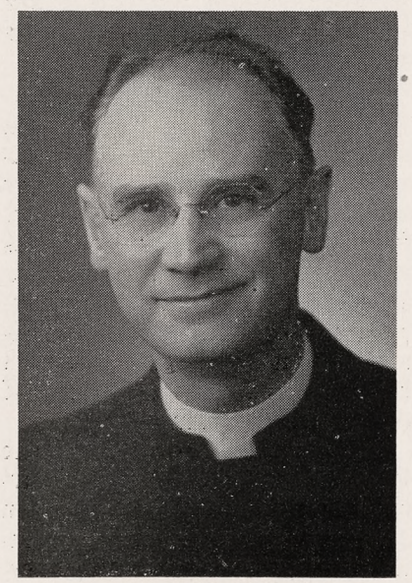
Then too, its large parish house facilities offer a convenient meeting place, and last year no less than 654 meetings apart from its own parish activities were held there. It is not unusual of an evening to have half dozen activites being carried on simultaneously, ranging from a basketball game to a meeting of Alcoholics Anonymous.

Working closely with the Washington Federation of Churches,Epiphany is the downtown center for almost all interdenominational services, and in connection with the recent city-wide preaching mission, Epiphany was

the scene of the daily conferences for ministers, for Bible lectures, and for noonday services, at which Dr. Robert McCracken of Riverside Church, New York, was preacher and to which an average of 1300 people came each day for the week.

Noted Preachers

One of the most gratefully received contributions to the downtown community, and indeed to the whole city, is the traditional series of noonday Lenten services. Some of the nation's greatest preachers come to Epiphany's pulpit for these services, among them Dr. Ralph W. Sockman, Dr. Joseph Sizoo, Bishop Angus Dun, Bishop Emrich, Dr. Elmer Homrighausen, Dr. Samuel Shoemaker, and Dr. John S. Higgins, and next Lent, Bishop Michael Coleman of Canada and Dr. George Buttrick are coming. In a church that seats 1325 people, the average attendance last Lent was 914, and not a few services have had standees and overflows into the parish house rooms. Various women's groups of the parish serve a cafeteria lunch following the service. On Good Friday the Lenten services reach their climax in a great Three-Hour service with the rector and associate alternating in the addresses. As careful a count as possible was kept of the attendance last Lent, the total reaching a little over 7500. For most of the three hours a queue was lined up along G Street waiting to come in.



THE REV. LELAND STARK
The Rector of The Epiphany

Distinct Parish Life

Then too, Epiphany has also its own distinct parish life. Its communicant membership of 1100 is a cross-section of the Christian family, including people on every economic level. Since only a half-dozen of its members live within normal geographic bounds, virtually all of its people must travel a considerable distance to church; yet so tenacious is the loyalty of its members that Epiphany is among the best attended Episcopal churches in America. Statistics reveal that while most churches cannot count on more than 30% of their communicant strength as an average attendance on Sunday, on more than half the Sundays of the year the total attendance at Epiphany's three morning and evening services actually exceeds 100% of its communicant strength, the average attendance at the 11 o'clock hour being over nine hundred. Its excellent choir under the direction of Mr. Adolf Torovsky, choirmaster and organist for thirty years, is regarded as one of the country's best and plays no small part in keeping the attendance figures high. As it has also been in the past, the emphasis of its worship, preaching, and teaching is evangelical in character.

Many Organizations

While its downtown location is in most ways a distinct advantage, making it a strategic center for the Church's work in the heart of the nation's capital, it is a handicap in the matter of Sunday School enrollment. But its Sunday School, while not large, is an important part of its program. Fifteen organizations for men, women, and youth make possible a well-rounded program of activity. Its people are missionary minded and the parish has regularly contributed at least 10% of the diocesan budget. The rector, associate rector, a part-time assistant, three secretaries, a parish caller, and three on the janitorial corps make up the staff. Two homes for the aged are also maintained by the parish.

Noted Rectors

Some of its rectors have been among the great presbyters of the Episcopal Church. Dr. Randolph Harrison McKim at the turn of the century was a noted author and preacher and was a kind of "Bishop Oxnam" of his day. Dr. James Freeman, who succeeded him in 1920, was rector but for two years when he resigned to become Bishop of Washington. Then came Dr. Ze-Barney Phillips, who was one of the best-known and best-loved presbyters of his day, being elected President of the House of Deputies in General Convention for five successive terms; he was the rector until 1942 and was also chaplain of the United States Senate. He was succeeded by the late Dr. Charles W. Sheerin, who resigned from the vice presidency of the National Council in 1942 to become Epiphany's rector; his untimely death in 1948 took one of the great leaders from the ranks of the Church militant. The present rector, coming in 1948 from the deanship of Calvary Cathedral, Sioux Falls, South Dakota, is the Rev. Leland Stark. The associate rector is the Rev. Warren E. Mace.

The character and constituency of Epiphany have changed no little over the course of its 106-year-old history, but its people believe that, under God, its greatest years of service to Christ and his cause still lie ahead.

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Post Christmas Thoughts— It's Me, Oh Lord

BY
HELEN MEARS
Author of "Mirror for Americans: Japan"

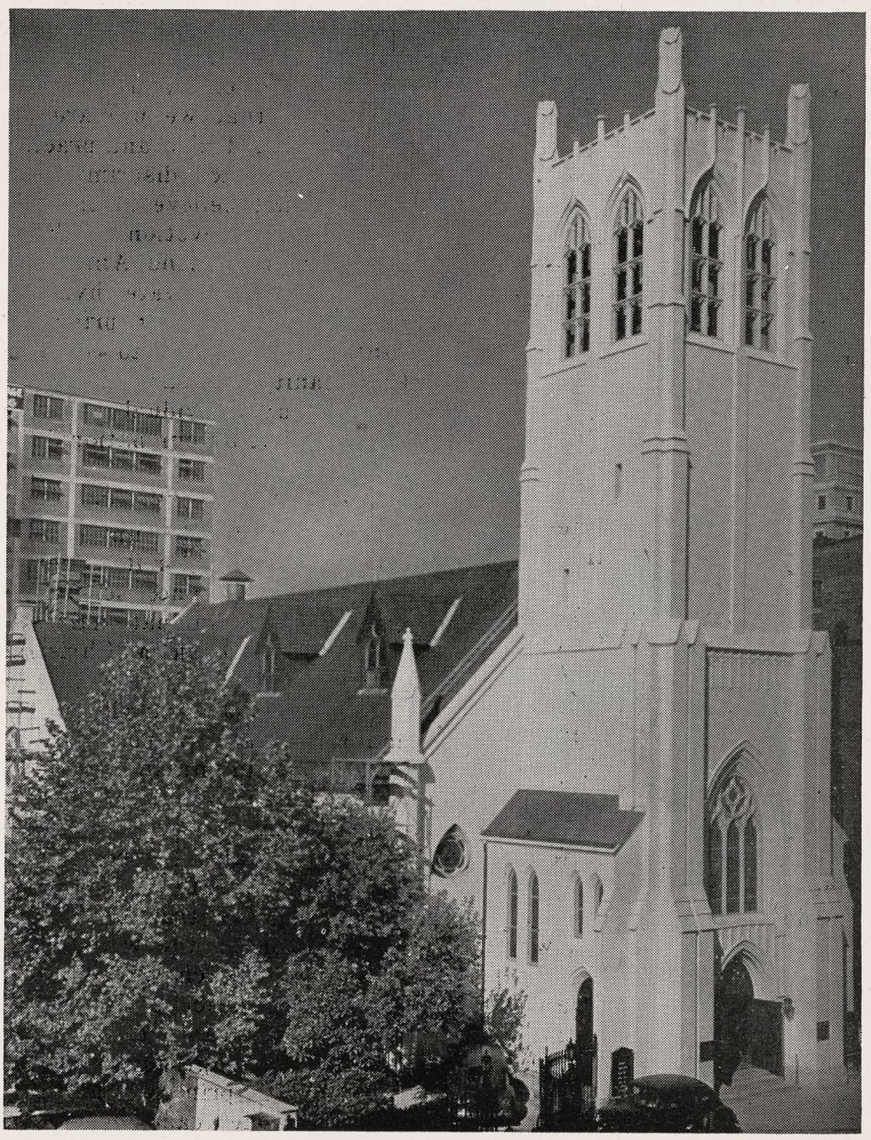
★ Americans, this Christmas, were in a particularly devout mood. The constant threat of rapidly approaching war, the incessant propaganda appeals to fear and suspicion, have rasped on our nerves to such a degree that there was a general and wide-spread longing for reassurance and hope. The Christian Church—by definition, and by the teachings of Christ—symbolizes the universal desire for peace and good will. This year perhaps more than ever before in modern times, Americans flocked to their churches during the Christmas season, to seek reassurance and guidance.

Many, perhaps most of these millions of communicants, were concerned chiefly with personal problems, anxieties, guilts and longings for personal improvement. The Church's chief concern is the individual, his spiritual growth and fulfillment. Nonetheless the Church today takes a public position on many social problems, and many problems of international relations. Since today the threat of war is the major preoccupation of everybody is seems certain that many of those who attended Christmas services hoped to hear some word of guidance as to how they, as professing Christians, in a nation which calls itself Christian, could actively work for peace. How did the Church answer this appeal?

On Christmas Eve, I went to a midnight service in an Episcopal Church in Connecticut. It was a large church and it was over-flowing with people who came long before the service began and who participated throughout with an emotional fervor which made an atmosphere of deeply felt dedication. The service was beautiful, the ritual impressive, the choir melodious, and the congregation were invited to participate in the singing of many of the lovliest carols, and did so with full voice and emotional fervor. It was an occasion of genuinely felt spiritual unity—the people, I believe, were ready for active participation in a concerted program of the Christian Churches for peace and against war.

Did the Church offer this guidance? On the contrary, it seemed to direct this dedicated emotion not toward peace, but toward war; not toward universality but toward nationalism; not toward national self-criticism but toward national justification.

In the procession, among the choir and acolytes and priests, marched several young men in the uniform of the U S army and navy, carrying the U S flag among the church banners. Regardless of the intention the presence of these military uniforms and this flag sanctified our armed forces, and our national government's foreign poli-



THE EPIPHANY, WASHINGTON
"Where Cross the Crowded Ways of Life"

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cies. In a prayer devoted to the prevailing international tension the rector prayed that God would "change the minds and hearts of our enemies." Not our own minds and hearts—the minds and hearts of those we call our "enemies." Again, regardless of the intention, the implication was that we were right, and the "enemy" was wrong, and our government was justified in opposing him by military force, and the Church sanctified this policy.

Christ said: " . . . Love your enemies."

Christ said: " . . . turn the other cheek."

Christ said: " . . . let him have thy cloak also."

Americans today are concerned, and rightly concerned, about the preservation of Western and Christian values. How strange that we fail to see that no one but a professing Christian can possibly injure the cause of Christianity. Why can't we see that it is those who profess Christianity while defying its principles in practice—and on a national level—who are really the enemies of Christianity.

First Christians

The first Christians were revolutionaries, rebels who were ready to die for their faith. Can't we see that there is considerable difference between dieing as an individual opposing the evil of one's own society, and dieing as a conscript soldier in a national army designed to impose our ideas on others by military might?

Western civilization today seems to have its back against the wall. The reason for this is not that the world outside our borders is full of Godless, ruthless, aggressive peoples who hate us and wish us harm. The reason is that the Christian Church —which represents the collective conscience of a Christian nation—has almost wholly forgotten what its precepts and principles are. It has forgotten that the "enemy" is violence, and greed, and hate—wherever they are—and has identified itself with a national government and a national policy which declares that these evils exist only among our "enemies." This means that today the Christian Church working in foreign lands appears to be as much a representative of a foreign power as does the Communist party. This idea seems strange and shocking to most Americans. But this is because we refuse to listen to the point of view of other peoples. As professing Christians we have such faith in the nobility of the principles expressed by Christ we forget that we have not ourselves learned to put these noble principles into practice in our international relations. Peoples abroad who hear us express admiration for peace, self-abnegation, and brotherhood note that we prepare for war, talk boastfully, and practice hatred and race discrimination and can not believe in the sincerity of our devotion to Christian principles. And Americans who in their private lives do practice the Christian principles (and many do) fail to see that Christianity abroad is tested not by our individual behavior at home, but by our national behavior abroad.

Universal Church

Christianity is universal—above all nations, or it is merely a tool (even if unconscious) of nationalism. No national flag has any place in a Christian church.

The Christian Church can not endorse a national policy based on military might and not deny its Christian principles.

Americans, whether professing Christians or not, want peace. It is safe to say that this is equally true of all the other people of the world. The Christian Church proclaims a doctrine of peace and brotherhood. Why can't the Church have the courage to live up to its Christian principles and give some genuine leadership in a concrete program against war and for peace? The Church could take an unequivocal stand against war preparations. It could insist that our vast appropriations for war could be spent for peaceful projects all over the world to improve living conditions, establish schools, exchange national culture. It could encourage a program of non-cooperation with our current policies which are obviously militaristic.

The Christian Church should not forget its revolutionary background. Imagine the effect all over the world if the Christian Church began publicly, conspicuously and concretely to practice its principles. Doesn't it seem obvious that the force of the millions of Americans who profess Christianity could really work miracles IF they had the courage to do what we desire and what Christ taught.

THREE BISHOPS ELECTED THIS WEEK

★ Three bishops will be elected by the House of Bishops, meeting this week in El Paso. A successor to the late Bishop



BISHOP STONEY of New Mexico and Southwest Texas is host to the Bishops now meeting at El Paso

Stephen Clark will be elected for the district of Utah; another will be elected to fill the vacancy caused by the resignation of

Bishop Atwill of North Dakota, who retired January 1st; the third will succeed Bishop Boynton, now suffragan of New York, as Bishop of Puerto Rico.

NATIONAL CANTERBURY ASSOCIATION

★ Seventy colleges in 36 states were represented by the 120 students who met at Cranbrook, Michigan, December 27-January 1, to organize the National Canterbury Association. The Rev. Roger Blanshard, director of college work of the National Council, gave inspiration and advice, but it was a student affair throughout. After setting up the organization by adopting a constitution, a statement was issued stating that the purpose of the association is "to provide an opportunity for students to receive the teachings and life of Christ through the faith and practice of the Episcopal Church and to witness in our colleges and universities to the lordship of Christ over the whole life of mankind."

NATIONAL ASSEMBLY OF STUDENTS

★ Opposition to loyalty oaths "and any other measures curtailing academic freedom" was voiced in a resolution adopted by delegates to the national assembly of the Student Christian Association Movement, meeting over the new year weekend at Oxford, Ohio. Chaplain James A. Pike of Columbia, a headliner, assured the 1,300 delegates from all parts of the country that "the Christian Church has survived many other crises in its history and will survive the present world strife."

Prof. Kirtley F. Mather of Harvard also struck a hopeful note by saying that the problems of the world can be solved by "men of intelligence and good will."

The Rev. Alexander Miller, a New Zealander, said that "America's great function could be to prove to the world that both bread and freedom can be provided together. He added that "the people of eastern Europe, China and Korea always take bread when it is a choice between freedom and bread. When people do not have their share they begin to believe they can live by bread alone."

Another Episcopalian to address the meeting was Jerry Voorhis, former Congressman and now a leader in the cooperative movement, who deplored the "monopolistic control" tendency in business and said that people "can begin at the neighborhood level by helping solve their own local economic problems, by vitalizing their local communities and by being informed and tolerant."

STOWE'S CLERICAL DIRECTORY

★ The new edition of Stowe's Clerical Directory has been distributed to subscribers, according to the announcement of the publisher, The Church Pension Fund. The Directory contains brief but comprehensive biographies of the 6,600 clergy and 142 deaconesses of the Episcopal Church. No other directory contains individual biographical material on the entire clergy group.

The directory is a triennial publication. The new edition, superseding the 1947 edition, is the 17th volume of clergy biographies since the first appeared in 1898 as Lloyd's Clerical Directory.

Biographical data have been obtained from the individual in each case and these include addresses, churches served and other offices, all principal dates, family data and important writings. In the relatively few cases where questionnaires have not been returned by the individual clergymen, the information as last reported is used, complemented from the up-to-date records of The Church Pension Fund. The new edition contains an unusually large number of "new names" reflecting the greater than average number of new ordinations and receptions in the three years since the 1947 edition went to press.

The book, which is $5, may be obtained from the Church Pension Fund, 20 Exchange Place, New York 5, N. Y.

CLASSIFICATION CHANGE IS URGED BY ACU

★ The House of Bishops, now meeting in El Paso, has received a proposal that it request the newly formed National Council of Churches not to list the Episcopal Church as "Protestant." The Rev. Albert J. DuBois, executive director of the American Church Union, revealed this in an address in Los Angeles on December 26. In press releases the Council states that it is composed of "29 Protestant and Eastern Orthodox denominations." Father DuBose stated that the description should be "29 Protestant, Episcopal and Eastern Orthodox denominations."



BISHOP GRAY of Connecticut will report to the House of Bishops, now in session at El Paso, on plans for the Anglican Congress to be held in 1953 in Minneapolis

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SEMINARIES ASK FOR SUPPORT

★ Presiding Bishop Henry Sherrill has appointed January 28th as theological education Sunday when offering will be taken in most churches for support of the seminaries. An increasing number of parishes, instead of an offering, include an item in their budgets for this purpose. In his message to the clergy Bishop Sherrill writes: "Our theological seminaries are of supreme importance to the Church, for they, in large measure, determine the calibre of our clergy. This is of practical significance to every layman. What of the conduct of the services in your parish? How was the sermon? What of the church school and the Christian education of your children? Strong seminaries make possible favorable answers. I trust that there will be a generous response."

PRAY FOR PEACE IN NEW YORK

★ Churches in the diocese of New York offered prayers for peace on December 31, with Bishop Donegan authorizing the following prayer:

Almighty God, who art the Father of all men upon earth, most heartily we pray that thou wilt deliver thy children from the cruelties of war and lead all nations into the way of peace. Teach us to put away all bitterness and misunderstanding, both in Church and state; that we, with all the brethren of the Son of Man, may draw together as one comity of peoples and dwell evermore in the fellowship of the Prince of Peace; who liveth and reigneth with thee, in the unity of the Holy Spirit, now and ever. Amen.

LICHTENBERGER TO SPEAK

★ Bishop-coadjutor-elect Arthur Lichtenberger of Missouri is to be a headliner at the convention of Texas, meeting in Galveston, January 19-22. The speaker at the annual dinner, to be held on the 22nd is to be the Rev. Louis F. Martin, rector of St. Andrew's, Fort Worth.

MELISH CASE GOES TO HIGH COURT

★ The congregation of the Church of the Holy Trinity, Brooklyn, and its rector, the Rev. John Howard Melish, have sent a petition to the Supreme Court asking that a writ of certiorari be granted to permit a review of the judgment of the New York state courts which imposed an injunction to enforce an ecclesiastical decision of Bishop James P. DeWolfe of Long Island, dissolving the pastoral relationship between Dr. Melish and the parish.

Their contention is that the imposition of a civil court injunction violated the principle of the separation of Church and state embodied in the first amendment of the federal constitution. The lower court ignored a specific provision in the canon law of the diocese of Long Island establishing as the punishment for failure to obey such an episcopal judgment loss of representation for a congregation in the diocesan convention. In the words of the petition for the writ of certiorari, "In these circumstances, the civil court had no power to grant an injunction compelling compliance with the bishop's judgment on pain of fine and imprisonment for contempt. For the constitution forbids state action by a civil court to use the coercive power of government to participate in the affairs of any religious organizations or groups. By the injunction herein granted, the court has effected a breach in the wall between Church and state erected by the constitution."

The petition quotes the Rev. Anson Phelps Stokes, former secretary of Yale University and former canon of Washington Cathedral, as declaring in his recently published three volume study "Church and State in the United States" (Harper, 1950) that the Melish Case "will be one of the most important cases in recent years involving Church-State relations."

The petition also quotes The Churchman as stating: "The canon law of the Protestant Episcopal Church sets a specific and comparatively mild penalty for a congregation that refuses to obey an episcopal judgment dissolving a pastoral relationship, namely, deprivation of representation in the diocesan convention. The reason for the mildness of this penalty lies in the respect which the Episcopal Church traditionally pays to the rights and relative importance of the congregation. In the 'Melish Case,' a lower court judge, oblivious to the long struggle for democracy in Church affairs that underlies our canon law, substituted for this mild penalty a drastic civil court injunction enforcing the congregation's compliance with the bishop's judgment upon pain of fine or imprisonment for contempt of court. The judge brushed aside the provisions of our canon law and substituted a penalty of his own choosing. Was not this a clear intrusion of the civil court into the realm of canon law in violation of the state and federal constitutions, both of which establish absolute separation of Church and state?"

The petition points out that since the beginning of the litigation in the lower courts a fundamental change in the relationship of the parties to the case has taken place. During the two years involved in the legal action, two annual meetings of the parish have occurred. Seven of the nine vestrymen who began the action in the lower courts have come to the end of their term of office and have been replaced by vestrymen elected by the majority of the parishioners who have steadily supported the rector and his son. The official corporation of the Church of the Holy Trinity which began the action, has now changed sides and is favoring the rector.

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EDITORIALS

Can We Do Better?

WE have just entered the second half of the 20th Century and from this vantage point it may be profitable to look both backward and forward, to get our bearings in the fog and storm of the present era in which we are living.

The beginning of the 20th Century, we realize now, was in reality the near end of an epoch. Queen Victoria—symbol of the great Victorian Age—died just as the new century opened. Before the year ended, President McKinley—American symbol of the conservative era that saw the closing of the last domestic frontier—was assassinated. A great epoch died with them.

Three years later the new historical period came to birth with the outbreak of the Japanese-Russian War. Its significance was little recognized at the time. Throughout this first decade the American public seemed to feel that the world had outgrown war and the notion of automatic progress became the accepted philosophy. But as everyone now realizes, with the infallibility of hind-sight, the German Empire was building its strength for the first World War. In 1914 the holocaust broke out and our present era of militarism in the service of national industrial rivalries was launched. The Christian Church in this critical period showed little awareness of what was at stake. Pacifists were hounded from their pulpits and "Preachers present arms" became the motto. Not a pleasant recollection for us Christians today.

In the period between the two World Wars, however, religious leadership became more discerning and more courageous. Our own House of Bishops issued brave and penetrating statements on the abomination of war and the necessity of radical reformation of industry and trade.

The second World War is, perhaps, too near us in time to justify any attempt to evaluate the part that Christian leadership played. The depths of degradation into which the insane leadership of Nazi Germany plunged much of the world seemed to justify counter measures such as no earlier war had dreamed of. There was, however, a distinct moral advance in the way both Church and state recognized the rights of religious and philosophical pacifists. Some of the outstanding Christian leaders of America maintained openly their pacifist position and retained both their pulpits and their influence with their people and with the general public.

What of the Morrow?

WHAT shall the final half of this century be like? If we are to judge by the happenings of the past five years, the prospect is disheartening. The picture of the world at large is a savage one. Little Korea in ruins; bloody war spreading more widely every day; America arming to the teeth and getting rich in the process, with eyes shut to the question of how bills shall be paid; half the world living in a new culture created by revolutions; Russia calling for organized peace, but determined that a socialized half-world shall not return to the old ways; America standing pat with "business as usual," so far as principles and results are concerned; and the Christian Church, for the most part, acquiescing in all this and offering no prophetic leadership.

It is, of course, true that spiritual leadership of any sort—Christian or other—has its origin in the individual souls of leaders and followers. "Personal religion" is the creative heart of individual vision and of social justice. And we are being told today from many quarters that there is a great revival of popular interest in religion. After every great war something like this is said and, in a very limited sense, it is doubtless true; but how important such an interest may be and what sort of religion it is in which interest is shown are the vital facts that should be made clear. It is our belief that the kind of religion that seems to be reviving is of a pathetic and not essentially Christian brand. It is the sort of religion that seems

"QUOTES"

AN ANCIENT BLESSING

GOD be gracious unto you and remember His covenant that He made with His faithful servants;
And give you an heart to serve Him and to do His will with a good courage and a willing mind;
And open your hearts in His law, and send you peace;
And hear your prayers, and be at one with you;
And never forsake you in time of trouble . . .
And now we be here praying for you.

—Second Book of Maccabees

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to furnish its enthusiasts with an escape from reality. "Peace of Mind" and "Peace of Soul" are not qualities that are given, but achievements that are earned by clear thinking about the world we live in and by hard struggle with the facts of life which a righteous God wills to have changed.

Hope of Minorities

IT is our conviction that the chief hope for a revival of a Christian religion that shall redeem this new half-century lies in the minority groups of all Christian bodies that are facing up bravely to the hard facts of a mad, force-worshipping generation and centering their prayers, their sacramental life, their united influence and their social action on the fact of God's will for the transformation of the world he made and loves. The Quakers and other Christian pacifists are such a group, heroic fighters for civil liberties are another, stubborn workers for international fellowship are yet another. Banded together they make a not inconsiderable force for redemption. And insofar as they remain faithful to the heart of the Christian faith, that "power belongeth unto God" and that the spiritual force of united prayer and fellowship is mightier than hatred, fear and atom-bombs—they may well prove to be the shock-troops of the army of the Lord that shall lead the more timorous of the rank-and-file of would-be Christians to a hard-won victory before the century ends. That is our hope, our present belief and our continuing prayer.

An Appeal to Bishops

CONGREGATIONS of our Church will soon be listening to the Pastoral Letter which will be forthcoming from the House of Bishops now in session in El Paso. We are an Episcopal Church, and we look for leadership from our bishops. And never before in the history of this nation has there been a greater need of leadership and the Christian message stated in forthright, prophetic terms.

Bishop Sherrill's recent election as President of the National Council of the Churches points up not only the esteem in which he is held, but also the fact that our Church is looked to for leadership by millions of other Christians. We beg of you to fulfill that trust and expectancy at this time of universal concern. In the past you have issued Pastorals in the tradition of Holy Scripture, even as God speaking to men through his Church. Other times we have looked in vain for a decisive word in the midst of pious generalities and ecclesiastical jargon. Today we ask for something more than prayers for peace, important as they are. We ask you to be as definite and outspoken as you have ever been about the vital issues which press daily on toward total war. Let judgment begin at home. Let the Church be the Church. Let not the trumpet sound uncertainly.

Our Protestant Heritage

BY
FREDERICK C. GRANT
Professor at Union Theological Seminary
and Witness Book Editor

Controversy Deplored

I HESITATE to say it—for I am convinced that religious controversy (if there can be such a thing! I mean controversy over religious differences) is one of the worst things with which one can waste his time, and that it is not only futile, and never converts anyone, but is disgraceful among Christians. Furthermore, we are concerned with "our Protestant heritage," and have more important things to consider: our heritage does contain a large amount of controversy—but it also contains many more precious and weighty things than that. Nevertheless, it is necessary to make one or two points clear, and they can be stated without acrimony. The Roman Catholic Church teaches its children that Protestant Churches are not true Churches; there can be only one true Church, and that is the Roman. It teaches its children that Protestant sacraments—for example baptism and marriage—are not true sacraments. It teaches its children that Protestant ministers are not truly ordained, not truly ministers of Christ; this is to assume a false view of history and of the origins of the Christian ministry, and also to spread discord and mistrust. The Roman Catholic Church works toward the reunion of Christendom; but its policy is one of totalitarianism—other Churches must submit to Rome; there can be no reunion otherwise. The Roman Catholic Church benefits by the separa-

This concludes the article by Dr. Grant which began in the December 14th number. It was originally delivered at a United Protestant service held in the baseball stadium in Mobile, Alabama.

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tion of Church and state in this country; but it states in unequivocal terms that under other conditions, with the Roman Church in a majority, they would not hesitate to suppress Protestantism—and they have the effrontery to ask us to admire the "logic" of their position.

We admire the concern our Roman fellow-Christians display for the religious nurture of their children; we admire their zeal for missions; we acknowledge that their faithful attendance at church services is exemplary; we gladly acknowledge their enthusiasm for learning, for education, for scholarship; but we regret that the Roman Catholic Church takes so exclusive and domineering an attitude toward non-Roman Catholics; we regret its affiliations with political parties and groups, here and in other lands, and especially its frequent affiliation with the most reactionary political groups.

An occasion like the present one, when we celebrate our Protestant Heritage, is not a time for casting aspersions upon any other religion or religious group. If in former days there were some who thought that to be a good Protestant required that he call the Pope bad names and make a mockery of Catholic beliefs and sacraments, those unhappy days are now fortunately past. Protestantism is not mere negation—the denial of Catholicism. For we are Catholics too. We say in the creed, "I believe in the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting." The ancient, undivided, Catholic Church of the days of the apostles and the fathers, of the martyrs and saints, is our Church too. We are not of yesterday! People would have you believe that Protestant Christianity began in the sixteenth century; but there are traces of it long before then—for many saints and godly Christians in the Middle Ages wanted to see the Church reformed and cleansed of its abuses, economic, doctrinal, moral, and ceremonial. (For the evidence, see the great book by the late Prof. Coulton, Five Centuries of Religion, now completed by the recent publication of the fourth big volume.) When the Reformation began it was intended to reform the Church, not destroy it, and certainly not to create another Church in its place. After the explosion had taken place and the smoke had drifted away, it was apparent that the Church had been rent in two; but the Roman Church, still obedient to the Pope, was no more the same Church as the old Catholic Church of the West in the Middle Ages than the Protestant Churches were identical with it. After the Counter-Reformation, after the Council of Trent, the change was even more apparent. The ancient undivided Catholic Church of the days of the fathers was now represented by three or four main bodies: The Holy Orthodox Church in the East, the Roman Catholic Church in the West, the Reformed and the Evangelical Churches in the North, the Anglican Church in the British Isles, and so on. For any of these Churches to claim to be the one and only Church of Christ, or to be the only valid successor to the original Catholic Church of the early centuries, is simply preposterous. They are all descended from it; they are all parts of the once united holy Catholic Church of Christ; and they are all potential members of the someday-to-be-reunited Catholic Church, the Body of Christ, the Tree of Life planted upon earth for the healing of the nations. We do not deride or depreciate our Catholic brethren's faith or practice or loyalty, but in all kindness and clarity—as well as charity—we want to state our own convictions and beliefs in the matter.

WE wish to protest, in a friendly but very firm manner, against the continual propaganda of one Church against others, insisting that there is and can be only one true Church—which is of course the Church conducting the propaganda. If it is annoying — and dangerous — in the international political world, where Russia continually harps on the wickedness of capitalism, and predicts its downfall, it is no less true of ecclesiastical relations. The cheap and vulgar advertising which resorts to propaganda, which spends its space and the reader's time decrying the religious beliefs of other groups of Christians, whether by open attack or by innuendo—this is simply deplorable; it is more than bad taste, it is a sin against brotherhood. There is a text which some of our brethren ought to take more seriously—and all of us should take it seriously, in the measure that it applies to us: "Peter turned and saw following them the disciple whom Jesus loved . . . (and said), 'Lord, what shall this man do?' Jesus said to him . . . 'What is that to you? Follow me!'" (John 21:20-22). We are not responsible for the religious life of our brethren, which is lived between them and Christ; we have no right to sit in judgment, and pry into their devotion to the Lord, and decide whether it is true or false. The very assumption of the right to charge Protestantism with falsehood, humbuggery, invalid sacraments, a mountebank ministry—all the old lies and fables that have been repeated for centuries—the very assumption of the right to bring such charges, against the plain evidence of the vitality and reality of the religious life in Protestantism, is the most colossal example of pride and arrogance that twenty centuries of Christian history afford. It is simply totalitarianism in re-

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ligion, and it is just as vicious and just as dangerous as totalitarianism in politics. It would almost seem that some of our brethren have taken the text in the Gospel and turned it around: Our Lord said to Peter, "I have prayed for you that your faith may not fail; and when you have turned again (or been converted), strengthen your brethren" (Luke 22:32)—but they seem to take it to mean, "When you are strengthened, convert your brethren!"

Divisive Action

WITH the best will in the world, and with utmost kindness of heart and charity of disposition, we must protest against this constant, aggressive, bad-mannered, un-Christian propaganda designed to undermine Protestantism and exalt the Roman Church. It is a most divisive and dangerous kind of religious advertising. It is really on a level with the old-fashioned commercial advertising, now repudiated and frowned upon by all respectable newspapers and magazines, which consisted in cut-throat attacks upon competitors in trade. One suspects the product cannot be very good when all that the salesman can do is run down the products of other firms! We cannot believe that the best representatives of the Roman Church, say the Pope himself, who is a Christian, a scholar, and a gentleman, can approve these attacks.

We must also protest against the undignified and unworthy methods of supporting the Church by games of chance. There are church lawns all over the country which are disfigured by signs advertising a game called bingo, in letters so large one cannot make out the church notice board with the hours of services. There are raffles of automobiles and other commodities—all this is cheapening religion in the eyes of the unchurched. And moreover it encourages the spirit of taking chances, and eventually of gambling. It is notable that churches which support themselves by such methods are silent when protest is made against lotteries and gambling in other realms; that tacit approval is given to "numbers" games, and that members of these Churches are sometimes in the limelight when cities "clean up" the numbers racket; that the funerals of notorious gamblers and racketeers have been held from their churches, with as much pomp and ceremony—even more—than in the case of pious and godly Christians. All this is a travesty and a disgrace to our common religion, and we earnestly protest —not with rancour, and not with any feeling that we have no faults ourselves, but in the interest of a better presentation of the Christian faith to the world about us, here in America today. What would the great saints and martyrs of the Roman church make of this? What would S. Leo, S. Gregory, S. Boniface, S. Augustine, S. Ambrose, S. Peter himself—what would they say of it? They would rebuke and reproach the Church of today in no uncertain terms. We do not attack the Roman Church as such; we appeal from the Church in error to the Church valiant for truth; from the Church corrupt and sick to the Church well and strong, to the mother of saints and the mighty protagonist of the Gospel of Christ in an evil world; and we pray that God will revive and transform this great Church, and bring it back to its first calling, and give it the grace to take up its task once more, "for the healing of the nations."

I REGRET to sound divisive, for I have many dear friends who are Roman Catholics—devout, earnest, deeply Christian men and women, whom I would not injure for anything. More than that, I believe that within the Roman Church the grace of God is still effective, the Holy Spirit still moves and works, the supernatural gifts of grace are present, and the truth of the Gospel is proclaimed. And I say this in spite of the discouraging recent addition of a purely mythical new dogma to the Christian faith, in the Roman Church—the dogma of the bodily assumption of the Blessed Virgin Mary to heaven. When such mythological embroidery is added to the faith, those outside the Christian Church will only infer that all the rest of it is equally mythological. One may ask, why are Protestants concerned with it? This is a purely internal concern of the Roman Catholic Church! But the answer is that it concerns us all, because the outside world will not draw a sharp distinction between Roman dogma and Protestant. We are told that the new dogma rests upon ancient tradition. But "tradition" means unwritten history, handed down by word of mouth. Where is this "tradition" found? Not in the New Testament, not in the writings of the Apostles, but long after in late apocryphal writings—in what a Scottish scholar has called "the Sunday afternoon literature of the ancient Church." The earliest writings in which it is found are recognized everywhere as pure fiction. The "tradition" bears all the marks, not of genuine tradition but of mere legend. Our quarrel with the Roman Church, as Protestants, is not with its Catholicism, nor with its piety; not with its devotion to Christ, its missionary zeal, the self-sacrifice and courage of its saints and martyrs; it is not even with its theology or dogma, in toto—much of which we share, in varying degrees, while the differences between our Protestant groups are often as great as those between any Protestant group and Rome; our quarrel is with

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the strategy and pretensions of the Roman hierarchy: with their claim to be the sole voice of Christ to a troubled world; with their claim to authority over the whole Church of Christ, the Pope being Christ's vicar; with their presumptuous claim of the sole right to define doctrine, upon the acceptance of which depends the salvation of all Christians; with their political machinations, and their alliance with secular power—e.g. with Hitler and Mussolini before the late war, and even during it, until the Nazi-Fascist defeat became certain—all this, we say, has no place in the religion of Christ, and the twisting of the gospel to support such claims we utterly repudiate.

Not Anti-Roman

BUT Protestantism is something more than Anti-Romanism. It means the recovery, the restoration, the restatement of the essential and genuine religion of the Gospel, in its New Testament form. Hence the freedom of the Scriptures, freedom to interpret them historically, is the great, cardinal point of all Protestant teaching.

The task of Protestantism is still far from finished. What the Protestant movement set out to accomplish four centuries ago has been delayed and hindered, partly by opposition from Rome, partly by the unfortunate divisions within the movement itself, partly by other and more external causes. Among these external causes is the whole tendency of the modern world away from religion, in the direction of secularism and materialism. But the aim of Protestantism is still the same as it was: the cleansing, rationalizing, democratizing, and unifying of the Church. That aim will not be achieved until the whole church, Rome, the East, and Protestantism, are reunited once more, and united upon a level of pure and single-minded devotion to the cause of Christ, which is not only the salvation of individual souls but also the realization, as far as it is possible, of the Kingdom of God, the reign of God, here in this present world.

Let us therefore dedicate ourselves once more to the freedom of the Gospel, to the "glorious liberty of the sons of God," "the freedom wherewith Christ has set us free," and let us vow never again to be enslaved to a yoke of bondage; let us consecrate ourselves once more to follow in the steps of saints, scholars, and martyrs, who counted not their lives precious in their sight, but freely gave their all that the Gospel might be unfettered to run its course through all the world; let us also give ourselves to the blessed cause of Christian reunion, so that Christ's broken body, the Church, may be knit up once more, and serve his gracious purposes in the healing of the nations; let us this day renew our devotion to Christ's one holy catholic, universal Church, and pray that all Christians everywhere may love one another as brethren, and seek not their own but each the other's good; that the knowledge of the Lord may fill the earth as the waters cover the sea; that God's grace may fulfill and sustain all goodness, all virtue, all peace and mercy everywhere among men; and that loving kindness may transform the earth and make it a light and a blessing forever.

Further Adventures Of Mr. Entwhistle

BY

THOMAS BARRETT

THE NEW CURRICULUM

SAID the Rev. Samuel Entwhistle, to his Sunday School teachers: "The new curriculum will soon be with us. In the meantime, Mr. Doolus has selected courses from various publishing houses, and I am sure they will be quite adequate until our Church publishes our own new curriculum, which I'm told will be very fine indeed."

The Rev. Mr. Entwhistle considered he had said enough about the new curriculum and turned his mind toward an imaginary Church School, filled with bright and eager children whose spotless hearts and minds awaited the opening day of Sunday school with excitement. "We must remember," he went on, lifting his eyes in remembrance of the happy days of childhood, "that whatever course we are using the main thing is to care for these little children in our classes, and to be to them a fine example of Christian patience and charity. Remember . . . there are no delinquent children; only delinquent parents. I ask of you faithfulness in your task as teacher that these small members of the Church militant may learn whatsoever things are pure and true and lovely and of good report."

Samuel was so carried away in his imagination by his own words that he scarcely heard the querulous voice of Miss Kablosky, the fourth grade teacher.

"Mr. Entwhistle," she pleaded in her pure and lovely voice, "I suppose this course is good for a trained teacher but when am I going to get time to read all these books it says the teacher ought to read. The teacher's manual doesn't give very much instructions without you read all these books for homework."

Mr. Entwhistle winced almost visibly, but re-

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covered in time to reflect on the plain fact that Miss Kablosky was a person of good report as well as being fair of face. She was a Doolus "find," and no doubt had commendable qualities of spirit which were in no way dependent on her grammar.

"The important thing," said Mr. Entwhistle raising his finger for emphasis, "is that our children should learn something of prayer and worship, and a few, at least a few of the basic teachings of our Church. I'm quite sure it won't be necessary to read all the books listed. Perhaps Mr. Doolus can . . . well . . . supplement the manual with some kind of . . . er . . . handwork."

After all, thought Samuel, that's what a curate is for: to supplement things around a parish. He wondered why teacher's manuals always contained a bibliography as long as a thesis for an advanced degree in philosophy.

After a lengthy discussion on the new materials which Dee-Dee had selected and which were voluminous if not self-evident the meeting came to an end. It was finally decided by a majority vote that the series of pictures which arrived with course 5 entitled "God's Little Bluebirds," were just extra stock the publisher had on hand, since they seemed to have no relation to "God's Little Bluebirds" or any other course material in hand. Miss Kablosky said she could use the pictures for scrapbooks if Mr. Doolus could get her some more pictures more closely related to her course which was entitled "I Love the Book of Job."

On the following Sunday the parish house was overflowing with eager children. When at last they were forced to retreat from the hallways and cellar into the chapel, it was twenty minutes past opening time, but Mr. Entwhistle had high hopes for the year.

"We're always a bit disorganized at the first session," he told the school in his opening remarks. "It takes a couple of weeks to get settled. After this I want you all to come to the chapel quietly, and on time . . . I trust you come back from your summer vacation refreshed, and are prepared to spend an interesting year . . . Sammy, please leave the little girl alone . . . an interesting year studying the life and work of our Church. Our new assistant, Mr. Delancey Doolus, will be your superintendent . . . stand up Mr. Doolus so the children can see you . . . if any of you need a little talking to . . . ha-ha . . . you'll have to see Mr. Doolus . . . ha-ha . . . Mrs. Talcott will you please sit next to Sammy. Sammy if you don't behave we shall have to ask you to leave . . . Now while we are waiting for the new curriculum that our Church is preparing we have selected some very interesting courses which I'm sure you will all find most . . . instructive . . . Now we shall begin our opening service! SAMMY! . . . Let us pray."

After the service it was discovered that Mrs. Schuler was ill.

"I realize you don't like a Sunday School class just before Church," said Dee-Dee with a scornful leer . . . "but would you mind taking Mrs. Schuler's class just this once?"

"No, no, of course not. Glad to," said Mr. Entwhistle, feeling in his cassock pocket for his eyeglasses. "What's the lesson?"

"We're just beginning a new Puritan press publication," said Dee-Dee. "It's called 'Oh What a Joy to Worship in God's Temple.' Unfortunately the teacher's text hasn't arrived yet."

"Oh well," Samuel smiled bravely, "I'll make out all right, I expect. After all I did go to seminary. I don't know why it is Church Publishing Houses never can send all the material you need at once, and at the same time. Perhaps they like to be coaxed."

"Terribly inefficient," Dee-Dee said raising a patronizing eyebrow.

"But then," Samuel went on cheerfully, "they usually have only two or three elderly widows around the place. We must not expect the impossible must we?"

"Some of the material comes from 381," Dee Dee protested. "Why should it be so late. I ordered it months ago . . . and when it came I only found half of course nine B and a thousand pamphlets on the mission hospital in Tunkhannock, Peru. It doesn't make sense."

"My boy," Samuel said reassuring Dee-Dee with a fatherly pat on the shoulder, while he searched for a telling phrase, "we mustn't expect to attain perfect knowledge on this earth. Remember what happened to Adam when he wanted to know too much. But I must meet my class."

The seventh grade consisted of eleven relatively wholesome children none of whom, Samuel discovered, had ever heard of King David, St. Paul, a reredos, or a bishop, to say nothing of the Prodigal Son. He decided it would be best to forget about the Puritan course and read some of the Bible to the bright and eager children. "Poor things," he mused to himself, "they are exquisitely illiterate. Oh for the new curriculum."

During the reading of the story of the Good Samaritan, Sammy Jones kept trying to crawl under the table far enough so that he could kick Edwin Penniman on the shins. Mr. Entwhistle reprimanded him three times, after which Sammy sat quietly brooding for two minutes. Then with

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the deception and speed of a skilled magician, Sammy produced a mechanical mouse which he placed strategically on the lap of Suzanne Griffin. There was a squeal, a giggle, and a threat of group dynamics merging into chaos. Mr. Entwhistle restored a crude likeness of order by a combined use of eyebrows, knuckles and what Isabel liked to call his "once to every man and nation" look. When the bell rang to signify that Sunday School was over, Mr. Entwhistle was still trying to get the Good Samaritan and his bruised burden toward the inn. He was forced to complete the story amid the swelling tumult which came from every direction like a summer thunderstorm. He felt slightly ineffective, but remarked to himself that "things are always somewhat disorganized the first couple of weeks."

Mrs. Schuler returned to duty the following week and so far as Samuel could see the Church School was schooling along through early autumn on all eight cylinders.

Early in November he received notice of the diocesan teachers convention. He went immediately to Dee-Dee.

"We ought to try to get a good delegation to go," he said. "They are having some of the experts from headquarters . . . on the new curriculum. It will probably help the teachers a great deal." Dee-Dee fell to work and lugged two carloads of teachers to the convention. But the result Samuel was grieved to see was negligible.

"What happened?" he asked Dee-Dee when he obtained only vague reports from Mrs. Schuler, and Miss Kablosky.

"Nothing of much significance," Dee-Dee shrugged. "We had a good dinner . . . that is for a church dinner."

"But the experts?" Samuel questioned.

"Oh," Dee-Dee frowned in recollection. "The first one we couldn't understand. Very poorly organized speech. The second one was clear enough. He said the new curriculum was on the way. In the meantime it was important that we all know something about the processes of learning. We learn through experience. We also learn through reading, but not so much, since the memory only retains 10% of what is heard. We also learn by . . . let's see . . . I guess I've forgotten his other point."

"By seeing?" Samuel suggested.

"Yes, perhaps that was it. Anyhow it didn't seem particularly imaginative. Were you aware that the memory retains so little of what is heard?"

"Quite," said Samuel. "But it would retain three times as much if we trained our memories. Let's put the school back on the diet of the catechism. Perhaps we could confound the experts."

"Well, anyway, it wasn't very helpful but the new curriculum will soon be here, one of the men said. Perhaps we could have a Christmas pageant. That would be in line with the new policy of learning through experience."

"We always have had one," Samuel said, "Since 1886." In November rehearsals began, and went along fairly smoothly until a week before the performance when it was discovered that Suzy Flowers who had been miscast in the part of an archangel, was among those absent from the line of duty.

"She's changed to the Methodist Sunday School," said Sammy the informer, "on account of Ruthie Jenkins, her best friend goes there, and she says she don't want to be in no pageant anyway and wear them wings."

Samuel drew down his brows and bit his lip in self-pity, but courageously pressed on with Nancy Dubb as the archangel. This late change almost threw the whole cast into lasting confusion since Nancy displaced more space laterally than Suzy, and kept pushing Pinky Perkins off the chancel steps.

"Pinky," shrieked Mr. Entwhistle, beginning to lose his accustomed patience. "You must keep your balance. You're in a tableaux. We practiced those positions, there's plenty of room."

"Not with Nancy," Pinky objected, "she's too fat." A mutiny was averted by moving Nancy into a choir stall where her angelic form was almost obscured by golden oak.

At last the pageant was ready for production and Samuel if not Dee-Dee, was confident of success. But alas, as Isabel remarked afterwards, Samuel had not counted on original sin. Two of the three Kings were smitten with an unroyal shyness and refused to bear gifts. Sammy Jones, strikingly miscast as a wondering shepherd got loose five minutes before the opening hymn and raced the length of the parish house auditorium through the entire team, followed by Edwin Penniman filled with righteous indignation. It was, Mr. Entwhistle conceded weeks later, an excellent bit of broken field running. But by the time Sammy was tackled two feet from the basement stairs, Joseph's beard had come off, three cherubs had crumpled wings, and the prophet Isaiah had been put out of the play for the evening.

Dee-Dee whose duty it was to act as reader, grinned with diabolical mirth at the whole project, and Samuel almost fired him on the spot. Isabel however arrived at the front line just in time.

"It's time to begin dear," she said with her

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most winsome smile, "all the bright eager children are waiting. Never mind the cherub's wings. I'm sure no one will notice. And I can be Isaiah perfectly well, as soon as I take off this hat."

Samuel did not quite recover until after New Year's.

"Never again . . ." he kept muttering at breakfast, "never again . . ."

"Never again what, my dear," Isabel asked pouring herself another cup of coffee.

"This Sunday School business" Samuel moaned. "Year after year. I sometimes wonder if it's all worthwhile."

"But darling," Isabel murmured, "things will get straightened out after we get the new curriculum, I'm sure."

The Rev. Entwhistle drew himself up sterly put on what Isabel called his "while life's dark maze I tread" look. "I am persuaded", he said firmly, "that neither junior vestry, nor Puritan press, nor old curriculum nor new curriculum, nor Christmas pageant, nor Easter play shall ever separate us from this annual torment. From here in it's up to Dee-Dee. As for me, Sunday School is over."

Clang, Clang Went the Trolley

By CORWIN ROACH
Dean of Bexley Hall

I am a noisy gong or a clanging cymbal—I Cor. 13:1

ST. PAUL is evidently thinking of the pagan processions to the heathen shrines in ancient Corinth. They would be accompanied by the sound of tambourines and cymbals, the ancient equivalent of an American brass band. If St. Paul were living today he might prefer to use the analogy of the clanging trolley car which is suggested by our present translation. The popular song which glorifies the noise of the street car is more sentimental than it is descriptive. A noisy trolley, especially after midnight, is not particularly soothing. St. Paul would say that Christianity without love is just as unpleasant. It is a noise which amounts to nothing. It never gets anywhere. A street car rides around on a closed circuit and so do most Christians, hemmed in and confined by the iron rails of their own selfishness. We need to get out of ourselves through the power of divine love, if we are to achieve our real destiny. A trolley is made to go clanging around on a track. Christians were made for better things.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Purim and Hanukkah. By Theodore H. Gaster. Henry Schuman. $2.50.

This is an excellent little book. It is one of a series of ten volumes, some of which are already published, some of which are in preparation, that are designed to promote fuller understanding and appreciation for the religious festivals of all faiths. This particular volume will be of genuine help to all who seek understanding of the background and meaning of the two important festivals in Judaism that celebrate the spring and autumn seasons. The author of this book is one who combines a gift for scholarly investigation with the power to set forth his findings with simplicity and clarity. A competent scholar in the field of comparative religion and folklore, Dr. Gaster traces the historical evolution of each phase of the observance of the two festivals, and as he recounts the story of his researches, he makes clear to the reader their significance both as history and as vital religious experience. Such a book as this makes a real contribution to interfaith understanding, a contribution which will have fruit in the growth of true community in the modern world.—Mary Ely Lyman

Fifty Years With the Golden Rule. By J. C. Penney. Harper. $2.75.

This book calls to mind the remark of a prominent businessman: "Put Christ in your accounts and you will come out on the credit side everytime." It is a sincere book; the product of a man who has worked hard, had high personal standards and believed in honest "services"—to the best of his lights. But those lights, common as they are in the industrial world, fall pathetically short of genuine Christianity. It is a book that belongs to the last century; one searches in vain for the wide social and really ethical implications of modern business. It is the perfect example of tragic, uncomprehending, moral man in an immoral society.—Joseph H. Titus

The Kingdom Without End. By Robert Elliot Fitch. Scribner. $2.50.

This "prophetic interpretation of history and civilization" is based on Jeremiah 9:23-24; and it is a study of the blessings or the curses which result from the good use or the abuse of power, wealth, knowledge, and the spiritual. Following Plato's famous sequence of "surfeit," "outrageous behavior," and "disaster," Doctor Fitch shows the fatal consequences of pride, greed, and selfishness. Here we have a prolongation and development of a thesis familiar to students of Toynbee, with well chosen illustrations and with a forceful application to individuals, groups, societies, nations, and religious bodies. The book is scholarly and well written, and it may be read and discussed with profit.—Edgar L. Pennington

St. Mark's Gospel. By E. Basil Redlich. Macmillan. $1.25.

This little commentary in the Colet Library is very good indeed. It has a 57 page introduction plus 115 pages of text and commentary, all of it worthwhile reading for both the educated layman and the parish minister. It might be very profitably used as the basis for an adult Bible study group.

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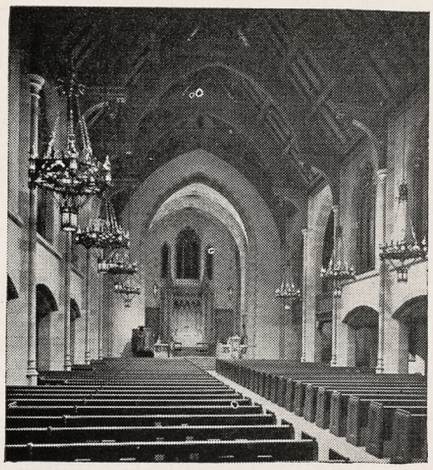

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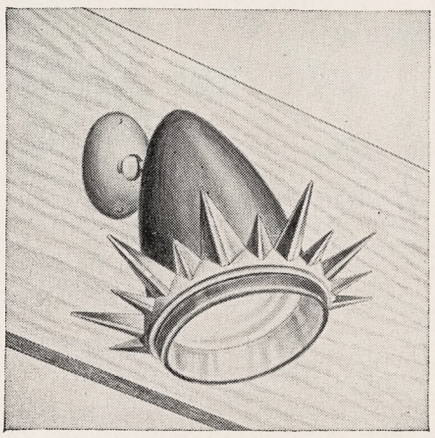

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One would question a few of Mr. Redlich's statements:

Does the Fourth Evangelist say that faith in Jesus because of his works is "a poor kind of faith?" The two passages cited hardly appear to say that at all (p.55).

Did not the Zealots exist before 66 A.D.? Was not Judas the Galilean, son of Hezekiah, a Zealot, active in the first decade of the Christian era? Indeed, there may have been Zealots under Herod the Great (cf. Josephus).

"Moved with anger" is decidedly an inferior text for Mark 1:41; "moved with compassion" has far better support (pp.77-78).

A tetrarch is not necessarily a "ruler of one-fourth of a kingdom." He is often just a provincial ruler. Herod Antipas did not rule one-fourth of his father's kingdom, but one-third of it (p.105).

Why refer to Joseph of Arimathaea as Joseph of Ramathaim, especially with no explanation? (p.179). Not one layman out of a thousand would know how to account for it and the commentary was not written for the expert who is familiar with the Septuagint.

There is a typographical error on page 47: of occurs in place of on.
—Burton S. Throckmorton

Ethical Theories. Edited by A. I. Melden, Ph.D. Prentice-Hall. $5.35.

This is a well-edited book of selections, all the way from Plato to John Dewey and Moritz Schlick. The increasing number of our contemporaries who are reading the Great Books will be interested in finding this compact anthology of long selections from the classic moralists down the centuries.

Basic Christian Ethics. By Paul Ramsey. Scribner. $3.75.

A general book on Christian ethics which takes into consideration recent critical work on the teaching of Jesus and other ethical teaching in the New Testament as well as the problems which recent developments in the fields of politics and economics have posed for ethics. A comprehensive treatment of the subject which will be valuable to the general reader and to the student and teacher in the classroom.—John Knox.

BOOKS RECEIVED:

Church School Chats for Primary Teaching. By Flora E. Breck. Wilde. $1.50.

A Year of Children's Sermons. By Joseph A. Schofield Jr. Wilde. $1.75.

Satisfaction from the Scriptures. By Charles G. E. Chilton. Wilde. $2.

The Pilgrim's Progress. By Wade Smith. Wilde. $1.75.

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NEWS OF OTHER CHURCHES

HIGH SCHOOL STUDENTS ATTEND CHURCH

Four out of five juniors and seniors in Indianapolis high schools say that they belong to churches or synagogues. Superintendent of schools, Herman L. Shibler, reported that a slightly greater number attend services or classes than actually belong to churches. He found that half attend three weeks out of four, with the others going at least once a month.

In the same questionnaire he asked why those who do not attend stay away, with the largest number, 471, being unable to think of any reason, while the next largest number wrote "sleep." Sixty-seven said they worked; 31 live too far away from the churches of their denomination; 24 found the services uninteresting; 17 had other meetings they prefer to attend, and nine had parents who are indifferent to church attendance. Only six said that they did not believe in the Church or in God.

On what they thought could be done to make church and Sunday school more attractive, 467 called for special youth activities; another 210 wanted more interesting services and sermons; 87 asked for youth participation in the affairs of the church; 67 wanted athletic programs; 44 desired better-trained and more interesting ministers; 40 asked for more religion in public schools; 39 suggested better music; 22 asked for better youth-adult relationships.

BIGOTRY HELD GREATER MENACE THAN BOMB

Bigotry, racial discrimination and religious prejudices are a greater threat to America than the atom bomb. Three religious leaders, speaking in Chicago, were united in that opinion: R. C. Bishop Bernard J. Sheil of Chicago; Rabbi F. M. Isserman of St. Louis; Methodist pastor, Harold A. Bosley of Evanston.

DISCUSS RELIGION IN COLLEGES

Can religion be taught objectively at state colleges? Some 40 educators and religious leaders, meeting at Minneapolis in a three day conference over the holidays, agreed that it can if it involves the giving of information about religion rather than indoctrinating in religious belief. President Homer P. Rainey of Stephens College, Columbia, Mo., formerly president of the University of Texas, said that religion has a definite part in the educational process. But a new reformation is needed, he said, to find ways of presenting the religious message in terms of modern situations that will attract not only students but others.

PRESBYTERIANS LAUNCH PRAYER MOVEMENT

A step-by-step prayer program for God's help "in solving the grievous problems of the world" has been launched by the laymen of the Southern Presbyterian Church. They are asking three steps: (1) asking for forgiveness for our sins of commission and omission, (2) asking God to stamp out materialism and replace it with the spirit of Christ in our lives, (3) asking God's help in solving the problems of the world.

RABBI SILVER ASKS NEW FOREIGN POLICY

Rabbi Abba Hillel Silver of Cleveland has called for a reexamination of America's foreign policy. He told his congregation that "America's foreign policy has been going from bad to worse since the President announced the so-called Truman doctrine and pledged our country to resist Communism all over the world." He declared that it is a commitment which

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"we are simply not able to make good and which our allies are unwilling to back up."

He urged President Truman to get UN approval before rather than after taking military action; urged that our help should be channelled through UN; work with other nations to build defenses but make sure how much others are prepared to do before making commitments; be strong but "let us not bankrupt ourselves by trying to arm one-half the world against the other half"; control inflation through higher taxes and price and wage controls. Finally he said the President should "remember that negotiation is not appeasement" and urged renewed efforts to reach agreements around the table.

BAPTIST MISSIONARY RECALLED

The Rev. Dryden L. Phelps, Baptist missionary in China since 1921, has been recalled by his mission society because he wrote a letter which appeared in "Soviet Russia Today," monthly published in New York. His letter paid high tribute to the present Chinese Peoples government, calling the regime "the most comprehensive renaissance the human spirit has ever experienced" and "the most dynamic change in human history." The letter also characterized the "reorganization of Chinese society the most profoundly religious experience I have ever been through" and asserted that "God is working alongside of these Communists."

Discussing the situation in Korea, the missionary declared that the South Korean government "first attacked" North Korea and that "95% of press reports appearing in the U. S. on the Far Eastern crisis are absolutely false."

Whether Phelps will return from China to explain his letter to his missionary board is not known at this writing.

TEACHING MISSIONS IN TWIN CITIES

The names of more than 50,000 unchurched persons have gone on "responsibility lists" of Minneapolis and St. Paul Protestant churches as a result of teaching missions. The names were uncovered in religious censuses which were a part of the program. Churches are charged with the responsibility of following-up these persons with calls.

TWO MILLION CHICAGOANS WITHOUT RELIGION

There are 2,000,000 persons in the Chicago area who have no religious affiliations, according to Neil Hanser, director of the city's Congregational Union. Out of a total of 974,000 children under 14, at least 415,000 are untouched by any church. Out of 391,000 teen-agers between 14 and 19, 166,000 are unaffiliated with any religious organization.

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PEOPLE

CLERGY CHANGES:

ARNOLD M. LEWIS, head of laymen's work of the National Council, becomes dean of St. John's Cathedral, Jacksonville, Fla., March 1.

JOHN HENRY HAUSER, formerly rector of Christ Church, Springfield, Ill., is now rector of St. Paul's, Chester, Pa.

BURDETTE LANDSDOWNE, suffering for a number of years from a heart condition, has resigned as rector of St. Mark's, Dorchester, Mass.

JOHN F. KOLB has resigned as rector of St. Chrysostom's, Wollaston, Mass., because of ill health.

ROBERT W. BEGGS, formerly rector of St. Paul's, Waterville, Conn., is associate rector of the Redeemer, Chestnut Hill, Mass., in charge of Protestant work at Hancock Village, a new family development.

ORDINATIONS:

ROBERT D. PARLOUR was ordained priest on Dec. 12 by Bishop Stoney at St. Paul's, Marfa, Texas, where he is vicar. He is also vicar of St. James', Alpine.

JOHN B. HANNA was ordained deacon on Dec. 23 by Bishop Scaife at St. Mary's, Gowanda, N. Y., where he is in charge. A former Congregational minister, he is also in charge of Grace Church, Randolph.

HENRY W. SHERRILL was ordained priest on Dec. 17 by Presiding Bishop Henry K. Sherrill at Christ Church, Grosse Pointe, Mich., where he is assistant.

MALCOLM E. McCLENAGHAN was ordained deacon by Bishop Burroughs on Dec. 6 at St. Paul's, Toledo, O., where he is in charge.

EDWARD A. SICKLER was ordained priest by Bishop Tucker on Dec. 14 at Christ Church, Shaker Heights, O., where he is assistant.

THOMAS F. FRISBY was ordained priest by Bishop Burroughs on Dec. 16 at Grace Church, Defiance, O., where he is in charge.

DEATHS:

WILLIAM CHURCH OSBORN, 88, senior warden of St. Philip's, Garrison, N. Y., died Jan. 3 in New York City. He achieved an international reputation as the guiding genius of the Children's Aid Society which he served from 1890 until his death, being president from 1901 to 1949 when he became chairman of the board of trustees.

HARRY O. NASH, 69, of the diocese of Los Angeles, died Dec. 20 in El Paso, Texas, while returning from a visit to his daughter in Jacksonville, Florida.

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HOWARD R. BRINKER
Bishop of Nebraska

In reading the report on Brownell Hall in The Witness—December 14th, the importance of the action taken by the trustees of Brownell Hall and the chapter, which is the holding corporation of the diocese, was the fact that the board of trustees of Brownell Hall turned over to the chapter their entire property and endowments, amounting to a total of approximately $360,000. It was this action on the part of the board of trustees of Brownell that has secured the future of this institution as a Church School. The thing that caused the organic relationship was the conveying of the property and endowments over to the holding corporation of the diocese to be held in trust.

HUGH THOMPSON
Layman of Lakeview, N. Y.

Mr. A. Gilman adds to the gaity but not to the accuracy of your issue of Nov. 16. "We are Protestant because we have been excommunicated by the Church of Rome," he says. Perhaps he will now explain why, although the Eastern Orthodox Churches have been so excommunicated by Rome, they are still called "Catholic," as in the tract of the (Roman) Catholic Truth Society, and are never known as "Protestant."

Plainly Mr. Gilman is unaware that Rome considers any Church not in union with the Pope a schismatic, but they are not called "Protestant" unless they have also been heretical in doctrine. Incidentally when and by what Bull was our Church (as distinct from that of England) formally excommunicated? How in fact could this be since the American Episcopal Church never was in union with Rome. Come again, Mr. Gilman.

L. FRANCIS ELLSBREE
Layman of Brighton, Mass.

Alexander Gilman's letter about an imaginary "holy Catholic Church" gives one pause. Does he mean by it that there never yet has been, and is not now, any such thing as the holy Catholic Church? Apparently he does mean just that, for he asserts that "the holy Catholic Church is an ideal to which all Christians hope one day to attain."

If he is right, what became of the Church which our Lord set up to carry on his work in the world? There are some people who think the Church is invisible. Mr. Gilman goes them one step more; his Church is not only invisible—it doesn't even exist. Of course, deacons, priests, and bishops are ministers "in the Church of God," and according to the Prayer Book, "there have always been these orders of ministers in Christ's Church," but Mr. Gilman's non-existent "Church" seems to be something different (in imagination, anyway) from Christ's Church. Since we should be satisfied and happy to be in Christ's Church now, why should we hope "one day to attain" to any other kind of Church?

Mr. Gilman also gives Rome quite a bit of power. Regardless of our own historians' claims and the official declarations of our documents and of Lambeth (that we "exist to promulgate the Catholic faith"), he thinks Rome made us Protestant just by excommunicating us. True, as he notes, Rome is "commonly called Catholic," but if he is a Churchman, he goes to church and Sunday after Sunday confesses belief in a "commonly called" Catholic Church which is not exactly Roman.

W. E. C. VOLLICK
Clergyman of Canada

I have found the news coverage in The Witness enlightening and the various articles stimulating, even though I reserve the right to disagree with some of them here and there.

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THE CHURCH HISTORICAL SOCIETY, 4205 SPRUCE STREET, PHILADELPHIA 4

THE Witness

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STORY OF THE WEEK

The American Church Union Triples Membership

New Regional Branches are Also Developed In All Parts of Country

BY
ALBERT J. duBOIS
Executive Director of the A. C. U.

★ Response throughout the Church to the new and expanded program of the American Church Union has resulted, in the period from May to December 1950, in a growth in membership which has tripled the strength of the Union during that time. Coupled with the growth of individual memberships has been the development of new regional branches across the country. Regional branches now exist, or are in process of final organization in the following areas: diocese of Maine; diocese of New Hampshire; New England (diocese of Massachusetts and Vermont); Rhode Island; Connecticut; New York metropolitan area (diocese of New York, Long Island and the Eastern sections of the dioceses of New Jersey and Newark); Philadelphia; diocese of Bethlehem; diocese of Harrisburg; Washington, D. C. and Virginia branch; diocese of South Florida; Southeastern branch (comprising the dioceses in North and South Carolina, in Georgia and the dioceses of Tennessee, Alabama and Mississippi), Ohio and Western Pennsylvania branch, for the two dioceses in Ohio and the dioceses of Pittsburgh and Erie; Michigan branch, for the two dioceses of Michigan and Western Michigan; diocese of Springfield branch; diocese of Northern Indiana branch; mid-West branch, for the dioceses of Chicago, Milwaukee, Fond du lac, Eau Claire, Northern Michigan, Minnesota, Iowa and Quincy; Dallas (Texas) branch; Northwest branch for the dioceses of Olympia, Spokane and Oregon; California branch for the diocese of California and the Los Angeles Diocesan branch. In addition to this, tentative arrangements have been made for the development of further branches in other areas. In every case laymen of the Church are giving real leadership to the program.

College Groups

A new development, in response to requests from college and university centers, is under way in the formation of faculty-student "Campus ACU Groups" in a number of places. The program was initiated at Yale University on Advent Sunday and during the first months of 1951 the Executive Director will visit nine colleges and universities to install campus groups.

The various committees of the A. C. U. are also expanding their programs. The publications committee is seeking to bring out a number of tracts and booklets setting forth clearly the Church's faith on matters under attack from some quarters at the present.

The Christian social action committee sponsored two conferences for the study of this important field of the life of the Church last summer. The one at Kent School, Kent, Conn., was for the clergy, the one at DeKoven Foundation, Racine, Wisconsin, was for clergy and laity. A summer school of Catholic sociology will be held again next summer at Racine under the leadership of the Rev. Father Lewis of Stevens Point, Wisconsin.

Devotional Tracts

Supplies of devotional tracts and other literature for those in the armed forces have been so much in demand that reprints of all items have been ordered by the armed forces committee.

A keen interest in the program of the A. C. U. is to be seen in the general response to its membership appeal and in the work of its committees in every avenue of the life of the Church. To undergird it all with prayer and devotion the cycle of prayer committee is arranging for "Station Days" throughout the year when in some parish or school prayer and intercession will be offered daily for the conversion of America and of the Church to the Catholic faith and for the peace of the world. The committee in charge of the "Week of Prayer For Christian Unity" is again sponsoring a nation-wide prayer effort for unity.

The National Office of the A. C. U., 347 Madison Avenue, New York City, will gladly send further information about these activities upon request.

HOW THE A. C. U. IS ORGANIZED

★ Let us begin by quoting in full Article 1, Section 1, of the by-laws of the American Church Union. "Any baptized person is eligible for membership who states his or her belief that the Episcopal Church is a part of the Catholic and historic Church of Christ and that the

orders of its ministry are valid Catholic orders; recognizes Baptism, Confirmation, Holy Eucharist, Penance, Holy Orders, Matrimony, and Unction as Catholic Sacraments, and expresses a desire to promote the objects of the Union."

While the by-laws provide for possible meetings of the membership, such meetings are, because of travel difficulties, for the most part impracticable. Opportunity is therefore given for the membership to express itself by conducting the elections to the council by ballots sent by mail. The names appearing on these ballots are selected by a nominating committee and any member, of course, is welcome to send in suggestions to this committee.

The Council is really a board of directors and consists of three classes of members; elective, representative, and ex-officio. There are 20 elective members of the Council, 10 clerical and 10 lay. Each regional branch of the A. C. U. is entitled to send one representative to the Council, such representatives forming the second class of members. Ex-officio members are the officers of the Union and the chairmen of standing committees.

The Council meets annually and considers the broad matters of policy as well as electing officers, committee chairmen, and members of the executive committee. These three groups meet together about once a month and conduct the Union business.

The by-laws provide for the setting up of regional organizations, with their own officers and committees. Where such units exist, the dues of the members are divided between them and the central body. Organizations which are engaged in activities similar to those of the A. C. U. but wishing to remain independent, may become "affiliated organizations" and will then be entitled to a representative on the Council.



ALBERT J. duBois
Executive Director of the A. C. U.

HANDS ACROSS THE SEA

★ On January 7, 1951, the parishes of Western Massachusetts and their adopted German parishes in Berlin had a common service of worship. This Sunday, appropriate both from the point of view that it was the Sunday after the Epiphany, a season of emphasis upon the missionary spirit, and also a time of particular tension for the people in Germany, was a Communion Sunday for both. The suggested message was taken from the epistle for the day (Romans 12:1-5). The same hymns were sung in all churches, and the text was "Behold."

The relationship was established in December, 1947, by Bishop Lawrence, and plans were carried out under the direction of Mrs. Henry Walter of Longmeadow. Each Episcopal minister was given the name of a German pastor. He then packed a food box and sent him an air mail letter introducing himself and telling of his work and his parish. Since then letters have been coming back and going forth, and special prayers have been said in each church regularly.

NEW CATHEDRAL IN HANKOW

★ After five years of worshipping in the upstairs chapel of St. Lois School, the congregation of St. Paul's Cathedral, Hankow, China, thankfully consecrated its new building on December 23. The old St. Paul's weathered six years of the latest war, only to be shattered by American bombers returning in 1945. In 1949 services in St. Lois School became impossible, owing to the new government's rule that worship may not be conducted in schools but only in separate church buildings. The altar, rail, and pulpit from St. Lois Chapel, designed by the mission architect, John Van Wie Bergamini, have been moved to the new cathedral. The work has been supervised by a Chinese engineer, member of the congregation.

Work was started in Hankow in 1868, when the city was largely in ruins after the Taiping rebellion. The church which was destroyed in 1945 was built in 1891 and has been listed as the Cathedral since 1910. In 1911 it was used as a hospital during the revolution of that time when some 250,000 Hankow people were made homeless.

PARIS CATHEDRAL ISSUES BROCHURE

★ The American Cathedral of the Holy Trinity in Paris, France, has just issued a full-color brochure, marking the more than one hundred years of its existence. There are full color photographs of the present cathedral and also a reproduction of a painting by Jean Beraud entitled "After service at Holy Trinity, Christmas, 1890," with members of many well-known families of that day shown in the painting. There is a resume of the history of the parish which began in 1847.

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CONFERENCE CENTER FOR MARYLAND

★ The diocese of Maryland has received the gift of a property of 290 acres on the Monocacy River, south of Frederick, for a conference center. It is a fully equipped dairy farm which was formerly the Buckingham School, a farm school for less fortunate boys. The school operated for forty-six years, closing in 1944. The main building has dormitories, class rooms, recreation rooms, a chapel, dining room, kitchen and infirmary. It will need renovation and repair after six years of disuse and the trustees of the Buckingham School Foundation have made a cash gift of $30,000 to the diocese for this purpose. The center, to be known as the Claggett Diocesan Center to memorialize the first bishop of the diocese and the first to be consecrated in America, is so equipped that it can be used the year around.

ANGLICAN SOCIETY TO MEET

★ The annual meeting of the Anglican Society will be held January 25th in Seabury Hall at the General Seminary, New York. There will be a meeting at four o'clock, followed by an address by the Rev. William H. Dunphy of Philadelphia. Friends of the Society, as well as members, are invited.

BISHOP RETURNS TO PARISH

★ Bishop Atwill, who retired as bishop of North Dakota this month, has returned to the diocese of Missouri to become the rector of Trinity, Kirksville. The son of the first bishop of West Missouri, he began his ministry in Sedalia of that diocese. In 1917 he took charge of St. Augustine's, St. Louis, where he served for six years.

CHURCHES RELINQUISH AID OF DIOCESE

★ The Church's growing work in southeast Missouri became self-supporting as of January 1 when new clergymen became rectors of the two key parishes, both of which voted to relinquish diocesan aid. The Rev. John C. Tierney is rector of Christ Church, Cape Girardeau, and the Rev. William C. Johnson is rector of Holy Cross, Poplar Bluff. Two missions, started last year under the direction of the Poplar Bluff parish, one at Sikeston and the other at Charleston, expect to support their own full-time minister and to erect new churches by summer.

NEW MISSION IN OHIO

★ Six months ago Mr. Ralph Noblett, layman of the diocese of Ohio, began a neighborhood visitation in Parma, a rapidly developing suburb of Cleveland. Within a short period of time a nucleus of families was formed and informal services held at the Parma community center. On December 10 the new Calvary Mission held its first official service with the Archdeacon, Donald Wonders, celebrating and preaching. Bishop Beverley D. Tucker has appointed Archdeacon Wonders in charge of the mission until the congregation is able to secure a suitable location for its church building and a clergyman appointed to take charge of the work.

Already the facilities of the community center are overtaxed and negotiations are being conducted for larger quarters. The diocese is providing a clergyman each Sunday with the Archdeacon in attendance once a month.

CONSECRATION OF R. H. BAKER

★ The Rev. Richard H. Baker will be consecrated coadjutor of North Carolina on January 25th at the Good Shepherd, Raleigh. The Presiding Bishop will be consecrator and Bishop Powell of Maryland and Bishop Penick of North Carolina the co-consecrators. The presentors will be Bishop Wright of East Carolina and Bishop Gravatt of Upper South Carolina. Bishop Tucker of Ohio will be the preacher. The litany will be read by Bishop Henry of Western North Carolina and the attending presbyters will be Owings Stone of Barrington, R. I., and Philip Jensen of Owings Mills, Md.



THE BISHOP OF LONDON celebrating Holy Communion at the Robert Hunt Shrine, located at Jamestown, Virginia

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HOUSE OF BISHOPS HAS MEETING

★ The 119 bishops attending the meeting of the House of Bishops in El Paso, January 9-12, received a communication from the American Church Union about previously reported differences of opinion regarding administration of Holy Communion by Bishop Dun of Washington and Bishop Hall of New Hampshire. Without debate the House passed the following resolution presented by Bishop Conkling of Chicago:

"Whereas the petition brings before us matters of deep concern to many of the faithful, we move that it be received and assurance given that these matters are also of serious concern to us and we trust that by patience and understanding consideration of these and other divergencies of thought and practice amongst us, we may come to a mutually happy agreement and the deepening of the fellowship."

Bishop Bentley, vice president of the National Council in charge of overseas work asked that Okinawa be placed under the jurisdiction of Honolulu. It was referred to the foreign missions committee which unquestionably will report favorably.

Bishop Goodwin of Virginia reported on a study of clergy salaries and urged the bishops to work for improved salaries, especially for missionary clergy.

Bishop Washburn and Bishop Nash reported a meeting of deans of theological seminaries and the joint commission on theological education on the matter of deferment of pre-seminarians from military service. He asked that the House approve a statement, and that it be forwarded to the proper agencies of the government. The statement, interpreted by some of the bishops as an attempt to "make tougher" the securing of exemption for such students, asks that it be required that the applicant for exemption be a postulant; that the seminary receive a letter from the applicant's bishop containing a positive request for pre-enrollment; that the seminary receive a transcript of the applicant's college work covering at least two academic years; that the applicant should undertake to pursue in college under the direction of the seminary faculty the course of studies recommended by the American Association of Theological Schools. A letter is then to be sent certifying that the applicant has applied for admission to the seminary named, that he has been enrolled as a pre-student and that he will be admitted upon satisfactory completion of the seminary's entrance requirements. The seminary will state also that it does not feel bound to admit the applicant at a future date unless he then satisfies the faculty of his general fitness to undertake preparation for the ministry.

The House approved the statement.

Further reports of the meeting will appear next week.

MINISTERS PETITION SUPREME COURT

★ On January 12th, 2,576 Protestant clergymen, of all denominations and of every state, filed a motion in the Supreme Court for leave to submit a brief as "Friends of the Court" in the Melish case. The document states that the petitioners "seek an opportunity to defend all religious beliefs from the invasion of civil authority, and, specifically, to establish the principle that in matters affecting the affairs of a religious organization the state may not either directly or indirectly provide rules or penalties where the religious organization has provided its own rules for the management of its affairs and the solution of controversies within its organization, and its own penalties for a breach thereof."

The following bishops of the Episcopal Church are among the petitioners: Bishops Aldrich, Barton, Craighill, Ludlow, McElwain, Walter Mitchell, Moulton, Parsons, Walker, White.

TO DISCUSS OUR SOCIAL ORDER

★ The commission on Christian social relations of New York is sponsoring a workshop on the Church and the social order, for clergy and laity of the diocese, to be held at the Synod House, January 29 and 30. At the Monday afternoon session, the Rev. Cameron Hall, executive secretary of the department of the Church and economic life of the National Council of the Churches, will speak on the direction of social and economic change. The Rev. Leland B. Henry, executive director of the commission on Christian social relations of the diocese, will speak on the preservation of peace. The Rev. Moran Weston, assistant minister, St. Philip's Church, New York, will speak on the preservation of freedom.

The theology of social action will be the subject that evening, with the Rev. Thomas Bigham, instructor in Christian ethics at the General Theological Seminary, as the speaker. On Tuesday morning the Rev. John A. Bell, rector of the Incarnation, New York, will speak on the techniques of the Church for social education and social action. The final session will be an address by Bishop Horace W. B. Donegan on the Church and the social order.

At each session, except the last, there will be two discussants, who will comment from their particular point of view, and then a half hour panel discussion, with questions and brief comments from the floor.

PRAYER BOOK CHANGES DISCUSSED

★ The Rev. Bayard Jones, vice chairman of the Liturgical Commission, will conduct a series of five all-day meetings January 22-26 with the clergy of the Diocese of Chicago at which proposed changes in the Book of Common Prayer will be studied and discussed.

The clergy, in groups of 25 to 30, will meet at five centers.

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A. C. U. SPEAKERS' BUREAU ARRANGES SCHEDULES

★ The newly formed speakers' bureau at the New York office of the A. C. U. is a clearing center for the arrangement of schedules for distinguished visitors to the Church. The aim is to provide speakers and leaders for the continuing programs of teaching and witness in regional branches.

The Rt. Rev. Cecil Douglas Horsley, Bishop of Gibraltar, is being scheduled for a number of meetings and services in Eastertide of 1951. A former missionary bishop of the Anglican diocese of Colombo, the Bishop of Gibralter now administers a diocese extending from Gibralter to



BISHOP HORSLEY

Turkey and including all of southern Europe. His contacts with the Orthodox Churches of the East are varied and rich and as one of the few Churchmen allowed "behind the iron curtain" it is anticipated that he will have an interesting story to tell on his American tour.

Key women of the Church are being trained as speakers and leaders for the women's section of the speakers' bureau and will be available for talks to women's groups. This section is under the direction and leadership of Mrs. H. Karl Lutge of New York.

DAY OF PRAYER FOR PEACE

★ Christ Church Cathedral, St. Louis, had more than 2,000 worshippers at a 12-hour vigil for peace, sponsored by the Church Federation and the Rabbinical Association. Twenty-four pastors and rabbis alternately presided over the long service.

DEFENSE CHAPLAINS IN PHILADELPHIA

★ The civil defense council of Philadelphia has a chaplain corps to administer to the spiritual needs of people in the event of a bomb attack. At present the corps has a nucleus in the Rev. George A. Trowbridge, rector of St. Paul's, Chestnut Hill, who was appointed chief chaplain and given three deputies, a Baptist minister, a Roman priest and a Jewish rabbi.

PORTLAND HOSPITAL EXPANDS

★ Work is under way on the new $2,500,000 wing for Good Shepherd Hospital, Portland, Oregon. One-third of the cost will be supplied by the federal government, with another large share coming from the estate of the late Mrs. Rosalie Willman, Episcopalian of Milwaukie, Ore.

NEW CHURCH IN OMAHA

★ The new St. Andrew's, Omaha, was opened for public worship the Sunday before Christmas. It is a modern Gothic stone structure located on the highest point in the west part of the city. The Rev. Max Roberts is the rector.

NEW MISSIONARIES IN LIBERIA

★ The recent arrival of the Rev. Max M. Pearse in Liberia completes the number of nine new missionaries appointed for that field during the past year. Counting two wives, the nine include two priests, one physician, one nurse, two college science teachers and, for the secondary schools, one teacher, one principal, one superintendent. As this brings the appointed staff to nineteen, plus several most useful wives doing full-time professional teaching, the mission is better staffed than it has been for many years though not well enough even yet, Bishop Harris realizes, to provide fully for essential furloughs or to meet opportunities for advance.

ST. BARNABAS HOUSE TO HAVE BENEFIT

★ The annual opera benefit to aid St. Barnabas House, New York, will be held January 23rd when "Il Trovatore" will be given with a notable cast, including Zinka Milanov, Fedora Barbieri, Kurt Baum and Francesco Valentino. St. Barnabas House is a modern, temporary shelter for homeless women and children operated by the City Mission Society of the diocese.

A. C. U. ELECTS NEW OFFICERS

★ The Rev. Albert J. duBois, executive director of the A. C. U., announces significant additions to the executive board in the election to office of two women and two representatives of Negro parishes. The newly elected members are: Mrs. Frederick Dent Sharp of New York, well known as a Church leader and as one of the speakers for Women's Auxiliary groups sent out by the National Council; Mrs. Richard T. Loring, Duxbury, Mass., widow of the late Bishop of Springfield; the Rev. Arthur J. Moore, rector of St. Luke's Church, New York, and Dr. Lemuel T. Sewell, M. D., of Philadelphia.

In connection with women's work, Mrs. H. Karl Lutge has been active in addressing women's groups in the diocese of Los Angeles during the current month and plans are under way for the establishment of a special A. C. U. committee for "women's work" which, among other activities, will train and provide speakers for women's groups throughout the Church.

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MORE CHAPLAINS ARE NEEDED

★ President Truman's committee on religion and welfare in the armed forces has issued a statement calling upon religious groups to continue and increase their support for members of the armed forces. It states that "We have asked more than a million and a half of our men and women to serve in that force—a large portion of which are young men under 21 years of age. If the men and women of this armed force are truly to defend our heritage and transmit it to the generations that follow, their spiritual welfare and their well-being must continue to be a constant concern to all of us while they are in the armed forces and away from the influence of their home, church and family."

The statement specifically calls for more chaplains. "The present needs continue to demand our best men for the chaplaincy in the armed forces, and chaplains of high quality must be forthcoming in the future as they have been forthcoming in the past. We emphasize that the ministry in the chaplaincy is on an equal footing with the ministry in the parish and congregation or in missionary work."

ST. PHILIP'S SOCIETY NEW PRESIDENT

★ The Rev. William P. Barnds, rector of St. Matthew's, Lincoln, Nebr., is the new president of St. Philip's Society, succeeding the Rev. Charles Hull of Chicago. The society was organized twenty-five years ago with the object of publishing inexpensive tracts and religious pictures. The Rev. Frederic S. Eastman has been the executive secretary from the beginning.

FRANK SIBILIA HONORED

★ Bishop Karl Morgan Block joined with Bishop Henry H. Shires in speaking at the dinner in honor of Mr. and Mrs. Frank Sibilia at St. Alban's Church, Albany, Calif. Bishop Block spoke of the real insight that Sibilia has in dealing with people, and of the assistance that he has given the diocese in helping to find locations for advance work, such as the discovery of the property which is now Rancho del Obispo. Bishop Shires spoke of Sibilia's work as a member of St. Alban's, and of how he had personally raised over $15,000 through vocational giving and had inspired others to take part in the project. The Rev. Randolph C. Miller was toastmaster, introduced the charter members of the congregation, spoke of the work of Mrs. Sibilia as the woman behind the man and of their family, and added his interpretation of vocational giving. On behalf of the congregation, Sibilia was presented with a briefcase and Mrs. Sibilia a wallet.

STUDY OF DETROIT CHURCHES

★ A dozen rectors of Detroit's downtown churches met recently with Prof. Joseph G. Moore of Seabury-Western Seminary and Bishop Emrich to launch a study of these parishes. Out of the project it is hoped that a unified policy of study and planning may be developed.

THE OFFICERS OF THE A.C.U.

President: Mr. Spencer Ervin, Bala-Cynwid, Pa.

Vice-President: the Rt. Rev. Robert E. Campbell, O.H.C., West Park, N.Y.

Treasurer: Mr. J. Taylor Foster, New York City.

Executive Director and General Secretary: the Rev. Albert J. duBois, Suite 1303, 347 Madison Ave., New York 17, N.Y.

Executive Committee: the Rev. Grieg Taber, New York, the Rev. W. P. S. Lander, Rosemont, Pa., the Rev. James Murchison Duncan, Washington, D.C., the Rev. William G. J. Kibitz, New Haven, Conn., the Rev. Charles T. Knapp, Richmond Hill, Long Island, the Rev. Herbert S. Brown, Newark, N. J., Messrs. Byron George Clark, Edward N. Perkins, and George D. Edwards, all of New York City.

Committee Chairmen (Ex Officio members of the executive committee and of the council):

Doctrine Committee: the Rev. Elwood C. Boggess, Mendham, N.J.

Discipline Committee: the Rev. Ralph E. Coonrad, Philadelphia.

Conference Committee: the Rev. Gregory Mabry, Brooklyn.

ACU News Committee: the Rev. Frank Damrosch, Doylestown, Pa., editor.

Armed Forces: Col. W. W. Naramore Jr., Washington.

Catholic Social Action: the Rev. C. Kilmer Myers, Jersey City.

Priest's Institutes: the Rev. Leslie J. A. Lang, New York City.

Missions: Mr. Clifford P. Morehouse, New York City.

Congresses: the Rev. Albert J. duBois, New York City.

Inter-Anglican, Orthodox and Old Catholic Relationships: the Rev. Edward R. Hardy Jr., New Haven, Conn.

Extension and Membership: Mr. Edward T. Gushee, Detroit.

National Council of Churchmen: Mr. William T. Gallup, Boston.

Week of Prayer for Unity: the Rev. Charles E. Greene, Ambler, Pa.

Religious Education: the Rev. Bernard McK. Garlick, Freehold, N.J.

Retreats: the Rev. Paul D. Collins, Troy, N.Y.

Cycle of Prayer and Linked Altars: the Rev. Harold A. Hopkins, Willow Grove, Pa.

Youth Work: the Rev. Wilfred F. Penny, New York City, national director of the Servants of Christ the King.

Finance: Mr. William Damoor, Peoria, Ill.

Members of the Council of the American Church Union in addition to those listed above: the Rev. Albert A. Chambers, New York City; the Rev. S. Whitney Hale, Boston; the Rev. Franklin Joiner, Philadelphia; the Rev. Father Joseph, superior of the Order of St. Francis, Mt. Sinai, L.I., N.Y.; the Rev. Granville Mercer Williams, superior of the Society of St. John the Evangelist, Cambridge; the Rev. Edmund B. Wood, Philadelphia; the Rev. Canon Charles E. Whipple, Falmouth Foreside, Maine; the Hon. William R. Castle, Washington; Mr. Clifford L. Terry, Chicago; Mr. John Kremer, Philadelphia; Mr. Horace L. Varian Sr., Baltimore; Dr. John D. Denny, Columbia, Pa.; Mr. Edward O. Proctor, Boston, chairman, the New England regional branch; the Very Rev. Malcolm DeP. Maynard, Milwaukee, chairman of the Mid-West regional branch; the Rev. Roy R. Pettway, Atlanta, Ga., chairman of the Southeastern branch; Mr. Arthur G. Neitz, Seattle, chairman of the Northwest regional branch, and Mr. Harold F. Bogardus, Washington, chairman of the Washington regional branch.

The executive board of the ACU meets in New York monthly and the council meets annually.

EDITORIALS

And There Shall Be Signs

A LAYMAN of our acquaintance has stopped reading his daily newspapers, because what he reads is too terrible. We do not agree with his ostrich-like action but we do agree that the signs of the times are terrible. They are more than that —they are bewildering, frightening, full of fear and evil. Almost literally there are signs in the sun, in the moon, and in the stars. Literally upon earth there is distress among nations with perplexity, men's hearts are failing them for fear, and they are looking after the things that are coming on the earth. The little apocalypse in St. Luke is more than a theological nicety. It is stark reality. The Lord God has spoken—again.

The judgments of God are collective as well as individual. Nations also stand before the righteous judge. The nations of the earth now stand before the judgment seat. The righteous judge is Jesus Christ. As revealer of the divine mind in all things he shall judge the nations according to their knowledge of him and the opportunities they had to serve him.

The righteous judge has judged nations in the past. Israel, Babylon, Greece, Rome, and the empires of the modern world—these nations have stood and are standing before this judge, and they have been found guilty. They paid the penalty. This nation has stood before the righteous judge before and a great leader told the nation so. Abraham Lincoln prayed for peace, hoped that the mighty scourge of civil war might pass away, but he realized that American slavery was an offense against God. He told the people that if God willed it the war might continue until every drop of blood drawn by the lash was paid for by another drawn by the sword. He told the people that the judgments of the Lord are true and righteous altogether.

The signs are clear today. We need some great political leader, with a deep spiritual insight, to tell us in plain words what the signs we see really mean. The righteous judge is still passing sentence on the nations of the world. Nevertheless, there is a note of hope, but that hope is not the hope of temporal or worldly power. It is the hope that our Redeemer draws near. Even though earth and sky pass away his words will not pass away. It is most unfortunate that the familiar words of the Gospel ends as it does. It does not tell us what to do as the day arrives. We quote the plain words of the Goodspeed translation and suggest a solemn searching of heart.

"But take care that your hearts are not loaded down with self-indulgence and drunkenness and worldly cares, and that day takes you by surprise, like a trap. For it will come on all who are living anywhere on the face of the earth. But you must be vigilant and always pray that you may succeed in escaping all this that is going to happen, and in standing in the presence of the Son of Man."

"QUOTES"

PRAYER FOR UNITY

ALMIGHTY GOD, whose blessed Son was manifested that he might bring together in one flock all the elect people of God, mercifully grant the guidance of thy Holy Spirit to all who pray and labour for the visible unity of those who have been baptized in the Name of the Trinity in Unity; and at the intercession of the blessed Mother of God and all the Saints who have been the light of the world both in the East and in the West, bring near the time when, with one spirit and one mouth, thy Church may serve thee in peace and love, through Christ our Lord. Amen.

—American Church Union

Lent, 1951

THE BEATITUDES, of course, are familiar to all Church people. It is often true however that familiar things are not well understood for that very reason. Members of The Witness editorial board are therefore to present for our series of articles this Lent the meaning of the Beatitudes for the world today. The authors will be the Rev. W. B. Hampshire, rector at Farmingdale, Long Island; the Rev. Benjamin Minifie, rector of Grace Church, Orange, N. J.; the Rev. Kenneth R. Forbes of Philadelphia; the Rev. Joseph H. Titus of Jamaica, Long Island; the Rev. George MacMurray, rector of St. Philip's, Brooklyn; the Rev. Gordon C. Graham, rector of St. Paul's, Eastchester, N. Y.; the Rev. Roscoe T. Foust, rector of the Ascension, New York; the Rev. Andrew M. Van Dyke, rector of Christ Church, Middletown, N. J.

The series will be prepared with discussion groups in mind. However it is our hope that rectors throughout the country will make The Witness available to their people during Lent,

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whether or not they plan a group. Bundle orders should be sent to The Witness at Tunkhannock, Pa., and we suggest that they be placed at once since Ash Wednesday comes very early this year. Order forms are now in the mail for all the clergy, which we ask them to return at once.

The Whole Faith For the Whole World

BY
SPENCER ERVIN
President of the A. C. U.

THE AMERICAN CHURCH UNION is as one with its counterparts throughout the Anglican Communion in seeking to maintain and extend the faith, and to deepen the spiritual life of the Church. It is an association of clergy and lay people in the Episcopal Church. Its purpose is to bear witness to the faith "as this Church hath received the same," to maintain and extend that faith as enshrined in the Book of Common Prayer and in the tradition of the Church, and to promote ways of deepening the spiritual life of the Church.

In the long history of the Church in England there have been two major efforts to wrest it from its loyalty to the Church of the Apostles and of the New Testament. The first, extending over nearly five centuries, sought to change the Church, as it had existed there from the earliest times, into a papal Church; to secure in England the fruits of the victory of the papacy over the reforming councils of Constance and Basel. Hardly was this danger past when a different one arose. This time the effort was to make over the Church after one or more of the patterns of the Continental Reformation. It came near success in the brief reign of Edward VI and was renewed under Elizabeth, to whose steadfastness and wisdom, and that of Matthew Parker, Archbishop of Canterbury, its defeat in that difficult period is chiefly owing. The effort however continued, as is well known, and is with us today both in England and America. It has joined forces with a newer Liberal Unitarianism, and is attacking foundations, obscuring the faith, confusing the faithful, and weakening the mission of the Church and the enthusiasm and support of its people.

Full Heritage

THE AMERICAN CHURCH UNION, like its counterparts throughout the Anglican Communion, owes its origin to the need for meeting the danger just described by an assertion of the full ancient heritage transmitted to us by the Church in England. Its membership consists of those who desire to join in this assertion through a carefully planned program of witness and teaching. The strength of the Church Union movement is derived from the association of those who accept the ancient faith and wish to have the Episcopal Church and the Anglican Communion as a whole continue their witness to it. The motto of the A. C. U., The Whole Faith for the Whole World, and its program, are founded on "the faith once given" and revealed by our blessed Lord in its fulness, and on the maintenance of Apostolic truth as the only sure basis for Christian unity.

The A. C. U. is concerned with the responsibility imposed upon all Christians to "earnestly contend for the faith once delivered." We therefore do not hesitate to speak out in defense where there are forces seeking to alter or water down God's gift to us. We protest only where divisive attacks are made on the historic faith. That in doing so we have been with a large majority of the Church has been apparent on more than one occasion.

The A. C. U. is concerned of course with the pressing problem of Church unity. But it stands for a leadership in approaching it which is faithful to the heritage and vocation of the Church. James DeKoven, that saint and leader of earlier days in the American Church, wrote: "I do not know what reason our Church has to exist except that she is the American branch of the Holy Catholic Church and that, as such, she can do what no other body can accomplish. Otherwise it is sinful for her to seek to do Christ's work in competition with larger Christian groups, thus promoting the weakness of disunion and of separate and opposing organization."

We believe it is only against the background of this principle that our Church can give any enduring leadership toward ultimate unity. We stand for the preservation of the Apostolic truth, sacraments and ministry presented in our Prayer

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Book and in our Anglican tradition. These have little in common with the relatively new policies and ministries existing around us. There is no middle way between adherence to our Apostolic tradition and abandonment of it. This fact needs proclamation with complete charity but also with complete clarity. We look for a reunion of Christendom faithful to the foundations laid by our Lord for his Church, and loyal to the guidance of the Holy Spirit in nearly two thousand years of Christian history; not a unity of expedience obtainable only by the sacrifice of essentials.

Expanded Program

BECAUSE of the serious threats of today to the unity of our Church and in response to the desire of Churchmen throughout the nation for leadership, we have in recent months expanded our program. Our work of teaching and bearing witness to the faith is perhaps best known through the Congresses we sponsor from time to time, but in addition to these a continuing program of teaching and witness is carried on through our regional and local associations, daily increasing in number.

The A. C. U. is not preoccupied with ceremonial, but with witnessing to and teaching the faith. It knows however that traditional ceremonial is a means of setting forth truth visually in a form long antedating the present valuable emphasis upon visual education. But decision as to the character of services is always left to local groups.

Our monthly publication, the A. C. U. News, is sent to all our members to assist in developing an informed laity to work with the clergy to win souls and to strengthen them with the means of grace God intends us to use. Elsewhere in this issue appears a list of our committees at work to deepen the spiritual life of the Church and increase her apprehension of God's will and purpose.

The American Church Union is the extension of the strength and voice of each of its members in the sphere beyond the personal and parochial: the voice of individual and parochial conviction for spreading the faith in its fulness and for its defense throughout the Church and nation. We invite all who share our ideals and who stand firm for the faith once delivered to join us in our effort by means of membership in The American Church Union.



MR. SPENCER ERVIN
President of the American Church Union

Week of Prayer For Christian Unity

BY

CHARLES E. GREENE

Rector, Trinity Church, Ambler, Pa., and chairman of The ACU committee for the Week of Prayer

THE desire for visible unity among the separated sections of Christendom is the outstanding characteristic of Christian thought in the first half of the 20th century. This desire has been made visible in the formation of national and world councils, and in organic union activities within Catholic and Protestant churches and denominations. No one would deny that there has been some progress and there is much in which all Christians can rejoice, but it is likewise true that all has not furthered unity but has, in some cases, made for additional separation. The Church of South India is an example. All that has been accomplished does not meet with the approval of both Catholic and Protestant traditions.

Further, while there is value in seeking spheres of mutual understanding and cooperation, these must always be recognized as temporary substitutes. They are the best that can be obtained at present but are far from the true unity of Christ and nothing less than that unity is worthy of the name. The ultimate can only be gained through unity based on a common faith

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and order. This and this alone is Christian unity. To seek such we must pray as one the prayer of Christ: "That they may be one, even as we are one . . . that the world may believe." That this prayer has not been answered is due entirely to man's sin—which we must recognize as the sin of all.

Unity must be wanted because it is the will of our Lord. In these dark days of history, we know a united Christendom is necessary to defeat the forces of atheism but this should not be confused with the basic reason for seeking unity. Disunity is a scandal to the Christian and the world but, again, this is not the basic reason. It perhaps is unnecessary to state that economic or administrative problems are absolutely outside the scope of unity or any phase of it. The only reason for unity is because Christ wills it.

January 18th Through 25th

TO the end that difficulties may be resolved, that motives and methods be emptied of self-interest, The American Church Union is again sponsoring the observance of the Week of Prayer for Christian unity beginning January 18th and ending January 25th. Prayers for unity should be constant, universal and corporate. The "they" of our Lord's High Priestly prayer is not to be limited to the Christian family but must include all those united with and separated from Christ. Christian unity is the unity of all humanity in the Son of God. That is the purpose and scope of the Week of Prayer.

The history of this observance, in part at least, goes back to 1908, when a group of Anglicans in England, set apart the week of January 18th to 25th as a time to pray for the healing of the breach between the Roman and Anglican Communions. Since this was based on a complete acceptance of Roman claims, the movement did not meet with the approval of many within the Anglican Communion and it was limited in its acceptance. After the first world war the English Church Union set aside the period between the feasts of the Ascension and Pentecost as a time for corporate prayer for unity. The scope of this included all Christians and therefore met with more support throughout the Anglican Communion. The original movement, called the Church unity octave, had in the meantime, received cooperation from certain Calvinist, Lutheran and Orthodox groups on the continent of Europe. This made for some confusion for there were two groups of Christians with the same intention praying at different times. When we consider that the intention was unity the lack of it was clearly shown in the light of corporate efforts to eliminate it.

Movement Spreads

UNDER the leadership of Belgium Roman Catholics, particularly the Trappist Monks of Unity at Chevetogne and the Abbe Couturier, the movement received support from that Communion without reference to papal claims. This gave greater impetus to the observance and since there were no special intentions involving matters of principle, it received an even greater degree of support and spread through France, Belgium, Norway, Sweden, Greece and portions of Europe now under Soviet domination. As a result, in 1939 the Anglican observance was moved up to the January period. Further, the superiors of the English religious communities for men made this statement: "We believe that as the prayer of all Christians becomes unanimous with that of Christ, in whom alone is unity, God will hear the voice of his son resounding throughout the broken ranks of Christendom, and by ways beyond our present power to discern, will restore its visible unity." This moving appeal is being heeded by many for the movement is now universal as to time and scope.

When it is considered that this movement includes Roman Catholics, Orthodox, Anglicans and Protestant Communions and concerns the unification of all peoples, even those outside the Christian family and makes no recommendations as to method or manner, it is difficult to imagine any loyal member of the Church not giving it his or her wholehearted support. To provide some degree of uniformity and some guidance in observing the Week of Prayer a leaflet has been prepared which can be secured from The American Church Union, 347 Madison Avenue, New York 17, N. Y., at 10c per dozen.

A special appeal is directed to all members of the clergy. Details for the observance can be worked out against the background of local conditions and traditions. In some parishes it may be possible to place these intercession leaflets in the hands of every member of the parish for personal use. It is hoped that in many cases there will be a daily celebration of the Holy Communion for the intention of the day with the special prayers used after the service.

LENTEN TRAINING

LENT means Spring, and spring suggests work. But it suggests work that is profitable and for which there is a harvest in which we will reap that which we sow. Lent is a season in which we are to break up the hard soil by penitence, and so let the word of God be sown in our hearts that our lives may be fruitful. And the fruits of the spirit are love, joy and peace.

—the late Bishop Johnson

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A Rosy Picture With Clouds In the Offing

BY
WALTER H. STOWE
Editor of the Historical Magazine

THE state of the Episcopal Church as revealed by the Living Church Annual, 1951,[1] the authoritative yearbook, was, as of December 31, 1949, or January 1, 1950, an encouraging one. Not only had the Church recovered substantially from the effects of world war II, but in most categories all previous records had been broken.

Church members (baptized persons) numbered 2,540,548 at the end of 1949, an increase of 3.09% over 1948; of these, 1,688,611 were communicants.

The geographical distribution of Church members in order of largest number is as follows:

Province	Baptized Members	Communicants
1. New York and New Jersey (II)	582,355	387,291
2. Washington (III)	401,492	289,822
3. New England (I)	350,021	225,035
4. Mid-West (V)	308,276	210,606
5. Pacific (VIII)	256,974	156,915[2]
6. Sewanee (IV)	241,240	178,085[2]
7. Southwest (VII)	153,763	113,581
8. Northwest (VI)	132,721	90,091

2 The province of the Pacific (VIII) has more baptized members but fewer communicants than the Province of Sewanee (IV).

The standing of the provinces in order of highest percentage increase in communicants was:

Province	Increase or Decrease Number	Percentage Increase or Decrease
1. Southwest (VII)	5,728	5.31%
2. Washington (III)	9,233	3.29[3]
3. Sewanee (IV)	4,210	2.42
4. Pacific (VIII)	3,123	2.03
5. Mid-West (V)	3,050	1.47
6. Northwest (VI)	870	.98
7 New York and New Jersey (II)	846	.22
8. New England (I)	-1,842	-.81

3 This increase was principally due to a gain of 9,237 communicants in the Diocese of Pennsylvania, which made up losses in four other dioceses of that province.

For two decades the Pacific and the Southwest have led all the provinces in percentage of increase in communicants, but this past year the Pacific has dropped from first place to fourth. However, we shall have to wait until the returns for 1950 are in before we can have a well rounded picture of the last decade. There is no doubt but that the Church on the Pacific Coast has profited greatly from the war and post-war migration to that area; likewise, the Southwest, and to a less degree, the South, east of the Mississippi River.

Confirmations totalled 85,989, an increase of 8.6% over 1948. This latter year was the first that this Church has ever had 80,000 or more confirmations.

Church Schools had made quite a comeback. Teachers: 60,151, an increase of 6.73% over 1948; scholars: 514,754, an increase of 6.3% over 1948. The highest enrollment hitherto was in 1933, when 510,309 scholars were reported. The low point in the intervening period was ten years later, in 1943 (a war year), when total enrollment sank to 387,981.

Total receipts amounted to $73,844,880, an increase of $4,500,000, or 6.5% over 1948.

The clergy numbered 6,654, an increase of 186 or 2.88% over 1948; but this is not as cheering as it sounds. We shall discuss this more fully below.

Ordinations: 255 deacons, an increase of 75 or 41.6% over 1948; 240 priests, an increase of 73 or 43.7% over 1948.

The first time the Church ever had 1,000 postulants for the ministry at any year's end was in 1948; but in 1949 it had 1,106, an increase of 32 or 2.98% over 1948. This is in some measure due to the fact that the period of postulancy has been lengthened. One is not now admitted as a candidate for holy orders until he has spent one full year in a theological seminary. Even so, the candidates for orders numbered 486, an increase of 102 or 26.5% over 1948.

In fifty years the number of lay readers has tripled. In 1900 the Church had less than 2,000; in 1950, 6,016, and this latter figure was an increase of 490 or 8.8% over the preceding year. This has both an encouraging and a discouraging aspect. The former is that we have so many laymen godly enough to supply services and assist the clergy in their ministrations; the discouraging aspect is that we do not have enough clergy to man the Church's posts, and a layman, however godly, cannot do the work of a priest; i.e. he cannot administer the sacraments.

Some Declines

FOR only three years in its history has the Church exceeded 100,000 baptisms per year: 1947 — 110,618; 1948 — 103,452; 1949 — 104,037. While the number in 1949 was slightly higher than in 1948, it was 6,500 less than the high mark of 1947. Some recession in the birth rate is indicated. It is interesting to note that of the 104,037 baptisms in 1949, some 16,550 or 15.9% were

1 Edited by Linden H. Morehouse and Alic Parmelee. Published by Morehouse-Gorham Co., New York. I am indebted to the editors for their courtesy in allowing me to examine the proof sheets in advance of publication.

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adults. This has been a fairly constant proportion of adults in the total number of baptisms for some years.

Marriages showed the heaviest decline of any item in the whole list of statistics. There were only 28,695 solemnized by the Church in 1949 as compared with 33,502 in 1948—a decrease of 4,807 or 14.3%. The year 1942 had the largest number in the records—41,970; 1946 was a close second—40,694. The low birth rate of the 1930's is having, and probably will continue to have for some time, its effect upon the rate of marriages.

Burials have been fairly uniform in number during the past decade, totalling around 55,000 per year: in 1949, 55,354, as against 56,577 in 1948, a decrease of 1,223 or 2.16%. The highest number was in 1928: 57,517; the second highest in 1941: 57,486; the third highest in 1948: 56,577. It should be understood that many burials at which every clergyman officiates are not those of communicants or even baptized members of his parish, but of those whose families for one reason or another want the services of this Church.

Parishes and missions as reported dropped from 7,834 in 1948 to 7,784 in 1949, a loss of 50. This may not mean much, since the cost of operating separate congregations, the widespread use of the automobile, and the better program which larger congregations can offer, often dictates the merger of two or more congregations. On the other hand, if it means that no new parishes or missions are being established among the many new housing developments, it is a serious matter.

Clouds in the Offing

THIS fairly rosy picture was clouded at the end of 1950 by the increasing number of college students who wished to study for the ministry and who were being drafted into the armed forces of the United States. Although the Church's theological seminaries were full to overflowing (and were financially strained to the breaking point in trying to train properly the largest numbers they ever had enrolled), the threatening international situation appeared likely to curtail the current recruiting for the ministry. What has been a bright promise of soon having enough clergy not only to man the Church's posts but to undertake a program of expansion, is in serious danger of being blighted and of putting the Church back where it was in the days of world war II.

It should be clearly understood by all, and especially by the laity, what an increased load has been put upon the clergy of today. In 1900, fifty years ago, the Episcopal Church had 5,011 clergymen to shepherd 719,540 communicants, which was on the average, 143 communicants per clergyman.

At the beginning of 1950, this Church had only 6,654 clergymen to take care of 1,688,611 communicants, which was an average of 253 communicants per clergyman.

Today, then, each clergyman has on an average 110 more communicants to minister to than his predecessor in 1900.

But the clergy have to give pastoral care to many who are not communicants—to all Church members, which includes all baptized members. In 1927,[4] we had 6,207 clergy to shepherd 1,789,042 baptized persons, an average of 288 persons per clergyman.

In 1950, the Church had only 6,654 clergy to look after 2,540,548 baptized persons—an average of 383 members per clergyman.

Thus, today, each clergyman has almost 100 more members on the average under his pastoral care than was the case as recently as twenty-three years ago. Moreover, the demands upon his time and energies for all kinds of community service have greatly increased during the past half-century.

This means that the Church, if it is to live up to its responsibilities, if it is to take advantage of its opportunities, if it is to expand, if it is to preach the gospel and administer the sacraments in accordance with the divine imperative, must have more clergy.

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4 Unfortunately, we do not have any reliable statistics of the Church's baptized members before 1927. This should demonstrate the importance of full and accurate statistics.

Through Jesus Christ Our Lord

BY

MASSEY H. SHEPHERD JR

THE familiar principle that the rule of prayer is the rule of belief (lex orandi lex credendi) has its best illustration in the phrase most common to all our prayers—through Jesus Christ our Lord. These words make all the difference, for they distinguish and define the true reference and relevance of all our worship. It is strange to hear some parsons read them at public prayers as though they were a mere formula, a verbal punctuation separating more important statements in the liturgy about



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God and ourselves. Yet, in truth, everytime a person says these words he is repeating the basic commitment of his life, the very faith he professed at his baptism, when he was born again in order to be made an heir of everlasting salvation. He is uttering a name in place of which "there is none other name under heaven given among men, whereby we must be saved."

On a bookshelf near my desk rests a Jewish Prayer Book containing the liturgy of the synagogue, a liturgy in which Jesus Himself was nurtured and blessed. A Christian can use to his soul's health every word in this prayer book, written as it is in the language of the law, the prophets and the psalms. Yet it could never satisfy his thirst for communion with God our Father, for it lacks four essential words: Jesus Christ our Lord. Not far away on the same shelf is another book, the Meditations of the philosopher-emperor Marcus Aurelius. No pagan ever wrote a nobler diary of devotion. An eminent modern philosopher said of its effect upon the reader: "the heart is touched, the soul is enriched, the spirit is elevated." It is one of the ironies of history that this humble, unselfish and conscientious ruler was a persecutor of Christianity. He was not lacking in a measure of faith, and his disposition was one of charity. But he had no hope—no hope like that of the Christians he martyred, hope of eternal life in Jesus Christ our Lord.

We should ever be on our guard lest the bow of our head at the name of Jesus or the responsive Amen to the title Christ our Lord become a conditioned reflex. And what we take for granted and think to be obvious may well be the most important thing of all. For if we stop to think of it the repeated naming of Jesus Christ our Lord opens to us an inexhaustible resource of meditation. Above all, it reminds us that our Christian religion is not a complex of religious sentiments, or a way of life, or a system of doctrine, but rather a relationship to a Person. Modern higher critics try valiantly to separate what they call the religion of Jesus from the religion about Jesus; but the New Testament is unaware of this distinction. It is little use trying to follow the example of our Lord's holy life unless we have not only faith about Him, but faith in Him as the Anointed of God and the sovereign Lord of all that is in the heaven and upon the earth.

Jesus is a personal name, one common among the Jews, but in the case of Jesus a name specially chosen of God, for it means "Jehovah is salvation." By this name we confess Him to have been a man among men, a sharer of our common humanity, with His own appointed vocation fulfilled within the limits of time and place. Each one of us, too, has a name, a Christian name given us at our baptism; and each of us also has a vocation which God appoints for us in our several times and places. It is the mark of our individuality, of our true human fulfillment, of our manhood when it is patterned after the perfect Manhood of Jesus. But Jesus has not only the name of an historical person, but the title of an historical destiny. He is the Christ, the Messiah, the Annointed One. In Him alone history finds its meaning, all that came before Him and all that comes after. For He is the hope of all the earth. "All that ever came before me," said Jesus, "are thieves and robbers." And again, "if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs . . . believe it not."

Finally, Jesus is divine Lord. By Him were we all created, and through Him are we all recreated as sons of God. And God has made subject to Him all powers and lordships. The acknowledgment of His Lordship in our prayer is the same affirmation of our Creeds, of the Te Deum, and the Gloria in excelsis. It is the profession of our baptismal and confirmation promises—to follow Him as Lord and Saviour. It is, above all, the ringing acclamation which sounds throughout the lesson of our final Office of the Dead: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death . . . The first man is of the earth, earthy: the second man is the Lord from heaven . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Together

BY

PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

CHAIN is made of metal links. The addition of more links increases its length but not its strength. A break in one link breaks the chain.

Rope is made of tiny strands. The addition of more strands increases its strength but not its length. A break in one strand weakens but does not break the rope.

Chain and rope represent different types of togetherness. In chain each link surrenders nothing of itself though it is linked to others. In rope each strand depends upon the pressure of the ones next to it and allows itself to be lost in the twistings of the rope. In chain each link gets the full load. In rope the strain is shared.

I believe God intends our groups to be more

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like rope than chain. But he is often blocked by our reluctance to be lost in the group. We keep our eyes on what we are getting out of it and forget where we belong in it. We try to put the blame for trouble on some other link instead of taking up the extra strain. We'd rather be shiny links than sturdy strands.

Where we really follow the guidance of the spirit, there is a blending of individuals in common prayer and work, in love and worship in which it is a joy to share. God offers us ever greater measures of that joy as we let ourselves be twisted and lost in the cause of Christ. Will you let him twist you tightly with the other strands which have put themselves in his hands?

Some New Saints

BY

WILLIAM P. BARNDS
Rector of St. Matthew's, Lincoln

THE Church has properly chosen to recognize certain eminent Christians by keeping days in their honor, and on these days drawing inspiration from their examples. Thus we honor St. Paul on Jan. 25; St. Luke on Oct. 18, and St. Thomas on Dec. 21. And there are other saints and saints days, as any person conversant with the Prayer Book and the Church year knows. The Episcopal Church in recent years has not officially added to the saints days set forth in the Prayer Book.

In fact, however, unofficially and in a very individualistic manner, support has been given by many people to a new galaxy of saints. These saints who have come so much to the fore have many devotees, some of whom give them more attention than they accord some of the Prayer Book saints. These new saints are affable, and interesting and they make pleasant contributions to human pleasure. We would really not want to be without them. Numbered among these present day, unofficial saints are St. Pheasant whose observance extends even beyond an octave; St. Duck, in whose honor long pilgrimages are made often at considerable expense and discomfort; St. Pigskin, whose cult numbers multitudes, and whose offerings mount into vast sums of money. St. Fish is not without followers, but then there is considerable apostolic precedent for such devotion! St. Comic holds lively court on Sunday mornings and even some Church people prefer his altar to the one in the parish church. St. Work is a noble saint, and although there is Divine Command against giving him unnecessary homage on the Sabbath, nevertheless many do honor him greatly on that day—an honor which he must not welcome overmuch.

All of these saints are good (in themselves they wouldn't be called saints if they were not, would they?) but they really cannot hold a candle to the Prayer Book saints, who are so much better. And because they are better they merit greater devotion. We can render to St. Pheasant and the others the things which belong to them, but we must not forget to render to the Father, Son, and Holy Ghost, and all the Prayer Book saints the honor due them, for upon them we must depend when St. Pheasant, St. Duck and all the rest have faded away!

Ideals For Christian Parents

WE desire to build our home on love, self-forgetful and God-centered.

We desire to grow in fellowship with God, and to share that fellowship with our children.

We desire to take our part, and to encourage our children to take theirs, in the life of the Church, that the message of Christ may come to our generation with sincerity and strength.

We desire to be honest in our dealings with each other, our children, and all people.

We desire to face fearlessly all intellectual problems, and to answer our children's questions truthfully and constructively.

We desire to cultivate for ourselves and our children, friendships with all sorts and conditions of men, knowing that only in this way can God's Family come true.

We desire to think and act courageously in all moral situations, and to help our children make habitual for themselves Christian ways of living.

We desire to play our full part in the bringing in of God's Kingdom and the doing of His will in the world, and to help our children to share in this work as their rightful heritage.

We desire to encourage in our children the fullest development of their personalities, that each may be the best he can be, unlimited by our preconceived ambitions. — Chimes, St. Paul's Cathedral, Buffalo

PLEASE ORDER AT ONCE

Ash Wednesday this year is February 7—unusually early. In order therefore to make sure of receiving the number of The Witness featuring the first of the series for Lent, we urge that you place your order for a bundle at once. Merely send a postal to

The Witness, Tunkhannock, Pa.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Clue to Christian Education. By Randolph Crump Miller. Scribner. $2.75.

This book attempts the task of relating theology and Christian Education more closely. "The clue to Christian Education," Miller proposes, "is the rediscovery of a relevant theology which will bridge the gap between content and method." The "focal point" is faith in Jesus Christ. Two chapters develop these theses, then a series of chapters takes up some cardinal Christian doctrine, develops it briefly, and indicates ways in which the author proposes that this doctrine may be used in teaching various age groups from primary to college age. The doctrines thus treated are such as: the source (God—the Father, Son, and Spirit); the creature (human nature); the fellowship (the church); grace; faith; prayer; behavior; etc.

The details of any one of these attempts either to state the doctrine or develop a way of using it in teaching various age groups need to be examined minutely, and obviously are open to correction and criticism; but the attempt as a whole deserves wide reading and study, as a forthright effort to give Christian Education a rootage in the historic thought-stream of the Christian church.—L. J. Sherrill

Asking Them Questions. Edited by Ronald Selby Wright. Oxford. $2.

This is an excellent volume in an up to date kind of apologetics. Here are about 30 questions with sound and understanding answers, by such writers as C. S. Lewis, Leslie Weatherhead, A. E. Taylor, John Baillie, Msgr. Knox, Father Hebert, Alex Miller, and the Archbishop of Canterbury—quite a galaxy of intellect and inspiration! This is a very useful book to place in the hands of young people faced with these questions, and would make an excellent text for a study group.

The Praises of Israel: Studies Literary and Religious in the Psalms. By John Paterson. Scribner. $2.75.

The contents are well described in the subtitle, for the author first gives a literary introduction to the Psalter, showing its natural growth and later compilation and then classifying the Psalms according to their forms. These "types" are interpreted against the background out of which they developed—the Israelite cult and its ritual.

The second section consists of ten well-chosen Psalms, one to illustrate each "type." In a clear, engaging fashion often absent from such studies they are explained according to origin, development, and application.

In the third part—the Religious Teaching of the Psalter—the author lucidly and skillfully presents such topics as the Names of God, the Approach to God, Divine Revelation, Religion in Life, and the Life Hereafter. This section alone is worth double the book's modest price.—Lansing Hicks

The Art of the Rhythmic Choir. By Margaret Palmer Fisk. Harper. $2.50.

It would surprise some persons to know that for centuries there has been a kind of religious dance—or at least rhythmic processions, in the Christian Church. What this book undertakes to do is to interpret the art from a modern point of view, and suggest a devout but up to date choreography. It need not necessarily take place in church, but the artistic interpretation of Biblical stories, and even of Christian worship, means a great deal to many persons.

The book contains useful suggestions to those who believe the art should be encouraged.

Neuroses and Sacraments. By Alan Keenan, O. F. M. Sheed and Ward. $2.50.

There is a good deal of discussion in the Roman Church as to whether psychotherapy is a science or not, and also whether psychotherapy has any place in Christian pastoral theology. This book undertakes to combine the ministry of the sacraments with a psychotherapeutic understanding of human nature.

From This Day Forward. By Kenneth J. Foreman. Outlook. $1.25.

A beautiful little book on Christian marriage, useful not only to those who are looking forward to marriage, but also those who are already married, and who are eager to keep their marriage on the high level of the Christian way of life.

Poems by Father Andrew. Ed. by Hugh Collet. Morehouse-Gorham. $1.50.

The best of Father Andrew's verse—he died in March 1946. He was a profoundly religious man, and he once confessed that "writing in rhythm or rhyme has been a form of prayer with me ever since I can remember." He was not a theologian or a philosopher, but a great lover of human beings of all sorts and conditions, and of their Maker; and he left a shining trail in the slums of East London. Some of the poems are superb; but on the whole one loves them more for the heart of the saint which they reveal than for their literary excellence.

Haggerston Jubilee. By H. A. Wilson. Morehouse. $1.35.

A rambling book which seems to have something to do with the parish of Haggerston in England. For those unacquainted with the ways of Haggerston, however, its disjointed sections are most bewildering. Father Wilson has imagination and a good deal of spiritual insight and common sense. American readers will find him esoterically Haggerstonian.—C.C.R.

Christianity on the Frontier. By John A. Mackay. Macmillan. $2.50.

This is a collection of essays written by the president of Princeton Theological Seminary during the last six years. About one-quarter of the book is in an essay on Protestantism. The unifying theme is found in the title of the book: the Church is to live on the frontier; the political, cultural and missionary frontier.—A.C.L.

All Reviews are by Dr. Grant unless otherwise indicated.



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NEWS OF CHURCHES OVERSEAS

FOREIGN CHURCHMEN VISIT INDIA

Prof. John C. Bennett of Union Seminary, New York, is one of three churchmen currently visiting India. Others are the Rev. Oliver S. Tomkins, British secretary of the World Council of Churches, and the Rev. Bengt Sundkler, professor of missions at Uppsala University, Sweden. Bennett is speaking at conferences on Christianity and Communism, the subject he dealt with in the Witness series last Lent.

DIBELIUS PLEDGES PEACE EFFORT

Bishop Otto Dibelius of Berlin has said that the Evangelical Church in Germany "will make all efforts toward peace while rejecting the idea of a preventive war with all its might." Also the weekly magazine of the Church has proposed that a meeting between top-ranking East and West German leaders be held on neutral Church ground. It suggests that Bishop Dibelius, as chairman of the council of the Church in Germany, invite Chancellor Konrad Adenauer of Western Germany and Otto Grotewohl, premier of East Germany, to meet together at the bishop's residence. The bishop expressed surprise at the suggestion but added that he would "place himself at the disposal of all endeavors which might contribute toward restoring German unity which all of us so urgently desire."

PRO-COMMUNIST PASTOR IS SUSPENDED

The Evangelical Church board of Bremen, Germany, has suspended Pastor Johannes Oberhof of St. Martin parish for having attended the World Peace Conference, recently held in Warsaw after being unwelcomed in England. Following the conference he spoke several times in the Soviet Zone when he denounced the "reactionary Church leadership in Western Germany" and said he would "fight this reactionary Church until my last breath."

PLANNING TRIAL OF ABBOT

Plans are being made by the government of Hungary for a public trial of Abbot Engredi of the R.C. Cistercian Order, on charges of espionage and illegal dealings in money. It is said that among witnesses who will testify against him are former employees of the U.S. embassy in Budapest.

ARCHBISHOP OPPOSES USE OF BOMB

Use of the atomic bomb in the Far East would result in an irreparable breach between the east and the west and "outrage the conscience" of the British nation, said the Archbishop of York at the close of 1950. He also stressed "the necessity of a good understanding with China" and urged that "at the earliest possible moment and at the highest level another attempt should be made to reach an agreement with Russia. Without this there can be no peace for the world."

CHINESE CHURCH LEADERS VISITED MOSCOW

Two leaders of the Russian Orthodox Church in China visited Moscow last summer, it was disclosed in the latest issue of the journal of the Moscow patriarchate. They were Archbishop Victor of Peking, head of the Church in China, and Bishop Simeon of Tientsin, a Chinese, who was consecrated by Patriarch Alexei during the visit.

THEOLOGICAL EDUCATION SUNDAY

JANUARY 28, 1951

At the request of the Joint Commission on Theological Education I have designated Sexagesima, January 28, 1951, as Theological Education Sunday.

On that day I hope that there will be addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be an opportunity for the people of the Church to give financial support to the Seminaries.

Our Theological Seminaries are of supreme importance to the Church for they, in large measure, determine the calibre of our clergy. This is of practical significance to every layman. What of the conduct of the services in your parish? How was the sermon? What of the Church School and the Christian education of your children? Strong seminaries make possible favorable answers.

I trust that there will be a generous response.

Henry K. Sherrill
PRESIDING BISHOP

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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Anglican Style — double-breasted, fastens down the side with three pleats in the back of the skirt.

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Superior broadcloth	4.67	4.25
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Longcloth	4.51	4.10
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Longcloth	4.78	4.35
Superior broadcloth	5.22	4.75
32 and 34 inches		
Longcloth	5.06	4.60
Superior broadcloth	5.50	5.00



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Edited by
GEORGE MacMURRAY

THE EASY MONEY BOYS:—Gambling is one of the pressing problems facing society today. It is a sad commentary on American life that horse racing, dog racing, the numbers racket, slot machines, punch boards, bingo, beano and give-away programs are giving the American people the idea of getting something for nothing. This easy money attitude has obviously made an inroad in the Church.

The Bishop of Michigan, Richard S. Emrich, has some ponderable words to utter which ought to stir the consciences of those rectors who permit "devious practices" in their parishes to raise easy money.

Writes the Bishop: When, therefore, charitable and religious groups use bingo or "chances" on cars and the like to bring money to their treasuries, it is a cheap thing which fits in with a corrupting tendency in American life. When a church runs bingo parties, it falls below the best moral thought of even the nonchurch community. If the University of Michigan, Yale and Harvard are above beano and bingo, are too dignified to employ such methods, it is shameful when the Christian church is not. I find it impossible even in my weakest moments, when the financial needs of the church are most pressing, to imagine St. John, St. Paul or St. Peter running a bingo party or our Lord sending out his disciples to sell chances. And I shudder at the thought that some young person might say, "It's all right to gamble. We do it at church."

GOOSE DOWN AND SLANDER:—For the tired parson we have a little sermon illustration about gossip and slander and its effect. It came from the North Carolina Churchman.

Goose Down

A peasant with a troubled conscience went to a monk for advice. He said he had circulated a vile story about a friend, only to find that the story was not true.

"If you would make peace with your conscience," said the monk, "you must fill a bag with goose down, go to every dooryard in the village and drop in each one of them one fluffy down."

The peasant did as he was told. Then he came back to the monk and said he had done penance for his folly.

"Not yet," replied the monk. "Take the bag, go the rounds again, and gather up every down that you have dropped."

"But the wind must have blown them all away!" exclaimed the peasant.

"Yes, my son," said the monk; "and so it is with your vile words. Words and goose down are quickly dropped, but try as hard as you will, you can never get them back again."

THE KING'S BUSINESS:—"The Anglican Outlook" is following a little of the "New Yorker" technique. In a series of cartoons on the cover they show the parson making parish visits. The reasons for non-attendance are classic but the illustrations are most effective. You've heard these all before:

"I'd love to go to church, but who'd cook Sunday dinner?"

"Frankly, parde, I had so much church-going as a boy, I hardly go at all now."

"We got so involved in activities at our last church, we thought we'd stay away from this one."

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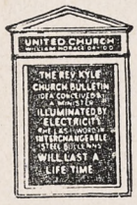
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PEOPLE

CLERGY CHANGES:

WILLIAM C. JOHNSON, formerly rector of St. Alban's, Stuttgart, Ark., is now rector of Holy Cross, Poplar Bluff, Mo.

BISHOP DOUGLAS ATWILL, retired bishop of N. D., is now rector of Trinity, Kirksville, Mo.

WILLIAM G. LOVE, formerly a missionary in Costa Rica, is now institutional chaplain in the diocese of Albany.

GORDON M. REESE, formerly rector of St. Paul's, Salinas, Cal., is now rector of Christ Church, Los Altos, Cal.

SAMUEL STEPHENSEN, formerly rector of St. Peter's, Buzzards Bay, Mass., is now rector of Grace Church, Buffalo, N. Y.

STEPHEN C. V. BOWMAN, formerly assistant at the Redeemer, Chestnut Hill, Pa., is now rector of the Church of the Holy Spirit, Orleans, Mass.

WILLIAM L. JACOBS, formerly rector of St. Paul's, Newport, Ark., is now rector of Christ Church, Springfield, Ill.

WALTER R. BELFORD, formerly rector of St. Philip's, Beeville, Texas, is now rector of St. James, Jackson, Miss.

ORDINATIONS:

WILLIAM R. GROSH was ordained priest Dec. 16 at St. Christopher's, Kailua, T. H., by Bishop Kennedy. He is in charge of St. Matthew's, Waimanalo.

JOHN S. W. FARGHER was ordained deacon Dec. 28 at All Saints, Omaha, Nebr., by Bishop Brinker. He is in charge of St. Thomas', Falls City and Grace Church, Tecumseh, Nebr., with residence at Fall City.

BREWSTER Y. BEACH was ordained by Bishop Tucker on Dec. 15 at St. John's, Youngstown, O., where he is assistant.

WILLIAM E. FERGUSON was ordained priest by Bishop Tucker on Dec. 16 at St. Paul's, Steubenville, O. He is in charge of St. Mark's, Shelby, O. GEORGE P. TIMBERLAKE was ordained priest at the same service. He is assistant at Harcourt parish, Gambier, O.

DEATHS:

LOUIS FITZ-JAMES HINDRY, 83, retired rector of Trinity, St. Augustine, Fla., died Dec. 9. He retired in 1936 after serving as rector of Trinity for 32 years. He was president of the standing committee of Florida, 1904-36, and was deputy to eight General Conventions.

EDWARD W. HUGHES, 91, retired priest of Southwestern Va., died Dec. 9 at Pocahontas. He retired seven years ago but frequently took services.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

JOHN B. McLANE
Layman of Austin, Texas

Re: Mr. Spofford's article on Television in your December 7th issue, let me agree with his overall viewpoint, but, as an avid "whodunit" fan disagree with him on his appraisal of the smell of almonds. That smell is generally associated with poisoning by cyanide, not strychnine.

But, may I agree with his main points and add one more criticism to his: the constant eye-strain inflicted on children poses a very dangerous problem of the future. This eye-strain can conceivably do permanent danger to the optic nerves with a resultant lessening of a person to do any work requiring close scrutiny, such as studying, reading the Bible, or accounting.

Thanks again, for an article pointing ahead rather than back.

MRS. J. H. MOORE
Churchwoman of San Antonio, Texas

Mirabile dictu! A rubric by vanishing has been fulfilled in the vanishing of the "amens" from our services. Because I was concerned at the dead silence at the close of our prayers, I was moved to look up a remembered rubric: "The people shall answer here and at the end of every Prayer, Amen." I find it was omitted in the last revision. Perhaps, without knowing it, the congregation has recognized this. The difference in type for minister and congregation has remained, however, but some ministers refrain from using the "amen" in the hope that this may encourage the congregation to say it. It doesn't. I had thought that the custom of dropping the "amen" was local; I find it is not. Dr. Ralph W. Sockman, a Methodist, heard by thousands on Sunday mornings, used to close his prayer with amen or to have the choir do so. Now there is only silence. But the omission has come close to all of us Episcopalians in our own books of devotion. In the new "Forward Day by Day" prayers on pages 78, 79 and 80 omit the amen. This is the first time I have observed this. Perhaps the Prayer Book commission now working on revision may tell us if the custom has come to stay.

A. F. GILMAN
Layman of Chicago

The humorous side of the recent promulgation of the dogma of the Assumption of the Virgin Mary is that the Christian Scientists beat the Pope to it some years ago when they introduced into their story the idea of a "Mother" God. The sad side is that it gives the skeptics and the militant atheists additional ground for their belief that the whole Catholic dogma is founded on wishful thinking of ignorant and superstitious men and women, and not on divine revelation.

Cardinal Newman said during the argument in Rome in regard to the dogma of infallibility of the Pope that great danger to the Church lay in the fact that the Pope, being human, might some day make a mistaken pronouncement. It looks as if he had done just that. The next step is a miraculous birth for the Virgin Mary.

L. MAXWELL BROWN
President, Rural Workers Fellowship

It is with deep appreciation that I write this letter for myself, and for all the members of the Rural Workers' Fellowship, thanking you for the excellent issue of the Witness December 21. I have always appreciated the efforts of your magazine in giving publicity about the various organizations within the Episcopal Church; and when the group in which I am deeply interested is thus honored, it is both thrilling and gratifying.

Thank you for drawing the attention of the Church to the town and country endeavors of its missionary work, and to the part the Rural Workers' Fellowship is playing in building up a strong Church in rural America.

May God bless you and your good work in this New Year.

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THE
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January 25, 1951



RICHARD H. BAKER
Consecrated Coadjutor of North Carolina Today

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Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich.

Sunday: 8, 9:30, 11 and 8.
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30 Saturday and Holy Days, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector

Sunday: 8 and 11 a. m.
Friday and Holy Days: 9:30 a. m.

JANUARY 25, 1951 **The WITNESS** VOL. XXXIV, No. 3
FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

The House of Bishops Elects Missionary Bishops

Does Not Act Favorably on the Proposal For Bishop for Armed Forces

★ The House of Bishops, at its final session in El Paso on January 12th, elected the following missionary bishops: the Rev. Richard R. Emery, rector of St. Paul's, Minneapolis, for North Dakota; Dean Richard S. Watson of St. Mark's Cathedral, Seattle, for Utah; the Rev. A. Ervine Swift of Manila, the Philippines, for Puerto Rico.

Others nominated: for North Dakota: Dean James Carman of Phoenix, Arizona; the Rev. Meredith Wood of Hoosick, N. Y.; the Rev. John B. Lyte of Providence, R. I.; Dean Chilton Powell of Omaha. For Utah: the Rev. G. Gersham Marmion of Dallas; the Rev. Paul D. Wilbur of Covington, Ky.; Dean Lloyd W. Clarke of Albuquerque, N. M. For Puerto Rico: the Rev. Fenimore E. Cooper of Mt. Vernon, N. Y.; Dean Raymond T. Ferris of Ancon, Panama Canal Zone; the Rev. William G. Wright of St. Clement's, El Paso, the host parish, who withdrew his name before the balloting.

They declined to elect a suffragan bishop for the armed forces, following the reading of a commission report opposing such action. Instead the report recommended that both the clergy and the laity assume individual responsibility for the spiritual welfare of the men and women of the Church in the armed forces. It also proposed that every parish conduct "constant prayer by name" for those in services and that every congregation pray regularly for a just peace.

URBAN WORK

Quick action by the Church in ministering to people "of the lowest economic means" in urban areas was urged. Bishop Nash of Mass. said that the Church must realize the meaning of the industrial revolution and its effect on society. "Population has shifted," he said, "leaving a city wilderness that grows with each year. In this wilderness are the most discouraged and defeated groups, some of whom are pathetically glad to find a Church that understands them and gives them the sense of belonging. Talk has increased among trade union groups and unskilled workers that the Church is above them and is controlled by people of means. Some already feel that trade unionism will accomplish what the Church cannot."

Bishop Conkling of Chicago stressed the need of preserving downtown parishes. "I don't think you should sell a downtown parish because I think you are going to need it. If we have to start all over again it will be at needless great expense." He urged churches in slum areas "not to encourage constituents living at a great distance." This type of support, he said, handicaps missionary development. "Further," he continued, "we must overcome the idea of class. It should not be a church for 'nice' people. In Chicago, we will not have a single parish in 25 years in the metropolitan area unless the churches are turned over to neighborhood work. Also there must be more congregational work. More must be spent for staff and less for high paid rectors. Ministers should use a block pattern of visiting people and should keep their churches open all the time. Finally, special allowances must be made in the way of money for those working in slum areas."

The Rev. Kilmer Myers, rector of Grace Church, Jersey City, who is also on the faculty of General Seminary, told the bishops of what had been accomplished in a parish once strong and rich, but now in a depressed area. To succeed in this type of work requires, one, willingness to give the best to the task and lots of money; two, use teams of priests; three, the rectory must be open to people all the time; four, the minister should live with the poor before taking social action; five, the church must depart from traditional paths; six, it should be a neighborhood one.

(Note: Before the meeting of bishops, Mr. Myers and his associate, Mr. Moore, had been selected for The Witness Honor Roll for 1950 (see page nine). A particular citation went to Mrs. Moore for following out point three above. Warren McKenna and Robert Muir, priests of Boston, are also on the Honor Roll for their work in a depressed area, and particularly for not only living with the poor but for taking social action. Finally, in this same field, Prof. Joseph Moore of Seabury-Western is on the Roll for his surveys of urban areas.)

Bishop Block of California

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also spoke on urban work, telling of extraordinary population changes on the west coast, with some areas having from 40% to 50% increases in ten years. He stressed the need for evangelistic work and the need for new functional churches which can be built at moderate cost. He said that if the Church does not reach the migrant in the first two years of his residence, he will be lost permanently.

ANGLICAN CONGRESS

The House heard a report on progress of plans for the Anglican Congress which will meet in Minneapolis, August 9-16, 1953. There will be internationally known speakers, mass meetings, a pageant and other features. Bishop Donegan of New York urged that young people be given a part in the program, with Bishop Gray of Connecticut assuring the House that this would be given every consideration, as well as the participation of women.

PROVINCES

There was a lengthy discussion of the usefulness of provinces, and what could be done to make them more useful. This was led by Bishop Penick of North Carolina, who pointed out that provinces could be helpful to chaplains in the armed forces by offering them fellowship, seats in synods and diocesan conventions, and welcoming them to clergy conferences and other gatherings. It was pointed out that present activities of provinces include promotion of radio programs; conduct of teaching missions; conferences for recruiting for the ministry; college work; cooperation in educational programs.

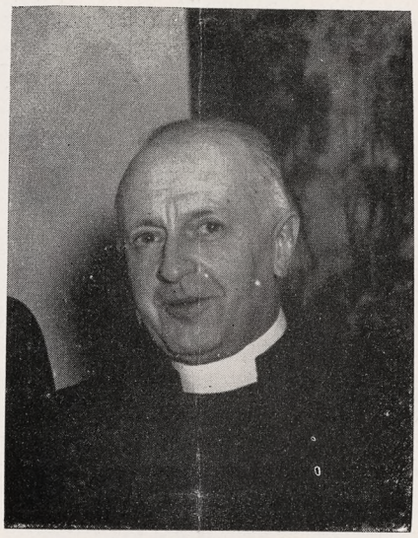
NATIONAL COUNCIL

The position of the Episcopal Church in the new National Council of Churches was defined by Bishop Sturtevant of Fond du Lac, who is a member of the Council's executive committee. He stressed that there is no new principle involved in membership since, like the Federal Council of Churches before it, it is merely a cooperative agency "with nothing to do with the doctrine or policies of member Churches. We are associated with the finest men in assemblies and are in a position to receive a great deal and give a great deal." He added that the Episcopal Church cannot afford to look upon itself as an "holier-than-thou group shut up in a compartment of Christian activity."

Presiding Bishop Sherrill, who is also president of the new Council, said he considered Bishop Sturtevant's talk "a very significant one."

REFUGEES

Bishop Blair Larned, in charge of Episcopal Churches in Europe, told of the desperate plight of refugees now in Europe, and pleaded that aid be given them. He also discussed the position of minority groups in Italy, Portugal and Spain. In the latter country, he said, clergy "can't even hang a sign on their homes to indicate that a worship service is being held inside. Some of us are worried about loaning Spain $100,000,000 unless we have assurances that Protestant persecution will cease." (Note: Two women missionaries representing a Presbyterian Church of Philadelphia, were ordered by the Franco government to leave Spain on Jan. 10th. Working with Protestant churches in Madrid, they had earlier been subjected to nuisances and had their residences stoned).



PRESIDING BISHOP HENRY K. SHERRILL tells Bishops of his concern for the 1951 budget

FINANCES

The Presiding Bishop told his associates that the dioceses failed to meet its budget last year by $600,000. It meant that $400,000 was provided for world relief instead of the $500,000 voted; increases in missionary salaries had to be postponed from January to June, and new officers were not elected in the department of Christian education. In regard to this year, he said that "we can only guess that there is a slight improvement but probably not sufficient to make up the $600,000. I don't want you to feel complacent. The earlier we receive reports from the dioceses, the easier it will be to place the budgetary needs of the National Council. So kindly let us know what we can expect from your diocese. I hope that you are not so conservative in your estimates that we will have to cut the budget in February and not be able to replace the work that the cuts represent."

OTHER ACTION

The House authorized the reference of the matter of artificial insemination to the Council's department of Christian social relations, directing that it secure the cooperation of the clergy trained in moral theology, legal and medical men, to make a study of the subject and report later to the House.

The House went on record as opposing all forms of gambling for the support of the work of the Church.

The House of Bishops Issues Pastoral

Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free.

★ Brethren, the minds of many are filled today with dread and gloom, for the future seems to hold for them little of hope, certitude, or peace. Since the attitude with which men face the future is itself a great factor in determining the future, we want in this letter to hold before all people teachings and insights of the Christian faith which can enable us to stand firm and wise in a difficult day.

First, remember that the great periods of history to which we look with pride in Church and nation have been those when God-fearing men stood fast in the face of adversity. We are not proud of the prodigal and cheap years in our history, and we are ashamed of the comfortable and half-hearted eras of the Church's life. We cherish in memory the men and women, who, with patience and wisdom, tolerance and courage, and an unfaltering adherence to principle worked and fought to achieve our liberties, and by their resolution turned the direction of history.

Since we all share this heritage of patriots, martyrs, and prophets, what we should dread is not difficulty, but rather the continuation of so much that is cheap and irresponsible in our way of life. God in his providence has called us, as he called our forefathers, to greatness; to play in our day for the sake of all mankind a leading role in the struggle for freedom. It will require of us the same dependence upon God and self-denial, wisdom and patience, tolerance and courage which others have shown before us. We are called to accept this role and to join hands with the mighty fellowship of free men across the ages. If we want a comfortable material future, no encouraging word can be spoken: if we want strength of soul in the company of brave and faithful men, we can make this a great age.

Second, remember that if the future is uncertain, that is no new thing. Washington, Lincoln, and Lee were not able to foresee in their time of testing what lay ahead. Their greatness consisted in their willingness to place the future in God's hands while they in obedience performed the immediate duties before them. Consider Washington's words, "Let us raise a standard to which the wise and honest may repair. The event is in the hands of God;" or Lincoln's words, "with firmness in the right, as God gives us to see the right;" or the words of the hymn, "Keep thou my feet. I do not ask to see the distant scene; one step enough for me." These men placed themselves in the hands of God, fulfilled day by day—sometimes in darkness—their duties and responsibilities, and left the success or failure of their efforts to providence.

The greatness of these men reveals an enervating gloom for what it is—faithlessness to God and our present responsibility. There is no man who cannot see his present duty, and to do it at this significant moment in history is a rare privilege given to us by God. Nothing can take the place in our life together of integrity and character, and we must remember in the fear of God that we are threatened not only by outward forces, but by any lack of responsibility from within. Every man who lives irresponsibly today, who seeks his own security or gain without counting the cost to others; every politician who plays recklessly on the present crisis for partisan advantage or his own advancement; every injustice in our common life, every hypocrisy in our democratic profession, weakens us and makes us less able to fulfill the role laid upon us. Even though we cannot see the pattern of the future, we can see the duties that lie at hand and the value of hard and self-denying work in the present. We too in our day by what we do can help to shape the course of history.

In addition to the tasks directly before us in our daily lives God requires of us vital concern, in spite of all discouragements, for peace and a world order rising above the anarchy of nationalism; an outgoing compassion for any of God's children who are suffering and in need; imaginative efforts in the strengthening of our common defense; and personal and community service to the men and women in the armed services.

Away with gloom doubt and faithless fear!
No arm so weak but may do service here.

Finally, we urge upon all men fervent prayer and a deeper understanding of the riches and gifts of the Christian faith. Since ages of adversity reveal to men their deepest needs, it is becoming clear to an increasing number of people that no one can be inwardly secure unless he



BISHOP MALCOLM PEABODY introduced resolution, unanimously approved by House of Bishops, condemning all forms of gambling

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walk with God. In a day when other foundations are shaking he alone is our strong fortress and friend. It is also becoming clear to an increasing number as they are shaken from comfortable assumptions that faith in God is the great source of the freedoms and values which are now threatened. Never in its history has the Church faced a greater task or opportunity.

The immediate and obvious enemy of western civilization is Russian Communism, but the deepest enemy is the godless materialism which bred the illusions and cynicism of Communism and weakens us now from within. Beneath much of our own life there are assumptions which must be fought by every member of the Church, for they are part of the total enemy we face. With the Communists there are members of all nations who share the following false and evil convictions—(1) This life is all there is; therefore, let's make the most of it, forgetful of any higher law. (2) Man's economic activity is his most important activity. (3) The more material things we possess the happier we will be as a people. Since there is an inner struggle for the soul of our world which crosses all frontiers, we must realize that no final victory can take place on the field of battle. Since ideas are not destroyed by guns, the only way to overcome a false view of life is by the militant preaching and living of a true view of life.

We write this not only with the hope that non-Church people will read and be led to a concern with the inner life of America and the world, but chiefly to impress Church people with the great significance of their responsibility. While the Communists sent their missionaries to the ends of the earth, there have been comfortable people who have said it made no difference what a man believed. The great freedom for which our ancestors fought has been for others a petty and negative thing—freedom from great convictions and discipline, freedom from zeal and sacrifice.

We are entering a new age in which we are called by our sovereign Lord to write a great chapter in his Church's militant history. We can become by his grace and power finer, deeper, and more obedient people. There is in our life with Christ in his Church comfort and strength in this world and comforting assurance to those who love him of a world to come. There is in the midst of an uncertain world the comfort of Christ's presence with us and the divine assurance that the gates of hell shall not prevail against his Church. But we would remind all members of the Church that there is no assurance whatever that the Church will increase or be largely effective without the devotion, discipline, and zeal of its members. Only by apostolic missionary endeavor will Christianity again become the soul of this world. Our responsibility is to stand fast in the liberty wherewith Christ hath made us free, and to bear with power our witness in a sick world to God's saving and healing truth.

FUND IS RAISED FOR NURSES

★ The diocese of Delaware is raising a fund to aid the training of qualified young Negro women as nurses. It is designed to overcome the economic barrier which has prevented many high school graduates from entering the field. It came into being following a survey of health services available to Negroes made by the state welfare council, at the request of a diocesan committee on health.

EXPRESSES OPTIMISM ABOUT MEXICO

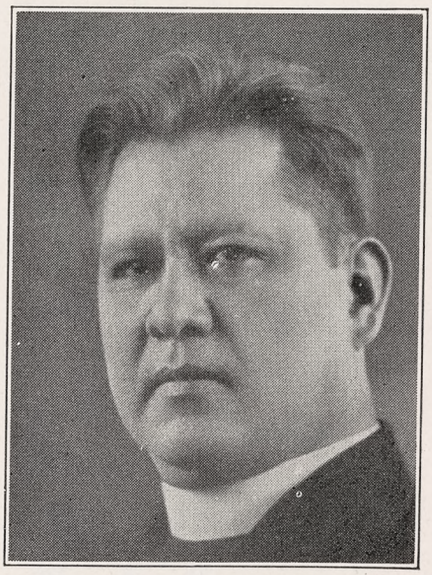
★ Bishop Efrain Salinas y Velsaco of Mexico told the House of Bishops of the work of the Church there, and expressed optimism for the growth of the work. He stressed particularly the devotion and sacrificial efforts of Church people.

FRANCIS WEI HAS ANNIVERSARY

★ In Wuchang, central China, friends of Francis Cho Min Wei, are celebrating his fortieth anniversary as head of Huachung University and its predecessor, Boone College. Huachung was organized in 1924 from several cooperating institutions.

Enrollment for 1950-51 is 488 students, 301 women, 187 men. This includes ten research students, a hopeful sign as Dr. Wei has long desired to enroll more of them, partly with a view to providing more qualified Chinese faculty members. More than half the 488 are freshmen. Smaller numbers in the other three classes reflect the disturbed conditions of recent years during the change of government.

Of the 488, 176 are Christian, a low percentage for Huachung. Of the 176, fifty belong to the Chinese Episcopal Church. The low proportion of Christians is chiefly due to the unusually large proportion of new students. In earlier years most new students came from Christian secondary schools, where most of them were Christians. The present emphasis on education has led to the admission of many students from other schools.



BISHOP SALINAS y VELASCO of Mexico reports to the Bishops of progress in his district

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They are not so well prepared, either, which has made it difficult to keep up academic standards, but Dr. Wei is unrelenting in his efforts to develop a university which should be small in numbers but of the first quality.

"As far as religious activities in Huachung are concerned," Dr. Wei writes, "we are very much encouraged by the wonderful spirit manifested by both faculty and students this present term. Everything is going on as usual, except with greater vigor. It is gratifying to find that many of the younger Chinese Christian members of the faculty and staff are taking more interest in religious activities."

E. E. F. MEETINGS IN BOSTON

★ Prof. F. W. Dillistone of Episcopal Theological School is the speaker at the first of three supper meetings of the Massachusetts branch of the Episcopal Evangelical Fellowship. The meeting is to be at St. Paul's Cathedral on January 30th. Bishop Nash will be the speaker on February 27th and the Rev. Charles D. Kean, president of the national E. E. F., rector of Grace Church, Kirkwood, Missouri, on April 3rd.

A NEW CHURCH IN DETROIT

★ A new church, first permanent home of the congregation, was dedicated for St. Augustine's, Detroit, by Bishop Emrich on November 30th. It became an organized mission in 1936 and occupied a store for a number of years. Many parishes and diocesan organizations contributed to the erection of the new building. The Rev. Richard T. Brown is in charge.

CANDIDATES MEET WITH BISHOP

★ Bishop Gray of Connecticut held an informal conference with Postulants and candidates for the ministry at his home in Hartford on December 21st.

CANTERBURY COLLEGE WILL CLOSE

★ Bishop Kirchhoffer of Indianapolis has announced that Canterbury College, located at Danville, Indiana, will not carry on beyond the present semester. He said that there is a possibility of extending the period to June 1 in order that the present seniors may be graduated.

SCHOLARSHIP FUND FOR BEXLEY

★ President Chalmers of Kenyon College announces a gift from the Firestone Foundation of $6,000 for the establishment of two full three-year scholarships at Bexley Hall, the divinity school of Kenyon College. The recipients of the scholarships are to be designated by the Bishop of Ohio, in whose diocese Bexley Hall is located. While the procedures for the awards have not yet been settled, it is probable that selection will be made on the basis of ability from a nation-wide field of candidates.

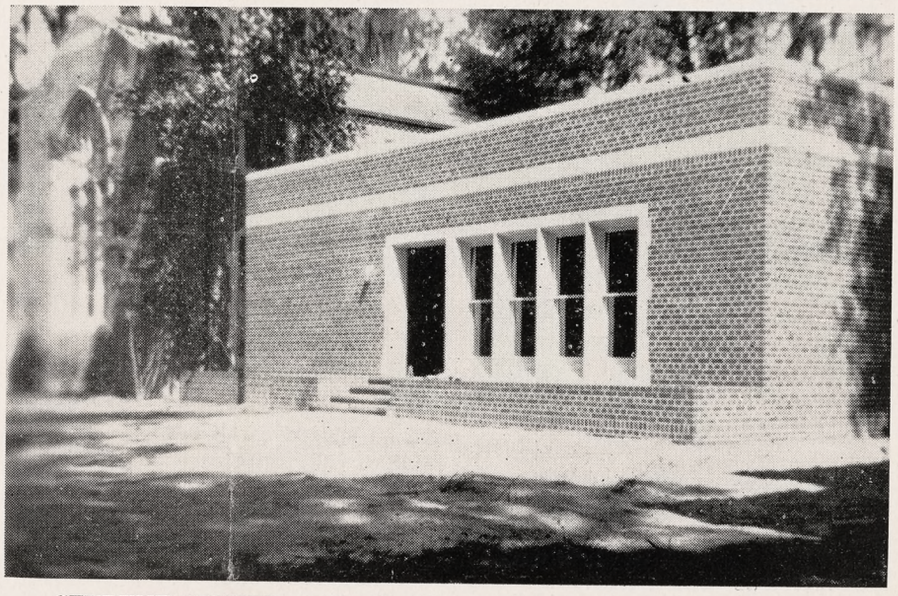
In presenting the gift, the president of the Firestone Foundation, Harvey S. Firestone Jr., said that the board had reviewed the splendid work that Bexley Hall is doing and had decided upon the scholarships as a means of being helpful in strengthening the Christian ministry. The scholarships make possible the training of two candidates for the ministry in the Protestant Episcopal Church.

PARIS SEMINARY CELEBRATES

★ A celebration of the twenty-fifth anniversary of St. Sergius Orthodox Theological Institute, Paris, was held December 15th, in the American Pro-Cathedral Church of the Holy Trinity. Dean Sturgis Lee Riddle welcomed Bishop Cassian, head of the institute, Pastor Marc Boegner, president of the Reformed Church of France and a president of the World Council of Churches, and Paul Anderson of the Orthodox Commission of the Episcopal Church, as well as many other Church dignitaries. The Dean spoke of the close association and friendship between the Anglican and Orthodox Churches. Letters of congratulations from Church leaders all over the world, including Presiding Bishop Henry Sherrill, were read. Orthodox Church music was sung by the choirs of the seminary and the Russian Cathedral.

NEW DIOCESAN FOR SOUTH FLORIDA

★ Starting January 1, Bishop Henry I. Louttit, former coadjutor of the diocese of South Florida, became diocesan bishop.



STUDENT CENTER at Florida University with chapel in the background

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CHURCHES CONSIDER OLDER PERSONS

★ The Rev. G. Paul Musselman, director of social relations of the diocese of Michigan, was the keynote speaker when 200 Church leaders met in Chicago to consider "the older person." He declared that "an intelligent approach to the problem of the aged will form an increasingly large part of our jobs in the Church."

One of the important jobs of religion, he said, is to make the aged "partners in the fight for freedom. The stimulation to more creative activity among the aged may tip the scales in the present conflict between the free nations and the slave nations. Training our older people for the ideological battle is the most important thing the Church can give the aged."

Another speaker was Estelle Gabriel, psychiatrist, who said that, contrary to popular belief, most people don't find growing old "graceful or beautiful." The most damaging aspects of old age, she said, was the feeling of uselessness, with the problem of loneliness the next most pressing. She urged the Church to find creative activities for its older people.

A workshop on housing brought out that 62% of old age social security recipients live in rented rooms which are 35% unfurnished. The workshop stressed the need for federal housing suitable for older people. This housing should not be in great institutional buildings, but in more intimate, cottage-type structures.

A workshop on the family and the older person called for a new attitude toward elders in the family. It said that a rich contribution can be made by a properly appreciated older person in the family group.

BISHOP DUN PREACHES IN HOUSTON

★ Bishop Angus Dun of Washington was the guest preacher at Christ Church Cathedral, Houston, Texas, January 7th as he and Mrs. Dun passed through the city on their way to the meeting of the House of Bishops in El Paso. They had previously visited Roanridge, center of the Town-Country Institute of the National Council, at Parkville, Missouri.

BOYNTON INSTITUTED AT CATHEDRAL

★ Bishop Charles F. Boynton is to be instituted suffragan bishop of New York on February 3rd at the Cathedral of St. John the Divine, New York.

DOM GREGORY DIX IN CHICAGO

★ Dom Gregory Dix, prior of Nashdom Abbey, England, is to conduct a dramatization of the primitive Eucharist at the annual meeting of the Catholic Club of Chicago. The service will be held on February 8th at St. Thomas' Church. A cast of 15 laymen, four women and one priest will take part.

ARCHITECTURAL AWARD TO TEXAS CHURCH

★ Among the twelve churches to receive awards for architectural design, announced at the annual meeting of the Church Architectural Guild, meeting January 15-16 in Philadelphia, was St. Christopher's, Mandera, Texas. It received the second prize for churches seating less than 300.

Those attending the meeting also visited five churches of unusual architectural interest, including the chapel of the Philadelphia Divinity School, which is regarded as one of the best examples of academic Gothic.

SCHOOL OF RELIGION AT TAMPA

★ Bishop Wing, retired bishop of South Florida, was the speaker at the opening session of the school of religion at St. Andrew's, Tampa. He spoke on January 18th on the historic position of the Episcopal Church. On the 25th the Rev. Warren Densmore of St. Mary's, Tampa, speaks on what the Anglican communion has in common with the Roman Church, while on February 1st the Rev. Mark Carpenter of All Saints, Fort Lauderdale, lectures on where the Anglican Church differs from the Roman.

CONNECTICUT HAS REDEDICATION

★ Bishop Gray of Connecticut has asked the clergy and laity of his diocese to join in a service of rededication on January 30th. This will be the first service with representatives of the diocese since he became diocesan on January 15th.

LOS ANGELES HAS NEW SCHOOL

★ Epiphany Hall, new guidance school for boys sponsored by Epiphany parish, Los Angeles, opens today, January 25. It is designed for boys in need of special help and guidance in social adjustment. Candidates for admission are referred by the courts and juvenile authorities. The Rev. Frederic E. Dittmar, rector of the parish, is director.

MEMORIAL PULPIT TO BISHOP CLARK

★ A pulpit has been installed in St. Mark's, Altadena, Cal., in memory of Bishop Stephen Clark, late bishop of Utah, who was rector of the parish for 20 years before being elected to Utah. Other memorials dedicated at the same service were choir rails, chancel rail, lectern, prayer desks. The rector of the parish, which recently burned its mortgage, is the Rev. Edward H. Hailwood.

MINISTRY OF GROUNDS FOR PARISH

★ Christ Church, Eddington, Pa., has a "ministry of grounds," which is a dignified name for a lot of hard work in the maintenance and care of the grounds and buildings. Each week men and women, boys and girls, do their bit under the direction of Rector Stanley A. Powell.

EDITORIALS

Honor Roll 1950

THE WITNESS Honor Roll for 1950 is presented with a brief word of explanation. Each person listed has been nominated by one or more readers, with the final selection made by The Witness editors. At this meeting we had fun trying to name the Churchman of the Year, though we discussed this with no idea of publishing the selection. Our Presiding Bishop, Henry Knox Sherrill, at once came to mind, particularly after his election as president of the National Council of Churches. Perhaps the man who comes nearest to being a saint, in this mid-century, is one who was on our Honor Roll last year—the Rev. Michael Scott of South Africa for his untiring, and persecuted efforts for the native peoples of Africa. A third is the Rev. Francis Wei who has just completed forty years of educational work in China and who is not being deterred from his appointed task by the change in governments.

In presenting names for the 1950 Honor Roll we again remind readers that it is our policy not to list any who have been on previous rolls, several of whom were again nominated.

CHARLES L. BEHM, a member of the Church of Our Saviour, Fayetteville, N. Y., for seventy-seven years; vestryman for sixty years, and warden for twenty-six. During this time he has been Sunday school superintendent, a member of the choir, organ pumper before an electrically controlled organ was installed. He has represented the diocese of Central New York at nine General Conventions.

MRS. GEORGE BILLER, widow of the late Bishop of South Dakota, who befriended Orientals while she was director of Brent House, Chicago, and who has continued to do so since her retirement to Fort Smith, Arkansas.

MISS ESTELLE C. CARVER, a public school teacher in New Haven, Conn., who gives unsparingly to advance the work of our Church and is nationally known for her lectures and addresses at conferences and churches of other denominations.

MRS. CHARLES C. GRAY of St. John's, Ashfield, Mass., former teacher at Boone, China, who, representative of many throughout the land, is faithful in her work for the Church, without recognition or praise, while presiding over a genuinely Christian home.

CHARLES W. KAPPES of Christ Church, Ridgewood, N. J., a Christian lawyer who not only serves effectively in his own parish but is a leader in the diocese of Newark: chairman of the board of education, president of the board of directors of the Youth Consultation Service, member of the field department and of the finance and advisory board.

JOSEPH MOORE, professor at Seabury-Western Seminary, who has developed a technique for the appraisal of dioceses and parishes and has presented reports on several areas which have advanced the work of the Church.

WARREN McKENNA and ROBERT MUIR, co-directors of the Workers of the Common Life, centered at St. John's, Roxbury, who have made a new departure in evangelism by taking the Gospel to workers and the poor through identification and demonstration rather than by discussion, conference and verbal proclamation. They are in the forefront of the progressive movement and are paying a price for their courage.

C. KILMER MYERS and PAUL MOORE for their work at Grace Church, Jersey City, located in a depressed, multi-racial area where they minister to all sorts and conditions without regard to race, creed or national origin. A bow particularly to MRS. MOORE whose home is Grand Central Station but who always comes up with a smile.

GEORGE OSSMAN, rector of Richmond, Va., who in mid-life left home to learn techniques for ministering to the mentally ill, and returned to help the frightened, the discouraged, the lonely, the unloved and unlovable, in the state hospital and medical college located near his parish. Those who know what happens day by day at this medical center never hear his name otherwise than with gratitude and thanksgiving.

MRS. ELEANORE SCHWARZ for her work as the director of the committee for Displaced Persons of the diocese of Michigan and her equally competent work as director of radio and television of the Detroit Council of Churches. Particularly noteworthy is a weekly radio program, which she writes and directs, dealing with social questions.

CHARLES SHREINER, rector of Church Farm School, Philadelphia, where he has done a magnificent work for under-privileged boys. He is also the head of the field department of the diocese of Pennsylvania and instrumental in placing it at the top in missionary giving.

WALTER H. STOWE, rector of Christ Church, New Brunswick, New Jersey, who has made the Church Historical Magazine one of the foremost

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journals of scholarship in Christendom, and for the fine leadership he is giving as president of the Church Historical Society.

HELEN TURNBULL, director of Windham House, hostel for students in New York, for her wholesome influence over the many young women who reside there for a time and then go forth into professional Church work where her interest and influence continues.

HEALEY WILLAN, organist at the University of Toronto, one of the great composers of religious music of this generation.

FRANCIS WEI, outstanding educator of the Church in China for forty years, who is expanding the program of Huachung University, that it may serve the new China even better than it did the old. We commend him particularly for his statesmanlike letter to Bishop Nash (Witness, Dec. 7) setting forth the reasons he believes the U. S. should recognize the People's Government of China, and why the new government should be admitted to the UN. (Bishop Ronald Hall of Hong Kong we commend for the same reason but do not place him on the Roll since he was cited in a previous year).

EDITOR'S NOTE: We report that several nominated the Rev. Frederick C. Grant for his great scholarly contributions. However since he was our editor-in-chief for several years and is at present our Book Editor, we forego honoring ourselves by citing him.

The Lesson of Korea

BY

HOWARD K. SMITH
London Commentator of the Columbia Broadcasting Co.

IF ever there were ten days that shook the world, they have been the week-and-a-half since the Chinese breakthrough in Korea became fully apparent. What has happened in those ten days is not pleasant to dwell on. But if there is to be any hope of recovering the mastery of events, now so totally lost on all fronts, the full cruel proportions of the Korean calamity will have to be recognized and faced.

As seen from here, perhaps the chief thing that has happened is that our five year old conception of power relationships in the cold war has been shattered. The tendency has been to regard the world as divided in power symetrically between two giants of roughly similar weight—the United States and Russia. Around each of those two clustered secondary nations, satellites of varying degrees.

China has figured in this scheme as purely a secondary nation, one more backwards, peasant satellite of Russia, a little bigger than the others. The Chinese army has been considered a clever improvisation for purposes of primitive civil conflict in a backwards country, but, illiterate, ill-armed and unskilled as it is, never a factor of consequence in the global cold war. At the end of world war II, we granted China a place on the so-called "Big Five," among the great powers . . . but it was purely a courtesy title, similar to that granted also to France.

Well, it is that vision of a kind of balance between two great powers that has been shattered. There are not, it now turns out, two great powers on earth, but three. In the only conditions in which the Chinese army shall ever have to fight—in Asiatic conditions of terrain, without complex road networks down which modern armored spearheads can charge with effect, without sensitive key industrial concentrations that modern air power can bomb with effect—the Chinese army has become a force on a level with the Russian army or that of the United States. And like a third great power, China—by aiding Communist forces in Korea, in Indo-China, in Burma—is rapidly building up her own set of satellites directly dependent on her.

The rise of a third great power-group, allied with Russia against the American bloc, throws the power balance violently out of kilter. Hitherto, throughout modern history, Atlantic nations have always possessed a great advantage against continental conquerors. Our side has been able, in the case of Napoleon, of Kaiser Wilhelm and of Hitler, to make him fight on two fronts. The rise of China reverses the situation to our disadvantage. It is now we who have to face both ways. China takes care of us in the east. And the continental conqueror we have thus far concentrated on—Soviet Russia—is left to concentrate wholly on one front—the west.

Korea has been the first example of what this means, but probably not the last. There, the whole of the Atlantic bloc's combat forces have been committed and exhausted . . . while Russia, the enemy our eyes have been on, has not com-

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mitted a single man and is totally intact for moves elsewhere.

The military advantage of this new situation to the Communists is obvious. But we are not yet in a state of war; so the diplomatic advantages are for the moment more important. By co-ordinated moves in east and west, the Communists may now play upon the differing interests of the Atlantic nations, and dangerously strain the whole alliance. That, in fact, is what they did in Korea. Chinese forces dealt the predominantly American armies of the UN a cruel defeat. America's first natural impulse was to concentrate her whole power on that scene and hit back. Frightened stiff by the prospect of Europe being thus left bare of defenses, our European partners protested clamorously. The ties of the Atlantic bloc were severely strained, and Prime Minister Attlee had to rush to Washington to re-establish them in man to man talks with President Truman.

What To Do?

THE point I am anxious to make is that that strained week was not an accident of a kind not likely to happen again. The rise of China makes division of interests within the Atlantic bloc a permanent feature. By co-ordinated moves, China and Russia may now repeat that tactic of dividing us again and again.

For example, if China chooses to advance south of the 38th parallel, or if next month she instigates a push in French Indo-China, or in Burma . . . our dilemma arises again in full hideous flower. What are we to do? Is America to accept the challenge and go all out to win in one of those isolated areas? If we do get engaged by China, we shall have no resources to meet a thrust by Russia into more vital areas, like the Near East, or Europe itself. If we do, our European partners may have to desert us.

Or, shall we refuse the challenge, and see our prestige fall? Already our first single defeat in Korea has affected Asiatics, caused them to make their peace with local Communists. In French Indo-China, the French have ordered the evacuation of civilians from Hanoi, their chief northern strong point. And France's first soldier, General de Lattre de Tassigny, has been moved from Europe to Asia and given total military and civil powers—both of these acts look like acts of desperation, and are measures of how Korea has affected the Indo-Chinese.

There is the cruel dilemma. The Truman-Attlee conference has papered over the crack; but not removed it. For the dilemma remains inherent in the fact of the rise of China as a third great power on earth.

Forgive us for being mercilessly frank, but this recitation of calamity is not over. The past days have not only put us in a perilous position; they have also called into serious doubt the whole foreign policy by which we plan to meet the situation.

There have been two basic tenets to American policy for fighting the cold war. The first is—military containment; we must hem the Communist world in by force at all key points. And second, with the Reds thus bound in, we must bargain from strength, negotiate general settlement with the Soviets by having the implied threat of great power to back us up.

I don't know how widely it has been noticed, but both those principles, on which our hopes to win the cold war are based, have been badly cracked. Korea has been the first violent test of the policy of containment. It has sucked nearly all our containing forces into that small, unimportant bump of the great Communist periphery, and has routed them. At this moment, there are no containing forces of any consequence anywhere round the Communist world, except for a very feeble force in Germany. Here in Europe, military men and statesmen are frankly questioning where the policy of containment is not far beyond any power we can muster.

As to the second tenet, bargaining from strength, Korea has forced us flatly to abandon it, both in Asia and in Europe. So far as Asia is concerned, the Truman-Attlee communique amounted to an offer of negotiation to the Chinese. With our troops in defeat, it amounts to an offer to bargain from direct weakness. In regard to Europe, in Paris, representatives of America, Britain and France agreed on proposals to be sent to Russia for a conference on Germany and other Western problems. With our forces in Europe outnumbered five to one, with a French cabinet minister expressing open fear that rearming the Germans would produce a Russian ultimatum to the West, with the Germans refusing our permission to rearm for fear it would provoke Russia . . . with all these factors, this, too, amounts to an offer to bargain from weakness.

In the House of Commons the other day, Winston Churchill expressed doubt that the policy of bargaining from strength could ever be fulfilled. The time when we shall have superior forces to the Russians in the West he said would be a very long time coming, if ever. The economic news in Europe has been a kind of annotation of his doubts. Though Europe has barely begun to re-arm, the strain on these convalescent economies is already hurting. Italy has said a six-months search for funds wherewith to rearm has had scant success; the Italian people are already over-

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taxed and can bear no more. The first beginnings of rearmament have overstrained Europe's coal resources. Britain is having to pay out hard-earned dollars to import coal, and Treasury Minister Gaitskell said in a public speech, Britain will have a hard time paying her way. All European nations sent a delegation to America to say the present western rush for raw materials for rearmament is sending their prices sky high, and critically affecting European economies. If the first tiny installment of rearmament can produce these effects, one wonders what full, all-out building of strength from which to negotiate will do. The New Statesman magazine expresses the fear that rearmament in the west may create more Communists among hard-pressed French and Italian workers than it will contain in the east.

Europe is Feeble

LET me assure you once more there is no morbid pleasure in thus raking the ashes of defeat. But it must somehow be hammered in that the situation has suddenly dramatically altered against us; that we are left bereft of policy to meet a dangerous future. The shock of that recognition may arouse us to thinking in entirely new, almost revolutionary terms that can save us. A reporter, probing minds over here can only suggest what those terms should be.

Of America, Europe is entitled to demand more responsible leadership. An American president in crisis is entitled to the same unified support that a British prime minister gets. Constructive criticism is good and necessary, but irresponsible sniping is criminal. It is universally felt over here that if President Truman could have acted without fear of being charged with harboring Communists, and threats of impeachment, he could have kept closer rein on his political general and avoided the mess we are in.

Of Europe, America can demand an end to the absurd anachronism of jealous national sovereignties. Divided into sixteen ineffective units, Europe is feeble. Welded into one unit, Europe, with its resources and its unequalled quantity of 200 million skilled citizens, could be a mountain of strength, superior to both Russia and America. Its prosperity could be such that Communism would disappear; its strength such that Russia would not dare to probe. A time of crisis like the present is the time to insist on this all-important action.

Outside Europe, we must recognize the key truth that this century is the century of revolution. In Asia, the Near East, Africa, peoples are awakening. We cannot beat this revolution; we must join it. We of the west have the resources to make the revolutions prosperous and successful; Russia has not. The advantage is on our side, if we can learn to think in these entirely new terms.

We have been thinking too long in sterile terms of tactics—containment . . . bargaining from strength . . . matching quantities of armed men with other quantities of armed men. We have—a friend of mine summed it up the other day—not been out-fought . . . We have been outthought.

Further Adventures of Mr. Entwhistle

BY

THOMAS V. BARRETT

HERE COMES THE BISHOP

"ISABEL," Mr. Entwhistle called from his station by the living room window. "He just drove into the yard. Remember, now—don't say anything controversial."

"Don't forget to tell him your idea about the clergy conference," Mrs. Entwhistle retorted as she scurried upstairs to find her lipstick.

"I won't," Samuel promised. "If I can get an opening." He moved to the front door.

"Good afternoon, Bishop."

"How are you, my dear fellow," boomed the Bishop in his most resonant baritone. "Good to see you again, good to see you."

"Come right in," said Samuel grinning as joyfully as possible. "It's awfully good of you to visit us again. I know how busy you are."

"Nonsense, Samuel my boy; it's a great privilege to be with you, and your people," said the Bishop sinking into the easy chair with a sigh that plainly said, "no one could possibly know how busy I am."

"Ah, what a blessed change to relax in your lovely home," the Bishop went on, his eyes wandering cautiously around the room to see if he had overstated the matter.

"Thank you," said Samuel, not knowing what else to say. "We think it is . . . er . . . comfortable . . . in a modest way."

"Yes, indeed. It's so homey . . . in good taste," said the Bishop in a tone of pure covetousness. "Bishopcastle is so large. Jane and I often say, 'Oh for the rectory at Webster Junction. That WAS cozy.' "

"Yes," Samuel agreed. "Bishopcastle is huge isn't it? Too bad the diocese didn't buy a more

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economical place." The Bishop fondled his pectoral cross speculatively.

"Of course it's a fine property to have . . . and with all our entertaining, you know . . . but the servant problem . . . Ah, Isabel my dear girl, you look more charming than ever." Samuel held his breath while he waited for Mrs. Entwhistle, who believed in fighting fire with fire, to serve up a slow curve with gravy on it. But Isabel was, Samuel realized gratefully, on best behavior.

"Oh, thank you, Bishop," she murmured, fluttering her eyelashes at the worn carpet. "You're very flattering."

"Not in the slightest, my dear," purred the Bishop. "I'm sure you're the primary reason for Samuel's success. And how is your dear mother?"

"Mother"?, Isabel asked, puckering her eyebrows. "My mother?"

"Isabel's mother is . . . that is . . . deceased," Samuel put in, trying to ease the situation, and inadvertently sounding as though Isabel's mother had been a little inconsiderate.

"Oh, of course . . . I'm terribly sorry . . . stupid of me . . . For a moment I confused you . . . that is . . . I was thinking of Father Weary's wife's mother . . . I think her mother . . . "

"Would you like a highball before dinner?" asked Isabel easing the situation without any effort.

"Sounds like a jolly suggestion," said the Bishop. "Bourbon and plain water if you have it." He laughed gayly and returned to the easy chair.

"We're having difficulty at St. Timothy's-By-the-Field," the Bishop confided over his bourbon. "Do you know of a good man we might send there? We need someone with tact, energy and the strain of a true phophet. Old Dunks was a sweet man, but dull."

Samuel visualized a man with the strain of a true prophet starving at St. Timothy's. He wasn't sure about the salary, but he remembered Old Dunks had sometimes sold the Book Of Wisdom For Adolescents during the summer.

"St. Timothy's, as you know," the Bishop went on confidentially, "offers a definite opportunity for growth . . . for the right young man."

"What is the . . . salary?" Samuel asked shifting in his chair.

"Of course," said the Bishop with a sympathetic eye on the floor lamp, "the people at St. Timothy's are few, and there is no great wealth, but they are eager and willing to work . . . if we could find the right man who would catch a vision of the future, and consider the work as a great opportunity for growth . . . at present they can pay $1800 with $100 for car expense, and . . . "

"Merciful heavens," said Isabel with consummate tact. "In these days?"

"It's just a mission and we are trying to increase the diocesan appropriation," the Bishop soothed, squirming after the bourbon and water.

"I'll try to think of someone," Samuel promised, thinking of Old Dunks.

"We know an awfully nice man from Stockton," said Isabel. "He's got three lovely children . . . and a wife too, of course. He told Samuel he feels ready for a change . . . I mean for the good of his parish. But I don't think St. Timothy's would quite do for him. His name's Jack Hopewell."

"Well, well," said the Bishop, closing his eyes to look at his list of vacancies. "There's the Holy Epistle at Bridgewater. Not large but definitely a challenge . . . for the right man."

Isabel shot a glance at Samuel who flicked an eyelash and reached for the cigarette box.

"Of course, Bridgewater's not a prosperous town, relatively, since Acorn Furniture moved to Georgia. But it's a great challenge. I think they can pay $2400; and there's a fine colonial rectory with a sun porch."

"I think," said Samuel, "that Jack gets $4000 now. But he'd be a good man for the diocese. Fine pastor."

"Mmmm . . . " mused the Bishop. "How about St. Olga's at Dimtown. I consider that one of our most strategic posts . . . for a man who is a good pastor and a community leader . . . ecumenical. Great chance for development. They have 300 in the Church School. They pay $4000 at least. What's his name?" . . .

"Wasn't that a splendid clergy conference last month?" the Bishop exclaimed veering from future challenges to past triumphs.

"Yes," said Samuel slowly, twitching an eyebrow at Isabel.

"I must look at the chicken," said Mrs. Entwhistle diplomatically. "Excuse me Bishop, please."

"That speech by Porringer was superb—superb. A bit theoretical perhaps, but Groundling brought us right down to earth. Practical."

"Yes," Samuel edged forward. "I had an idea about next year's conference, Bishop. I've been talking to . . . "

"Next year we plan to have Diggerbuck on the campaign-end of things and Bishop Stickney. Great fellow Stickney. He and I were classmates at Yale. I remember . . . "

"Yes," Samuel said, raising his voice. "I was talking about the campaign with Jones, and Black . . . "

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"Stickney once said to me when we were seniors at Yale," went on the Bishop, overpowering Samuel easily by throwing his baritone into overdrive. "Bert, the Church offers a great challenge to a man in these days. 'I think I'll go to seminary, and that . . . "

"Well, it seems to me," shouted Samuel, "that we get enough about the campaign on other occasions and that . . . "

"By the way," hollered the Bishop, tinkling the ice in his glass to bring Samuel to attention, "Our man Grubber had a wonderful campaign this fall. Raised $50,000; upped the quota 30%. He's an able fellow, Grubber; great idea man. That's my old parish, as you know Samuel . . . that reminds me of the year we had to raise a $30,000 budget during the depression . . . "

"Dinner is all ready now," said Isabel from the doorway.

* * *

" . . . and after that," said the Bishop, finishing his mashed potatoes, "we had to have an unlisted phone number."

"What happened to Jenkins, Bishop?" asked Samuel over the dessert, and under the chrysanthemums which Isabel had playfully called "a little center piece."

"Jenkins went to the Church of the Insurrection," the Bishop said, shaking his head sadly. "Too bad. He had a glorious opportunity at the Heavenly Comfort. He just can't seem to stay away from controversial issues. Rubs people the wrong way. He'd be a good man if he wasn't so radical . . . My, Isabel, what a delicious dinner . . . and now if you don't mind I think I'll run up to your study Samuel, and throw a few notes together for my sermon tomorrow. I want to say a word or two about the new diocesan program, and the challenge it presents to our people . . . "

"Just the thing," Samuel said weakly. "Sometime before you have to leave, I have a couple of matters I'd like to talk . . . "

"I'm delighted things are going so well, Samuel," the Bishop answered, edging toward the door. "Hear the most glowing reports from friends around town here. Wish I had more men like you."

"The clergy conference matter," Samuel tried once more.

"Yes, yes—it was a grand conference; glad you enjoyed it. It was a good program if I do say it. Well, see you later. You don't mind if I take over your study, Samuel?"

* * *

"You must admit," Isabel said in a hoarse whisper as she and Samuel sat down for a game of rummy, "the conversation didn't lag. What did Bishops do with their fingers before they got to be Bishops and could wear pectoral crosses?"

"Shhsh . . . " frowned Samuel. Isabel giggled merrily.

"The Bishop picked his pectoral cross," she repeated giggling in a mild hysteria. "That sounds funny."

"Shhsh, my dear," Samuel warned. "After all."

"You didn't tell him your idea about the clergy conference," Isabel chided, suppressing the mirth.

"How could I?" Samuel whispered. "I got drowned out." He pointed to the cards. "It's your draw my dear."

"Samuel," Isabel whispered. "Do you know what three thousand dollars a year is?"

"Chicken feed," Samuel whistled through his teeth.

"No sir. It's a strategic post. And," she went on with starry eyes, "$2400 is a Challenge. What's $4000?"

"A call to a wider field of service," Samuel grinned, entering into the spirit of the play.

"What do you suppose a glorious opportunity would be?" Isabel gleamed. "He mentioned a place like that."

Samuel dropped four queens on the table. "$6000—and traditionally, a membership in Rotary." Mr. Entwhistle began to giggle and put a large hand over his mouth. "In the old days . . . just think . . . they used to call it a call from God."

"THAT," said Isabel, putting down a pretty sequence in diamonds, "must mean $10,000 . . . with an unlisted phone number."*

"There are times," Samuel sighed, "when I could almost wish I were a Presbyterian. Your draw, my dear."

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* AUTHOR'S NOTE:

The following list grew out of an informal conference of T. Barrett, R. Fay, R. Blanchard, C. Welsh, and is submitted here for the edification of the brethren to whom on some occasion it may be useful.

a. Real opportunity for growth	$1800
b. Challenge	2400
c. Strategic Post	3000
d. Wider Field of Service	4000
e. Glorious Opportunity	5000
f. Call from God (unlisted phone)	6000 and up
Total	$22,200

The total sum has no significance. It just seemed improper to have a list of numbers without adding them up.

PLEASE ORDER AT ONCE

Ash Wednesday this year is February 7—unusually early. In order therefore to make sure of receiving the number of The Witness featuring the first of the series for Lent, we urge that you place your order for a bundle at once. Merely send a postal to

The Witness, Tunkhannock, Pa.

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Act One: Preparation

BY

GORDON C. GRAHAM

PREPARATION is practically meaningless unless we have some idea what it is we are preparing for. If in the Lord's Supper it is just to come and take communion, or simply to plead the holy sacrifice, then our getting ready will be very immediate and personal. But if it is our purpose first to make an offering to God then our preparation will be geared to making that offering worthy. In trying to do this we shall find our interest extending back long before the actual beginning of the service.



The preparation really starts when we begin to get ready the bread and the wine and this takes us a long way back and involves us with many people. Bread is the first thing to prepare because the simple fact of the divine arrangement is that we have first to give some of it to him before he can give us himself sacramentally. This puts the emphasis on human effort in preparing for the Eucharist. Bread is, also, the first thing to prepare because it is first in the scale of created values. It comes from the earth where it has grown as wheat, later to be harvested, processed and transported by human hands. Bread is an economic commodist and is socially produced. No one can make it, or anything else, exclusively by himself. Each person, however, who has anything to do with its production, either directly or indirectly, leaves his mark upon it. Creation involves the creator in the thing created, or putting it another way, each object expresses the workers who made it. The bread which is prepared for the Eucharist offering is a sample of ourselves.

The great question raised by the preparation, therefore, is what kind of a society does our bread come from? It has been produced by men who are both good and bad, but it is more than that. It involves economic questions of ownership and profits and social arrangements either of cooperation or conflict. Actually, this means not only the personal lives of the producers but the working conditions, the class struggle, the social injustices and inequalities, the monopolistic power, the international rivalry, and the curse of war. The same point can be made in terms of our money—it is stained with blood by the fact that some of it has been made by killing people. The bad side of our society is not the only side, of course, but it is the side that most of us do not want to face. We do not care where the bread comes from.

The bread that we buy in preparation for the Lord's Supper is a sample of our society before it is a direct expression of ourselves personally. We are part of the general pattern that produced the bread so that we have some responsibility but not all because society is bigger than we are and exists before us as a system or structure of life. It contains both order and disorder. The bread, therefore, states not only the economic problem but the social problem as well, that is, that there is such a reality as society, which is produced not only by individuals but which in turn produces the individuals in its own pattern. Our preparation involves, therefore, not only the economics of the production of bread but our whole society.

The act of preparation is primarily economic and social rather than liturgical. What have we been doing to make our world worthy to be offered to God? Where has been our social action? When the service begins, its note is properly prophetic. The lessons, prayers and sermons are to teach us to "prepare the way of the Lord and to make straight his paths." This corresponds with the first part of our Lord's ministry when, following upon the Baptist, he "Proclaimed the good news that the kingdom was at hand; repent and believe."

Christianity

By PHILIP H. STEINMETZ

THE religion which became alive through Jesus of Nazareth and which is known as Christianity has a distinctive creed and pattern of conduct. It is both a body of doctrine and a way of life.

The first and fundamental feature of religion as distinct from philosophy is belief in God. Religions differ in what they hold to be the nature of God, but that man is a creature and God the creator is the first act of faith we make when we move from ignorance to religion.

Christianity teaches that God is like a loving Father. This belief about God carries with it the necessity for behavior toward God in thought and deed which is an expression of loving devotion.

Our chief means of expressing our belief in and love toward God is by acts of worship, formal and informal, corporate and private, verbal and actual. How and what we do depends on us. What is for one person sincere devotion may be empty formality for another. But each must find adequate means of worship and use them.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Retrospect of an Unimportant Life. Vol. III. By H. H. Henson. Oxford. $4.50.

Rather a pathetic picture of the Bishop of Durham's "emptying world" as in retirement in a Suffolk village he steadily grows blinder and his wife deafer, and the German bombs fall about them. He finds amusement in the small London evacuees who attend a church filled with incense, and hurriedly put on their gas masks, in the fact that another than he is to be the modern bishop enshrined in stained glass at Durham, in the minor crises of kitchen "scullery" garden. But there is nothing pathetic about his "Letter to Gervase," an open letter to a young padre with which the book closes. It is a triumphant Credo. "There is no other Church now standing in Christendom to which I could transfer my allegiance."

The English Reformation to 1558. By T. M. Parker. Oxford. $2.00.

The librarian of Pusey House, Oxford, has written a most readable account of the English Reformation up to the accession of Elizabeth—when the "Anglican Settlement" began. This later phase will be dealt with in another volume in the series (Home University Library). The account of Church and state in mediaeval Engglland, and the chapter on religion in England in the early sixteenth century, are immensely well done. From these as premises, the Reformation seems inevitable; and the excesses are not all due to importations from abroad—Teutonic fury and violence. There was too much chicanery and double-dealing, from the King down, for the movement to be one of pure reformation; but the thing had to come, and it came in the only way, humanly speaking, it could come, given the situation as it was. For one thing, sixteenth century Englishmen seem to have been rather formal and non-intellectual, able to endure much, but given even then to "muddling through."

Paul and Rabbinic Judaism. By W. D. Davies. Macmillan. $4.50.

For fifty years and more, the tug-of-war in Pauline exegesis has seesawed back and forth: in one generation Paul has been explained wholly from the Hellenistic standpoint, in another from the Jewish. For Pfleiderer, Paul was a student of Stoicism in the "university" at Tarsus, and only incidentally—or accidentally—a Jew. For Deissmann, he was an Anatolian, a world-traveler, a "new man" of the type described by Tacitus and familiar under the early empire. For Strack and Billerbeck he was a thorough Jew. For plenty of others, he was a rabbi, trained at the feet of Gamaliel, and thoroughly representative of the typical Judaism of Palestine in the first century — only, many of these good people substituted fifth century Judaism for first century, and almost turned the unconverted Saul into a Talmudist.

The truth probably lies somewhere between these extremes. The conclusions arrived at are much the same as those of Father Bonsirven, S.J., in his great study of "Rabbinic Exegesis and Pauline Exegesis" (Paris, 1939). The English-speaking reader without German or French will find in this book by Mr. Davies a mine of information. It is one of the most important books on the subject since the late H. St. John Thackeray's "Relation of St. Paul to Contemporary Jewish Thought."

Ancient Near Eastern Texts relating to the Old Testament. Ed. by James B. Pritchard. Princeton Univ. Press. $15.

This huge, five hundred page, double column book is a simply priceless collection of the old Oriental literatures (in selection) which belong to the background of the Old Testament. The editor has assembled a group of experts who have translated the myths, legends, lyrics, proverbs, tales, legal records and codes, historical writings, rituals, incantations, hymns, prayers, didactic and wisdom literature and letters surviving from the ancient Sumerians, Egyptians, Babylonians, Assyrians, Akkadians, Hittites, Hurrians, Canaanites, and other peoples of the Near East. Even the Ras Shamra tablets are here (in what seems to us a somewhat too modern English style). Heretofore, students have had to search for these writings, in translation, in various books and periodicals, or in the great German collection by Gressman. Advanced students will of course continue to use other translations and editions as well as this one; but for the purposes of the beginner, and of the ordinary Bible reader, this scholarly work is simply invaluable, and is worth every cent it costs. We suggested recently that it might be worth while placing certain standard books in every public library, so that church people, Bible students, Sunday School teachers and pupils and others might have access to them. Here is a book that certainly should be in every public library in the land—even in small ones. Every patron of a library who is interested in any way in the Old Testament—Jew, Catholic, Protestant, Anglican, or whatever — should welcome and use this book.

The Dignity of Man. By Lynn Harold Hough. Abingdon-Cokesbury. $1.75.

There is no more gallant champion of true religious liberalism (which is essentially loyal to the traditional faith) and of "evangelical humanism" (which combines the best in the western world's intellectual heritage with the central tradition of Christianity) than the sometime Dean of Drew Seminary. In this his latest book, he is still defending, expounding, and persuading us to a more enlightened faith and a more exuberant hope than either Fundamentalism or Neo-orthodoxy (meaning revived Calvinism) has to offer. His pages are full of references to and quotations from the world's best literature and philosophy. Many preachers quote; but Dean Hough has made his own, has thought through and assimilated what he quotes; hence the great stimulus and urgency of his writing. It makes you read to the end, and sit up and think. It is time the rest of us began to do something to preserve the genuinely Christian appraisal of human nature, and not let it go by default into the descriptions and formulae of the psychopathic theology so popular—or, rather, so rampant—today.

The Hebrew Impact on Western Civilization. Edited by Dagobert D. Runes. Philosophical Library. $10.

This is an immense work (922 pages), a great apologia for Judaism, showing the contribution of the Jews to science, art, literature, journalism, law, philosophy, and even military strategy. It is meant to show the important part which Jews have taken in Western Civilization, including the foundations of American democracy. There are good bibliographies, and the book deserves to be widely read. It will do a great service in helping to break down the ignorant prejudice and bigotry which still survive in many American communities. I would like to see a copy in every public library in America!

The Physical Basis of Mind: a Symposium by Scientists and Philosophers. Compiled by Peter Laslett. Macmillan. $1.00.

Seven renowned scientists and three philosophers (Visc. Samuel, A. T. Ayer, and Gilbert Ryle) discuss the problem concerning the relation between the mind and the body. The scientific contributions are more satisfying than the philosophic ones, per-

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haps because the problem today is better treated by empirical and experimental investigation than by abstract thought. The great metaphysical solutions are a matter of the past. No Aristotelian or Cartesian can say anything today that was not made obsolete by Kant. Viscount Samuel nevertheless puts the question in the fashion of pre-Kantianism, but says it cannot be answered. Ayer denies the position of the Cartesians, but does not replace it by any new one. And Ryle's philosophy is outright anti-philosophical, in that he simply states the distinction between body and mind is controdicted by experience which does not draw a boundary line between them, but knows only the unity of the person.—Richard Kroner

Morals Since 1900. By Gerald Heard. Harper. $3.00.

An excellent analysis of the changes in mores and ethics brought about by political processes and pure research, the author feels that the latter has opened up new and encouraging relations to cosmology. Sometimes turgid, at times its conclusions questionable, the book is nevertheless unique and interesting.—Jos. H. Titus

The Book of Psalms and the Canticles of the Roman Breviary. St. Anthony Guild Press, Paterson, N. J. $2.00.

This is part of the new translation of the Bible being made by the Catholic Biblical Association of America, under the sponsorship of the Confraternity of Christian Doctrine. It is, like their excellent translation of the New Testament, the work of capable scholars, and presupposes the vast labors of the past two or three generations in the field of textual and philological criticism. But to an Anglican it somehow lacks the sweet cadences of Coverdale and the Authorized Version, and the Prayer Book Psalter: its style is more rugged, more direct, perhaps more American. For one thing, it uses "you" instead of "thou." Whatever we Episcopalians and others may think, there is little question which way the American language is moving: "you" will win out, without question, by another twenty-five years!

The Man Jesus Was. By Max Schoen. Knopf. $3.00.

Among the many books that have been written by Jews upon the subject of our Lord, his life, ministry, or character, this book is unique. Dr. Schoen is convinced that "in his spirit and teachings lies the only remedy for the numerous afflictions of the present social order." He is also convinced that our Lord was a very different kind of person than either orthodox Christianity or the pale liberalism of forty years ago made out. He really fits the first century, not the fifth or the twentieth. He was interested in a deeping of the religion of his people—not in founding a new faith; the latter was left to St. Paul to do, and he did it by combining the teaching of our Lord with the principles and practices of a Hellenistic mystery religion. An old thesis—but worked out afresh, with many new insights, and in a simple and straightforward style. There are passages where the English is odd, but the sense is usually clear.

The Art of Teaching. By Gilbert Highet. Knopf. $3.50.

One wonders if it is possible to say anything new and fresh upon the subject of education or on the art of teaching. Its importance is obvious—the art is not practiced overmuch in the present generation. For evidence see the recent number of Life magazine devoted to American education. The present book is by a teacher who knows and practices the art. For evidence of that, ask any of his students at Columbia University. The book is full of uncommon common sense, of the kind that one assents to at once: "This is the right way to do it." The illustrations, drawn from many years of teaching, will interest not only pedagogues but all persons who take seriously the problems of conveying knowledge, skills, and attitudes to the new generation. In fact it will interest almost everyone.

Little Book of Contemplation. Edited and Revised into Modern English by Joseph Wittkofski. Morehouse-Gorham. $1.25.

A beautiful little book of devotion out of the 12th century. First translated into English in 1574, there are 33 chapters, beginning with "The Excellent Being of God," and ending with "Into Eternal Life." It is a beautiful little book, full of the realism and objectivity of the Middle Ages. It is good to get away now and then from the dreadful subjectivity of modern religion!

Building Up Your Congregation. By Willard A. Pleuthner. Wilcox & Follett. $2.50.

A stimulating book by a concerned layman anxious to see the church use tested business methods in the development of its program. The author is a vice-president of one of America's largest advertising agencies. Although sketchy in spots, the short pungent chapters will prod the thinking of any minister. Good chapters on "Increasing Attendance at Services," "Increasing Financial Support," and "Publicizing Your Church." A unique feature is the series of detachable plan sheets at the back of the book which the reader can use at once to sharpen the dull points in his present program. —R. T. M.

The Bible and Polygamy. By G. Parrinder. Macmillan. 50 cents.

A careful study of the historical development of monogamy as reflected in the Old Testament, Judaism, and the New Testament. The question arose on the mission field. The answer is scholarly but "popular" in style, and contains much more than just the discussion of polygamy and monogamy: excellent material on the whole subject of Christian Marriage.

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NEWS OF CHURCHES OVERSEAS

BISHOP ASKS ANGLICANS TO PROMOTE UNION

Bishop George E. Ingle, suffragan of Fulham, said in London on Jan. 15th that the Church of England should take the lead in promoting the reunion of Christendom. He made the statement in a letter to the London Times reviewing his recent visits to Moscow, Warsaw, Prague and other cities as head of Anglican chaplaincies in north and central Europe. He said "there is a manifest impatience among the laity and some of the clergy with the divisions of Christendom."

"It is a sound instinct," he wrote, "which, in the face of blatant atheism and materialism, sees these divisions as nothing less than tragic. We must remind ourselves that today Christians are drawing together more than at any time since the third century, and inter-Church relations are under discussion. Is it surprising that at a time when nations are constantly being told of the need to work, plan and defend themselves together, ordinary folk should be well-nigh exasperated that the churches do not more clearly show the way, and sometimes seen to be more concerned with controversy in the theological stratosphere than with a world which has lost its way?"

"Western democracy," he concluded, "is failing to handle with vision and vigor the perilous situation of today. The overruling cause of failure is the lack of sense of corporate and personal responsibility. There is only one road to sanity—personal personality leading to righteousness. We must repent or perish."

ANGLICAN & SCOTTISH LEADERS MEET

Representatives of the Church of England and the Church of Scotland recently resumed conversations regarding relations between the two Churches. Present also as observers were representatives of the Scottish Episcopal Church and the Presbyterian Church in England. They met last June when the announcement was made that the discussions were conducted in "an atmosphere of deepening friendship, understanding and cordiality."

ORDINATIONS INCREASE IN ENGLAND

Ordinations increased during the '49-'50 ecclesiastical year, it is revealed by the official year book of the Church of England. There were 419 ordained as deacons, compared with 362 the previous year, whereas in the three years before that the number has been 297, 208, 158. More than 6,000 candidates for the ministry were registered at the end of last year, with 3,000 already in training.

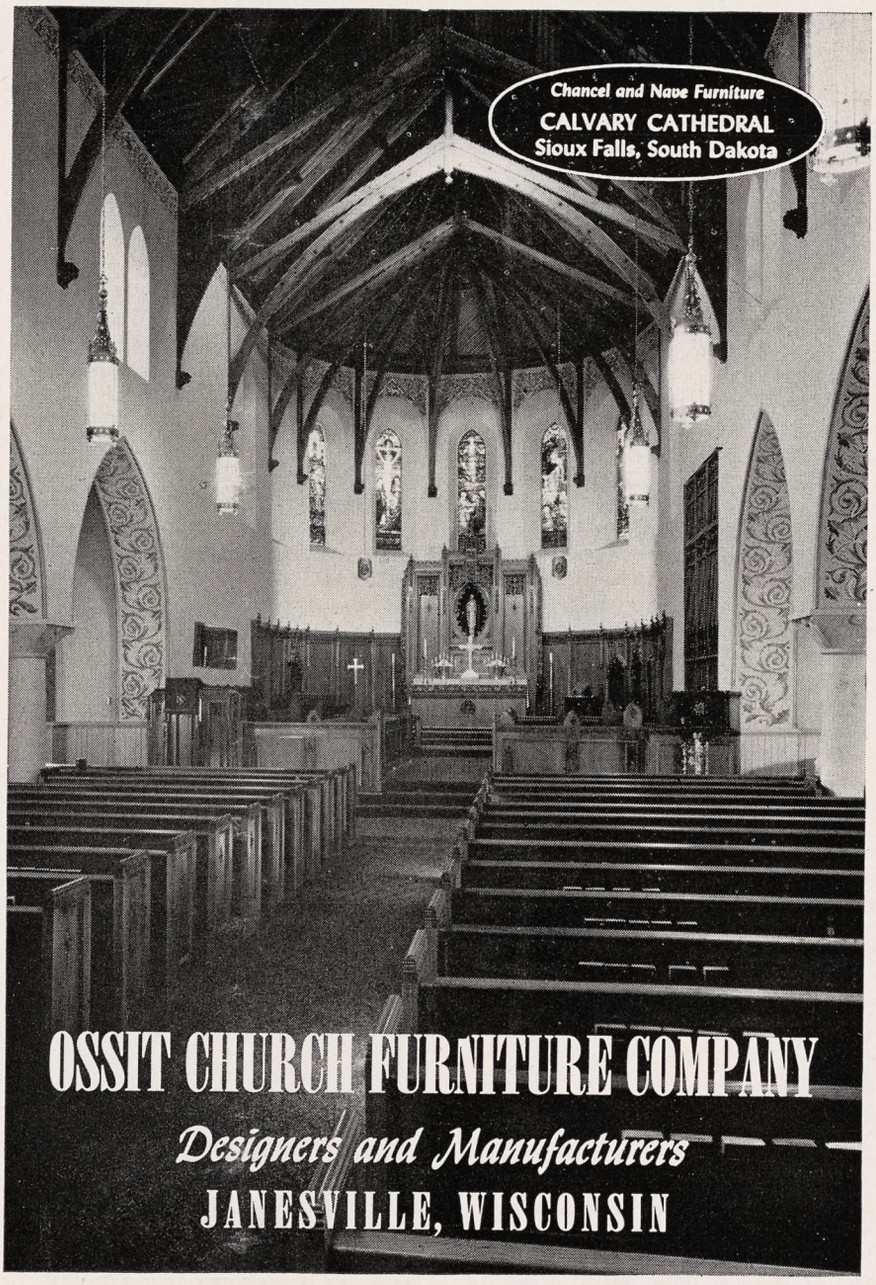
NIEMOELLER ADDRESSES MEETING IN POTSDAM

Martin Niemoeller, president of the Evangelical Church of Hessen and Nassau, urged Germans in the Soviet Zone not to feel bitterly against West Germans because the latter are "better off materially." Addressing a mass audience in Potsdam on Jan. 15th, he called for a Christian equalization of burdens between the East and the West. He said he was "no pacifist" but always spoke against German rearmament because "weapons are evil on both sides of the iron curtain and would lead to Germans shooting Germans. The iron curtain can be overcome by peace only, therefore on both sides men should become each other's Christian brethren."

The following day, on returning to his home in Wiesbaden by plane, he was taken ill with a severe case of flu and confined to bed.

CZECH PRINTERS ARRESTED

Several employees of a print shop in Bratislava, Czechoslovakia, have been arrested for delaying the print-



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ing of Katolicke Noviny (Catholic News) which featured a joint pastoral written by diocesan vicars general. The pastoral called upon Christians to give full support to the government, and it is assumed that the workers delayed the printing because they are followers of the Vatican.

PHILIPPINE PROTESTANTS PROTEST ENVOY

A memorial protesting the sending of a special envoy to the Vatican has been sent to the president of the Philippines by the federation of Christian Churches. They were acting on reports that plans for such a mission are under way.

KOREAN PROTESTANTS HOLD PRAYER MEETINGS

Daily prayer meetings for peace were held by Protestant churches in South Korea from Jan. 14th through the 21st. Announcement was made that the meetings will as God "to restore peace to our poor country and save it from total destruction."

CHINESE CHRISTIANS ANTI-AMERICAN

More than 400 representatives of Christian organizations were reported in Shanghai on Jan. 16 to have formed a group called "Shanghai Christian Associations committee for resisting American aggression and aiding Korea." They were said to have sent a telegram to Mao Tze-tung, head of the Chinese Communist regime, pledging him their support in the Korean campaign.

"We Chinese Christians," they said, "have joined enthusiastically in the great movement to resist American imperialist aggression and to aid Korea now spreading among the entire Chinese people. We assure you that we will follow your leadership and contribute whatever we have to defeat these imperialist provocations, safeguard world peace and the security of our country. We will also complete the reformation of the Chinese Churches in the direction of self-government, self-propagation and self-support within the shortest possible time, so as to get rid of the American imperialists' misuse of Christianity as a means of carrying on their aggressive conspiracy in China."

NEW ANGLICAN BISHOP FOR DELHI

The Rev. Frederick R. Wallis, head of the Dublin University Brotherhood, and head of the mission at Hazaribagh, will be consecrated Bishop of Delhi on January 30th. He served a large parish in Dublin, Ireland, before taking up work in India in the early twenties.

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OTHER CHURCHES

CAMPS PLANNED FOR COs

Selective service headquarters is getting set to propose a plan of alternative service for religious objectors to the draft. The plan is to reestablish Civilian Public Service camps. Religious groups, with headquarters in Washington, are preparing to fight against the plan, with the Quaker committee on national legislation taking the lead in mobilizing and coordinating the opposition.

STUDENTS ACT ON WORLD ISSUES

U. S. recognition of the People's government of China "in view of its de facto control of the entire mainland" was advocated by the national assembly of the Student Christian Movement, meeting at Oxford, O. They also urged a settlement of the future status of Formosa by the UN. The 1,306 delegates pledged support to the UN and proposed that no member nation use atomic, bacteriological or hydrogen weapons except with the consent of that body. They set as the movement's major emphasis for the next four years a striving for a just and durable peace.

STANLEY JONES ON CHINA

Missionary E. Stanley Jones, speaking in Washington, said that the only thing the U. S. can do in the present East situation is to agree to admit the Peoples Government of China to the UN. "If China comes into the UN," he said, "she assumes the responsibility of membership and is then under obligation herself to submit her dispute to the UN for arbitration. Otherwise war will go on and fighting continue."

PENN CHURCH READERS WANT FEPC LAW

A group of Church leaders of Pennsylvania conferred with Governor John S. Fine, Episcopalian, on the adoption of a fair employment practices law for the state. Clarence E. Pickett, Quaker, as spokesman for the group expressed appreciation to the new governor "for his forthright stand" in favor of anti-discrimination laws.

COOLING OFF PERIOD BEFORE DIVORCE

Governor Luther Youngdahl of Minnesota, addressing the legislature at the opening of his third term, urged laws that would provide a cooling off period before divorce action. "The home is the foundation of the social order," he said, "but there are signs that this foundation is cracking and crumbling. The divorce rate has increased sharply. Broken homes mean

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Church services for the pioneer settlers of 100 years ago are described in detail, along with a searching analysis of the religious beliefs and customs of the new country in contrast with those the writer left behind in Sweden.

Translated by J. Oscar Backlund, editor, **Svenska Amerikanaren Tribunen,** Chicago. Edited and annotated by Nils W. Olsson, public affairs officer, American legation, Iceland, on leave from the University of Chicago. Introduction by George M. Stephenson, professor of history, University of Minnesota.

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children who are innocent victims. Out of these broken homes come a tragic amount of youth delinquency and the loss of precious human resources."

He urged the passage of a state fair employment practices act; medical treatment for alcoholism; expanded services in the area of health; research into the causes and treatment of mental sickness.

Governoor Youngdahl is a leading layman of the Lutheran Church.

ONLY ONE CALM AREA IN SOUTHEAST ASIA

Only one territory in Southeast Asia was found by Bishop D. H. Tippett, Methodist of California, during his recent visit to be free of disturbance and unrest. The calm area was the one occupied by the head-hunters of Borneo. He said that peoples throughout the East are looking toward China rather than Russia as their Communist example. "The Chinese," he reports following a four month trip, "wherever they have taken over, have been very adept at establishing many of the principles we've claimed for democracy." He expressed doubt regarding force as the method for meeting Communism in Asia. Instead, he said, Communism must be countered by more positive and more persuasive ideas and actions, prominent among them being Church good will activities.

CHURCHES INCREASE USE OF TELEVISION

The Protestant radio commission produced and arranged for 2,128 radio and television programs last year, an average of 41 a week. It also produced 36 transcriptions and four television films now being used by local stations. A spokesman deplored the lack of prime listening time for religious broadcasts, stating that "during 1951 only one sustaining Protestant radio or television series was scheduled by a network in class A time."

TEN COMMANDMENTS OF CONDUCT

Ten commandments of conduct for these times of tension have been adopted by the Jewish community of Hull, Mass. Written by Rabbi Bert A. Klein, they are: don't spread scare stories; obey all laws; practice democracy toward all races and sects; cherish friendships; be forgiving and charitable; whatever you do, do the best job you can; carry out your civic tasks, however dull and unimportant; maintain your morale; use religion as a fountain of strength; guard the welfare of families of men in the armed services.

WARNS AGAINST PARTISAN USE OF PRAYER

Prayer, even in a world crisis, should not sink to the level of being merely a morale builder for partisan politics said Charles F. Boss Jr., head of the Methodist's commission on world peace. "There is always a danger that our prayers be given a national or political bias which prostitutes the true purpose of prayer as a universal spiritual experience." On the cold war, he proposed a conference of top-level ministers of foreign affairs to consider negotiation of the issues involved.

FIGHT COMMUNISM WITH IDEAS

The Rev. J. C. Murray, S.J., professor at Woodstock College, Md., told the delegates attending the Association of American Colleges that the U. S. should use the concepts of justice and freedom to fight Communism in place of American practical materialism and American sentimental moral idealism.

AUDIO-VISUAL CENTER AT UNION SEMINARY

A grant of $165,000 from the Davella Mills Foundation for the construction and equipment of an audio-visual center at Union Seminary has been announced by President H. Pitt Van Dusen. It will house a theatre, studio for recording, radio control room, listening rooms, preaching studio, record and film libraries.

THE WORLD DAY OF PRAYER

Women of 92 nations will join in prayer for lasting peace and a strengthening of the bonds of Christian unity on Feb. 9, the World Day of Prayer. The theme, "Perfect love casts out fear," was chosen by Church women in Germany who assisted in the program this year.

CONVOCATION STUDIES RURAL CHURCH LIFE

Some 500 persons from 20 denominations attended a convocation of church in town and country, held at Columbus, Mo., with 19 commissions studying and presenting reports on various phases of rural life. The Episcopal Church was represented by staff members from Roanridge, town-country institute at Parkville, Mo.

SUNDAY SCHOOLS SHOW MARKED GAINS

Sunday schools in the US during '47-'49 showed gains of over seven percent, while in the same period church membership gained 5.8%. According to the Council of Religious Education, figures for '47-'48 for schools were 2,406,505 officers and teachers, with 24,588,112 pupils in 232,-672 schools.

JAPANESE PROTESTANTS TO STUDY HERE

Twenty Japanese Protestants passed competitive examinations in Tokyo qualifying them to receive mission board scholarships for graduate study in the U.S. Included are seven pastors, four social workers, nine educators.

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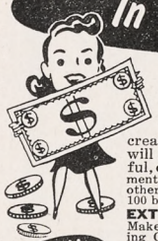

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PEOPLE

ORDINATIONS:

CHARLES R. FISHER was ordained priest by Bishop Lawrence on Dec. 21 at St. Stephen's, Pittsfield, Mass., where he is curate.

RAYMOND W. BARNES Jr., assistant at St. Andrew's, Wellesley, Mass.; DONALD J. GARDNER, curate at Christ Church, Manhasset, Long Island; M. MORAN WESTON, assistant at St. Philip's, New York, were ordained to the priesthood Dec. 16 by Bishop Donegan at the Cathedral of St. John the Divine, New York.

THOMAE B. ALDRICH was ordained priest Jan. 7 by Bishop Emrich at St. James, Birmingham, Mich., where he is assistant.

ARTHUR H. UNDERWOOD was ordained priest Dec. 16 by Bishop Armstrong of Penn., at Christ Church, Georgetown, D. C., where he is assistant.

JOHN T. MASON, assistant at St. John's, Bethesda, was ordained priest by Bishop Dun on Dec. 22 at Washington Cathedral. Others ordained priest at the same service: LUTHER D. MILLER JR., assistant at All Souls; FRANK MOON, rector of Trinity, St. Mary's City, Md.; BEN NEVILL, rector of St. Paul's, Poolesville, Md.; RAYMOND O. RYLAND, assistant at St. Margaret's, Washington; E. PINKNEW WROTH JR., assistant at St. Alban's, Washington.

JONATHAN MORRILL was ordained priest Dec. 23 by Bishop Lawrence at Trinity, Ware, Mass., where he is rector. He is also vicar of St. Mary's, Palmer.

WILLIAM G. WORMAN was ordained priest Dec. 30th by Bishop Burroughs at St. Paul's, Fremont, O. He is assistant at St. Paul's, East Cleveland.

JOHN A. BOSMAN was ordained priest Dec. 16 by Bishop Pardue at St. Thomas, Wildwood, Pa., where he is priest in charge.

DAVID B. BRONSON, curate at Trinity, Hartford, and JOSEPH KOCI JR., curate at St. John's, Waterbury, were ordained to the priesthood Dec. 22 by Bishop Budlong at Christ Church Cathedral, Hartford.

CLERGY CHANGES:

ALLEN F. KREMER, chaplain to Episcopal students at the University of Pennsylvania, has accepted appointment as chaplain of Hobart College, and associate prof. of religion at Hobart and William Smith College.

RICHARD COOMBS, associate rector of the Heavenly Rest, New York, is now rector of St. Paul's, Salinas, Cal.

EDWARD CHANDLER, formerly of Mass., is now on the staff of Trinity, New York.

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IN MAKING AN ADDRESS CHANGE, PLEASE SEND *both* THE OLD AND THE NEW ADDRESS AND ALLOW THREE WEEKS FOR THE CHANGE.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

KENNETH E. CLARKE
Rector, St. Anne's, Middletown, Del.

Quite frankly your editorial entitled "Ministers and Work" (Dec. 28) irritated me. There is much about the ministry as well as the Church that lends itself to satire. Flip comments seem especially easy to make on sacred things. From this, you might think I totally disagreed with your editorial. The homesteading idea discussed in the Dec. 21st issue is, I think, a very practical solution to some of our rural problems. Certainly, however, I don't go on to generalize and say that because in a specialized field new techniques are needed that the ministry is not a full time job. For my part, I happen to have two jobs. One-quarter of my salary is earned by teaching in one of our Episcopal boarding schools. I like both my jobs, but you may be sure that when I move I will settle for either a parish or a teacher's position—both are full time jobs.

When a man is ordained to the priesthood, he is asked to lay aside the study of the world and the flesh. The language is archaic, but the meaning is clear. In effect, it says: "Fellahs, you've got a job on your hands, and you're going to need all your time to do it"; If you don't believe this try meditating on the meaning of each of the following clerical "handles": preacher; (some have thought this important) priest; minister; rector; Father (no, I don't like it either, but it says something); and Reverend Mister.

As for old Paul, God knows I love him, he never condemned a man for giving his full time to the ministry and expecting a livelihood from it. He just didn't choose this way for himself. My opinion is that Paul, being a recent convert, was over sensitive on this subject. To the end he retained his Jewish outlook, and he wasn't going to leave the door open for anyone to accuse him of profiteering on his Christianity. This is one sphere in which he lacked humility, because he couldn't swallow his pride enough to take these accusations even though he knew them to be false.

In conclusion, let me ask what's wrong with the parish bulletin or pastoral calling? The real trouble is that we don't do either well enough. There is such a thing as the ministry of the printed word. In a small parish, while the rector may have help, he is the logical one to plan and carry through this work.

I have heard many a medical man say that much of his work is composed of dull routine, yet I have never heard of one of them looking for another job. Just before Christmas I made an apparently routine call on one of my parishioners. Although I have never farmed, we talked about agriculture for about forty minutes. In psychological jargon there is a word called empathy. This means establishing such a relationship with another person that they readily share their interests with you. Since manifestly clergymen cannot be farmers, mechanics, butchers, barbers, etc., I suggest the cultivation of this technique as a surrogate for dabbling in secular work which probably should also take most of one's time to be done well.

Returning to my parishioner, following the farming discussion, the conversation turned to her late husband and the Christian attitude toward death. The next day she mentioned to another parishioner how much she appreciated my call, for she had been feeling quite lonely, and desirous of talking about her husband to someone. This was one call which took two hours in the afternoon. There were other calls to be made in the evening.

Let us not be too hasty. At this time of stress and strain when the Church is just beginning to realize its educational responsibility I think our people, by and large, require a full ministry. The routine things may seem irrelevant, but they are not as inane as your editorial would paint them. What our Lord wants is for us to apply his principles. As long as this is done, I am sure we needn't worry too much about spending a few hours on the bulletin, the parish register, thank you notes for contributions, the church cemetery, the insurance coverage, or any of the other myriad details.

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The WITNESS

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February 1, 1951



POET ROBERT FROST
Meets at Kenyon College with Friends
(Story on Page four)

Gardiner Day Writes On World Peace

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★

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STORY OF THE WEEK

Clergy Salaries Are Studied By Official Commission

Concerned About Widely Varying Conditions That Exist Throughout Church

By FREDERICK D. GOODWIN
The Bishop of Virginia

★ The second meeting of the commission on pensions and salaries, General Convention, was held in El Paso on the two days preceding the meeting of the House of Bishops. Various matters relating to the Church Pension Fund system engaged a good deal of the committee's time, and a report on them will be made to the General Convention in 1952.

In addition to matters related to the Church Pension Fund, the commission was charged with the duty of "studying the question of clerical salaries." In making this study, matters of so much moment were discovered by the commission that permission was given to the commission to make an immediate report to the House of Bishops. This interim report was based on information sent to the commission by the bishops in answer to a questionnaire, as well as on data supplied by the Church Pension Fund as of November, 1950. What did the commission discover regarding the salaries of the clergy of the Episcopal Church within the borders of the United States?

The average cash salary (rectories or provision therefore are provided in addition to this figure) today is $3,592 for the dioceses and $3,097 for the missionary districts. But the term "average salary" is misleading. A few large salaries, including the bishop's, can bring up an average figure. The median salary figure is much more revealing. The median figure, the figure half way between the highest and lowest salary, is $3,215 for the dioceses, and $2,562, for missionary districts. In other words, one-half of the clergy of the Episcopal Church receive cash salaries below these figures, and one-half above. It is for those whose salaries are below the median line that the commission is deeply concerned.

Thus in a study, diocese by diocese and district by district, further important facts are revealed. Unfortunately, lack of time between the meeting of the commission on Monday and the presentation of its report to the House of Bishops on Tuesday, prevented a full analysis in terms of the median salary. The following figures, therefore, are in terms of the average salary since these figures were available.

In the 75 dioceses, the highest average for any diocese was $4,796, the lowest average, $2,761, a spread of more than $2,000 or 70%. Four dioceses averaged under $3,000, sixty-one dioceses averaged between $3,000-$4,000, ten dioceses averaged over $4,000.

In the missionary districts the range was $3,633 for the highest and $2,898 for the lowest, a spread of $735 or 25%. But again, let us not be misled by the term "average salary." An analysis of the salaries in the four lowest dioceses reveals 40% below $2,500. In the four highest dioceses, averaging well over $4,000, 45% are below $3,600. The commission's concern is primarily with the large group of salaries in the lower half of the scale.

The commission had two suggestions to make. The first was that it must be a primary concern of the bishop of each diocese and missionary district to study the situation in his own area, and take the initiative with vestries and with those responsible for administering diocesan aid to see that a living stipend is supplied. For this reason the commission reported directly to the House of Bishops, to the pastores pastorum.

But how is a reasonable living stipend to be determined? Certainly no general figure can be set to meet the varied situations throughout the Church; but a general principle is suggested, namely, that each diocese or district shall arrive at such a figure for itself, not based however upon guesses, but upon information arrived at through consultation with the clergy themselves, or representatives of them, who are in the lower salaried group.

One diocese carried through this plan by calling in four representative rural clergymen and an equal number of rural vestrymen. The clergymen represented a salary average of $3,500, out of which car maintenance, upkeep, insurance and depreciation or purchase payments had to come. Their present budgets, pared down to the minimum, allowing for a family of four, showed $100 per month for car expenses, $90 for food, $36 for utilities, $15 to $20 for benevolences, bare sums for education,

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doctors and dentists, insurance, little or nothing for clothes, recreation, books, etc. The average was practically the full amount of their stipend.

The group then undertook to set up a monthly budget to allow something more for the items above that were cut below any right or reasonable minimum. Some little for savings, a few more for clothes beyond those given by friends, etc. Car expense could not be cut, since this group averaged 21,000 miles a year in their parish work. The result was an evident need for a $4,200 a year, $3,000 to live on and $1,200 a year for car expense. This figure was not a guess of a bishop or an executive council imposed from above, but a figure worked out by faithful clergymen from their own sacrificing experience.

The commission feels that if the bishops will take the lead, consult with their clergy and then present the facts, the laity will respond in those terms which the widely varying conditions throughout the Church may demand.

RELIGIOUS ART EXHIBIT

★ An exhibit of religious art was the feature at the annual open house and reception at Seabury-Western Seminary on January 28th. Paintings, illuminated manuscripts, wood and metal work, limestone carving, and enamel cloissonne were among the exhibits.

CONFERENCE DATES ANNOUNCED

★ The conference of the province of Washington will be held at Hood College, Frederick, Md., June 17th through the 23rd. Dean Brooke Mosley of Wilmington, Delaware, is to be the dean but no announcement of other teachers has yet been made. The theme is to be the Christian family.

DEAN R. S. WATSON MAY DECLINE

★ Dean Richard S. Watson, elected bishop of Utah at the recent meeting of the House of Bishops, wrote in the bulletin of St. Mark's, Seattle, of January 21st: "Just a few minutes ago the notification was phoned to me from El Paso of my election as the bishop of the missionary district of Utah. Needless to say I am confused and bewildered. It is a distinct honor to have been elected a bishop in the Church of God. This election, of course, must be confirmed by a majority of the standing committees of the dioceses throughout the Church before any decision can really be made. I will say to you quite frankly that it will be most difficult to make a decision to leave this parish at this time. I have no desire nor have I any intention of leaving. Right now I want to ask all of you to keep me in your prayers that a decision may be made which is in accordance with God's will. If we all pray for that then we need have no worry as to what the decision may be."

THE PICTURE ON THE COVER

★ The conference on the poet and reality, held recently at Kenyon College in honor of Robert Frost, brought together a notable group. Pictured on the cover are J. Donald Adams of the New York Times Book Review; Mr. Frost; Bishop Hobson of Southern Ohio; Thomas S. Matthews, editor of Time Magazine and son of the retired bishop of New Jersey; Ridgely Terrence, American poet.

BISHOP GILBERT MADE CANON

★ Bishop Charles K. Gilbert, retiring Bishop of New York, is now an honorary canon of the Cathedral of St. John the Divine. The appointment was made by Bishop Donegan, and approved by the cathedral trustees. The Rev. Arthur L. Kinsolving, rector of St. James, New York, was elected a trustee to fill the vacancy created by Bishop Donegan becoming president ex-officio.

MRS. PAUL MOORE A DIRECTOR

★ The Episcopal Church Foundation has elected its first woman director. She is Mrs. Paul Moore of New York, Convent, N. J., and Palm Beach, Fla. She is a governor of the council for clinical training, New York, and a member of the Bellevue Hospital chaplaincy committee. She is active in many civic and cultural fields, including the American Red Cross, community chest, the Morristown memorial hospital. In addition, Mrs. Moore is a member of the national and New York boards of the English-speaking union; member of the board of the national Audubon society of Greenwich, Conn., chairman of the decorating committee of the Morristown national historical park; co-chairman of the art committee and trustee of the associates in fine arts, Yale University.

SOUTHWESTERN VIRGINIA RAISES BUDGET

★ The budget for the national work of the Church and for mission work in the diocese of Southwestern Virginia, totalling $61,733, has been practically assured. In addition it is confidently expected that an additional $6,500 for the newest congregation in the diocese, St. James, Roanoke, will be subscribed in full.

As a result of a discussion on the subject at the December meeting of the executive committee of the diocese, Bishop Phillips appointed the following committee to make a study of how to increase the number of men entering the ministry: The Rev. R. R. Beasley, the Rev. W. E. Roach, the Rev. G. William Beale.

Ecumenical Relations Commission Issues Report

By JAMES W. KENNEDY

★ The joint commission on ecumenical relations of General Convention, which is the organ of the Episcopal Church's functioning relationship with such bodies as the newly organized National Council of Churches, and the World Council of Churches, met for its second annual meeting in Sycamore, Ill., on January 16-18 at the Bishop McLaren Foundation.

The following members were present: Bishop Angus Dun, chairman, the Rev. Floyd W. Tomkins, secretary, Bishop Richard S. M. Emrich, Dean William H. Nes, the Rev. Gardiner M. Day, the Rev. James W. Kennedy, the Rev. John C. Leffler, the Rev. Samuel E. West, Mrs. Theodore O. Wedel, Mr. Clifford P. Morehouse, and Mr. Stewart A. Cushman.

Following the mandate of General Convention, the commission heard reports from the World Council and the National Council of Churches, and in general on the participation of our delegates in the work of these two bodies. Since the latter had received such recent detailed coverage in both the secular and religious press, very little time was given to the report of its activities. The main points made in the report concerned the very large measure of leadership from our Church and the continuing of the important work already underway in all the eight cooperative agencies which went together to form the National Council of Churches, especially the Federal Council. The chairman was instructed to ask the bishops to inform their dioceses in some way of what is happening in this new set-up and to encourage cooperation at the local level. Further suggestions were made concerning the distribution of available literature through parishes and the incorporation of an item in the parish budget for membership in the National Council of Churches.

The various meetings under the World Council were reported on, especially the executive committee and the central committee of the World Council and the plans for both the third world conference on faith and order to be held in Lund, Sweden, in 1952, and the second assembly of the World Council of Churches to be held in 1953. A number of different items were discussed under this general heading.

One, the presentation of the new study booklet, prepared by a member of the joint commission for the committee on the promotion of faith and order studies, for use by all the member Churches of the World Council in preparation for the Lund conference, especially at the grass roots level. The study booklet, available from the book store at Church Missions House, deals with the three themes now being studied by faith and order: 1) The nature of the Church; 2) traditions of worship; and 3) inter-communion. This course is recommended for use as widely as possible by our Church.

Two, nominations were made of a list of names from which our delegates to Lund will be chosen just as soon as the exact number is known. The names were selected carefully from among the leading theologians of our Church. The actual delegates will be announced later.

Three, a committee was appointed to sift out from the reports from the first assembly of the World Council of Churches, the matters which should be referred to the next General Convention for possible action.

Four, it was decided to get reports from all meetings of commissions and committees through our official members or delegates for informing the entire Church through the religious press as quickly as possible after each meeting. This was done in part in 1950. From these reports the joint commission will make its report to General Convention in 1952.

Five, the theme for the second assembly was approved and practical suggestions made for the arrangements of the sections and the presentation of the theme and sub-themes. "Jesus Christ as Lord is the only hope of the world," with sub-themes on "Our unity in Christ" (or whatever seems best following Lund); "evangelism," "the responsible society," "the responsibility for international justice and peace," "race and other group relations," "the vocation of the laity."

Six, the recommendation of the study booklets prepared by the study department of the World Council now available as guides for group use, and furnishing some preparations for the 1953 assembly. 1) The Bible and the Church's message to the world, 2) The evangelization of man in modern mass society, 3) Christian action in society.

Seven, the statement on what the World Council is and what it is not, adopted by the central committee meeting at Toronto last summer, was approved as follows: "We have considered this document and found it to be an adequate statement of the nature and purpose of the World Council and of our confident sharing in its membership."

Eight, urged the inclusion of certain phases of the subject of "ecumenical relations" in synod meetings, diocesan council meetings, summer conferences, and parish and community gatherings. An excellent movie is available and the commission recommends it highly. Four synod meetings had a speaker on the subject last year. Speakers and leaders are available.

A long discussion was held

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EDITORIALS

The Greatest Battle

LET no man underestimate the grave crisis which faces us. We are challenged on every front—political, economic, military, and spiritual. On the first three, we may only pray that the governments of the world, especially our own, will make wise decisions and take such action as will lead all men to peace and freedom and not the devastation of global war.

It is on the fourth front that we may go into action, now—and with no feeling of "at least I can pray." It is everywhere recognized by men of integrity and vision that victory on every front will mean nothing unless there is a resurgence of spiritual power to breathe renewed life and vitality into the tired kingdoms of this world. Secularist materialism, of which Communion is only the most conspicuous and virulent example, has infected the lives of us all. That is why we have not thus far successfully resisted its rapid growth. The battle is for the soul of man and it cannot be won by outbidding our competitors in the world's market-place. There are some things that cannot be bought, and he who puts a price on that which is priceless will only be spurned and despised. We cannot buy off the discontent of the rest of the world, nor can we beat it into subjection.

Ours is a spiritual crisis, in which political decisions are not enough. Economic adjustments are important, but do not go to the root of the matter. Military strategy, however brilliant, cannot win the heart of man, within which lies the power of good or evil.

The greatest battle must be fought on the spiritual front, and in that battle we are already engaged. We need not wait to be told what to do. We have already been told, and in some degree we have already begun to fight. But this is no longer a cold or lukewarm war in which we are engaged. It is a hot war in which fervent prayer is demanded. The time to begin is now.

"QUOTES"

WE can approach the holiness of God without arrogance only as we are conscious of the sins that keep us from knowing him as he is revealed in the person of Jesus Christ. The self-seeking person who thinks to cultivate the majesty of God by assuming his own importance will find himself guilty only of colossal impertinence. God is a person who is tenderly compassionate toward penitent sinners, but who declines to be the subject of patronage on the part of his creatures, no matter how important these creatures may fancy themselves to be. The best educated men are those who are more conscious of the limited character of their education and the saintliest of men have ever been those who were most profoundly conscious of their own shortcomings. We may approach God only as we acknowledge our weakness in the presence of his glory.

—IRVING P. JOHNSON
Founder of the Witness

Suggestions for Lent

IT might be well for all of us this Lent to remember that Christ is more concerned with the little virtues of life than with the heroics. He who talked of the woman sweeping her home for the lost coin, and the man seeking the one sheep that was lost, indicated that he was more concerned with our faithfulness in every day acts than in the dramatics of life.

This world needs people who pray. It needs people who are quick to forgive and are loathe to hurt others. It needs people who are kindly interested in others, neither talking cant nor cultivating a stony stare.

The founder and first editor of this journal, the late Bishop Irving P. Johnson, once set to paper a few suggestions for people to follow who strive to follow Christ. We can hardly do better as Ash Wednesday approaches than to present them to you with the suggestion that you give them attention this Lent.

You are followers of Christ and not your local minister.

You should judge others by your own shortcomings rather than theirs.

You should not be discouraged because your spiritual development is slow.

You should realize that confessing your neighbor's faults is not your business. Your conscience was given you to audit your own account.

You may fail Christ but he will not fail you if you are sincere in your discipleship.

It is better to try and fail than it is to refuse to make the effort because the task is difficult.

Repent comes first in spiritual gardening. Lent is a season in which we are to break up the hard soil by penitence and so let the word of God be sown in our hearts that our lives may be fruitful. The fruits of the spirit are joy and peace. But we cannot have these gifts unless we are willing to undergo the discipline of the Christian life. For there is no harder or more stubborn soil than these hearts of ours.

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The Church and World Peace

BY

GARDINER M. DAY
Rector of Christ Church, Cambridge

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IT has been aptly stated that there never was a time when it was possible for so few to damn so many. I think it is also true to say that there never was a time when it was more difficult for the Church to give specific guidance to Christians in regard to what they can do to help establish world peace. While the desire for peace has never been stronger than it is today, international relations have become so complex that it is quite evident that no single action which Christians can take will surely prevent war.

What service then can the Church, or we as Christians, render? I believe that our greatest duty, privilege and opportunity is that of holding aloft the Christian ideal of peace on earth and good will among men and to keep strong our faith that man, by the help of God, can eventually attain that ideal. We know the path will be long and arduous. We know it will require unwavering patience and perseverance, backbreaking effort and willingness to sacrifice. For we know that no great humanitarian goal has ever been achieved without patience, perseverance, effort and sacrifice. We also know that faith in the power of God to work through human beings is essential if peace is to be established and maintained.

Our Christian faith should help us to have patience and save us from easy cynicism. It should save us from being taken in by those who say that the ideal of world peace is a sentimental illusion. Man is a fighting animal and you can't change human nature. True, we can't change human nature, but we can and have changed human attitudes and relationships. About a hundred years ago, a large proportion of people in our country believed that slavery was an essential condition of human society. Human nature did not change, but human attitudes did change and human slavery has been abolished.

Cast Off Fear

SECONDLY, faith can afford us perspective in the face of the current epidemic of fear of Communism, which has become an obsession with some people. Fear can affect society in much the same way that it may affect an individual. Perhaps we ourselves have had the experience of being so paralyzed by fear that we couldn't do anything or so knocked "off the beam" by fear that we acted ridiculously. We have all seen parents who are so obsessed with fear and anxiety lest some injury should come to their children that they handicapped their children's lives by all kinds of restrictive rules and regulations. Similarly, when a society becomes obsessed by fear, it is frequently driven to incredible extremes. The immediate reaction is usually that of restricting and denying ordinary forms of freedom of conscience, speech and assembly which the society enjoys, lest these very freedoms be used by those whom the society fears. During these last months we have seen bills introduced in legislatures that would virtually try to effect "thought control," and we have seen attempts to prove people guilty of being Communist by the most tenuous associations. As a result the suspicions and fears of men concerning their associates are greatly increased. Injury is done to many loyal individuals. People lose their perspective and their faith in their fellowmen.

The most unfortunate and serious result, however, is that it turns the attention of men from the most essential method of combatting Communism, namely, that of seeing that our democratic ideals are made effective in our society. If we do everything we can to improve the living standards of the underprivileged people in our country, to reduce unemployment, to eliminate racial and other forms of discrimination and in every other way strive to better human relations, we shall create such a healthy democratic society that it will be impossible for Communist ideology to find root in it. Communism only flourishes where there is such poverty and unemployment that it is easy for people to believe the utopian picture painted by the Communist is an answer to their need.

As our Christian faith alone can save us from cynicism and fear, so it will also save us from believing that our security lies in armament and alliances. Our security lies not in material things, but in establishing of mutual understanding between men and nations. Many people today virtually say, "I believe that all men are children of God except the Russians." Yet it was not many years ago that one heard people saying, "We believe all men are children of God except the Japanese." As Christians we believe that God made man in his own image, that is, that he gave to

man a spirit akin to his own. Furthermore, this means not some men but all men. Therefore we who are Christian must dedicate ourselves to the strengthening of our faith that the spirit of God working in the hearts and minds of men may create peace on earth and good will among men.

C. R.--The Church's Answer To A Scientific Age

BY
DAVID R. COCHRAN
Student Pastor at University of Washington

"GOOD morning. I am a newcomer to the city, and I should like some information about Episcopal churches."

"Certainly, madam. I shall be glad to help you."

"I am wondering which is the nearest church to our new home. We live in the Tanglewood Heights district."

"Oh. That would be St. Paul's. It's just down the hill from there."

"St. Paul's . . . what kind of a church is it?"

"What kind of a church? Well, it's a very attractive little church . . . stone, English gothic."

"No, I mean, what kind of . . . well, what are the services like? I mean, is it high or low?"

"Oh . . . well, that's hard to say. Perhaps I could answer you better if I knew where you are."

"Where I am? Why, I'm here at home, in Tanglewood Heights, and I don't see . . . "

"Yes, I know. I meant, where you are in terms of highness or lowness. What sort of churchmanship are you accustomed to?"

"Oh . . . well, I . . . "

"Perhaps if you tell me what your past parish was?"

"Oh. We're from St. Martin's, in Wisteria, California."

"Oh dear. I'm afraid I'm not acquainted with that parish. Hmm, let me see . . . did you call your rector Mister or Father?"

"Doctor. Doctor Lambkins."

"Oh . . . well, does Dr. Lambkins use eucharistic vestments when he celebrates?"

"Euch . . . ? Celebrate . . . ? I'm afraid I never noticed."

"Well, does he have communion every Sunday at eleven, or just on the first Sunday of the month?"

"I . . . well, I'm afraid we didn't go very often, so I don't quite know. You see, my husband . . . "

"Well, madam, I suggest you just go to St. Paul's sometime, and find out for yourself if it's the kind of church you like. And if it isn't, there are a dozen other Episcopal churches in the city, within quite easy distance from your home, and I am sure you will find one that suits you. Good day!"

I suppose every priest of the Church in a large city has experienced telephone conversations similar to this. Such conversations haunt me, not only because of the personal frustrations involved, but because they sum up the whole tragic situation in which our Church finds itself. Here was a stray lamb looking for a congenial sheep-fold, and I could not tell her where to go! And the chances are, if the local parish did not suit her, she would never find one. The whole thing would present obstacles too complex and imposing for one of her tenuous convictions to overcome, and she would probably end up by espousing Christian Science or Unity, where the problem of churchmanship never raises its ugly head.

Problem of Semantics

SO I began to ask myself, as I suppose every priest has, what is wrong with this Church of ours? If she is everything we claim her to be—if she has all the virtues of both Catholicism and Protestantism, a ministry both of word and of sacrament, a rich historical heritage and a modern outlook, an elasticity of doctrine, discipline, and worship that can meet the needs of the most varied temperaments—if she has all this, why isn't she doing a better job of it? Indeed, why isn't the world clamoring at her doors for admittance?

The more I thought about this, the more clearly the answer emerged. There is nothing wrong with the Episcopal Church as such—she does have everything! Nor is there anything essentially wrong with our clergy, with our methods of organization, promotion, and evangelism, or even with our sense of commitment to the task.

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It is surely a problem of semantics! For what is the essential quality of a person's participation in the life of the Episcopal Church? It is that complex of factors that are involved in what we call "churchmanship," and our problem is simply that we do not have an adequate terminology to express it. The only terms we have are the ambiguous and distasteful triad of "high," "broad," and "low"—terms so inexact and relative as to render them virtually useless. In addition, we employ a number of other terms, such as "Evangelical" and "Anglo-Catholic," and we talk about "Prayer Book Churchmen," "Virginia Churchmen," and "Nashotah Churchmen," but these are only slightly less ambiguous than the basic three, and are so emotionally colored that they are often no more than red herrings. All of which results in complete obfuscation and confusion, not only on the part of those outside of the Church—her potential members— but also within the Church itself, causing a general paralysis of effort and constructive thought. It is as if the medical profession were still trying to describe and treat a disease like tuberculosis in terms of the four humors of medieval medicine. The plain fact is that our terminology is obsolete, and completely useless for describing anything so intricate and variable as churchmanship, which is the essential character of Episcopalianism as we find it embodied in any given parish or individual.

What is remarkable is that we have not recognized and done something about this sooner. We live in a scientific age, an age which has banished inaccuracy and worships precision. We no longer recommend a person on the basis of certain intangible qualities we can indicate only vaguely by verbal terminology;—we cite a psycho-metric index. We do not prove our points by syllogisms, but by statistics. Whereas the medieval mind was tenanted by goblins, ghosts, and spirits, good and bad, the modern mind is tenanted by numbers: telephone numbers, license numbers, social security numbers—all of them objective, unequivocal, exact. Whether we like them or not, we can't get along without them. It's high time the Church woke up to this fact, and relegated the ghosts and goblins of "high" and "low church" to the medieval junk heap.

All of which adds up to the fact that we need a new terminology for expressing churchmanship —precise, non-relative, and simple enough to be mastered and remembered by everyone. And that can only mean a numerical terminology. As soon as this point became clear to me, the solution to our problems followed swiftly and logically, and I hasten to pass my conclusions on to the Church as a whole.

Churchmanship must be expressed by a numerical scale. A simple scale of one to ten should be adequate to express the various degrees of lowness and highness, but it soon becomes evident that all of the complex factors involved in churchmanship cannot be conveyed by a single scale. So, after much study and experimentation, I have come to the conclusion that three parallel scales from one to ten, representing the three categories of doctrine, discipline, and worship, are the minimum by which churchmanship can be symbolized with any degree of accuracy, and still meet the requirement of simplicity. Thus, every churchmanship rating (hereafter referred to as C. R.) will have three digits, with 1-1-1 representing the lowest possible degree of churchmanship, and 10-10-10 the highest. In brief, the meaning assigned to the digits in the three categories will be somewhat as follows:

Churchmanship Rating

UNDER doctrine, the lower end of the scale will represent a vigorous evangelical theology; the upper end rigid Anglo-Catholic orthodoxy; and the middle numbers those hazy regions of liberal theology in its tendencies toward one extreme or the other. In the discipline category, the lower numbers represent the somewhat old-fashioned brand of evangelical morality, tinged with Puritanism; the upper end of the scale represents the traditional Catholic emphasis in Church discipline, in such matters as fasting, penance, attendance at Mass, etc.; while the middle digits again represent the vaguer areas of liberalism, with 5 standing for the absolute in easy-goingness in Church discipline and at-homeness with the world. The worship scale follows the same pattern: the bottom numbers indicating an uncompromising liturgical asceticism; the upper number a use of Catholice ceremonial tapering up into frank Romanism; and the middle part of the scale standing for that kind of eclectic "Prayer Book Churchmanship" that strives for the ideal of decency and in order, with aesthetic taste and parish tradition setting the tone.

That in general, is how the C. R. scale will be set up. I shall leave it to those of broader experience than mine to fill it in in detail, giving an exact definition of what each digit under each category shall stand for. And I do not think it will be too difficult to arrive at precise definitions when the question is approached in the scientific spirit. I suggest that the Presiding Bishop immediately appoint a commission, representing all of the varying emphases and traditions in our Church, and assign them this task.

Even on the basis of this sketchy outline, the advantages of the numerical Churchmanship Rat-

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ing becomes immediately apparent. Take the example we started with—the telephone conversation with the newcomer. Under the new system this conversation would run as follows:

"Good morning. I should like some information about Episcopal churches in the city."

"Certainly, Madam."

"I come from a 3-5-4 parish in California. Are there any churches like that here?"

"Just a moment; let me see . . . well, St. Timothy's is listed as 4-5-7. That's fairly close."

"4-5-7. Well, I don't know if we'd like that final 7 too much."

"Yes, that 7 is a bit of a jump from a 4 in worship . . . well, here's St. George's, with a C. R. of 4-5-2. I understand they're planning on raising that 2 to 3 or even 4 in the near future."

"Oh, that sounds just about right. St. George's, you say. Could you give me the address?"

Just as simple as that! A congenial sheep fold found for a wandering lamb! No agonizing groping with relative and misunderstood terminology; no need for the kind of exhaustive questioning that is now necessary if we are to find out what a person's churchmanship actually is. Everything simple, precise, business-like, the way the Church should operate in a scientific age!

Before I go on to enumerate some of the major benefits the C. R. will bring us, let me answer one question that has undoubtedly arisen in the minds of my readers. Who is to make the C. R. for any given parish? The rector, or the vestry, or a diocesan committee? None of these. The National Council will have to develop a corps of specially trained churchmanship raters, who will make an annual investigation of every parish and mission in the country, and also of all the clergy. The official C. R.'s for all churches and clergy will be published annually, and provisions will of course be made for protesting the ratings and making tentative changes between official visitations. This is the only way in which C. R.'s will have the objectivity and accuracy on which their usefulness depends. One incidental value of having a corps of official raters is that it will provide a whole new field of Church vocations for young men and women who would like to serve their Church in some other capacity than as clergy or as women workers in the present limited sense. I suppose some may quibble at the expense involved in such a sizeable new corps of workers, but I am sure that once the system is adopted and the Church begins to move ahead, the added expense will more than be offset by the influx of new members and revenue.

Real Advantages

LET me now conclude by suggesting what are some of the major foreseeable advantages that will follow upon the adoption of the C. R. system.

One, the true catholicity of the Church, her broadness and elasticity, can be utilized as a tremendous missionary instrument, instead of being a quality which now only hampers our effectiveness by creating confusion and bewilderment. C. R. means the application of the scientific method to the life of the Church, and gone will be our hap-hazard methods of evangelism. Not only will it prevent the tragic misfitting of rector to parish, that often occurs, but the equally tragic blunders frequently involved in transferring communicants. More than that, it will enable us to predict, with great accuracy, what type of churchmanship will best meet the needs of any potential churchman. Psychometric tests can be devised, which, on the basis of a person's previous religious training (or lack of it), his environmental and educational background, and general personality factors, will tell us exactly what type of churchmanship he will most readily respond to. Any priest will be able to administer these tests, and he will either be able to send the inquirer to the priest with the closest C. R., or, if he should be in a one-church community, he can slant his own approach and teaching to meet the needs of this particular individual. For, while it may take a generation or so, it stands to reason that churchmanship will eventually lose its emotional and "party" connotations, and be accepted as an objective reality, as a part of one's personality make-up. Just as no one now thinks of using blood types for name-calling ("Oh, he's an old RH plus!"), so will no one get emotional about C. R.'s ("Oh, they're just a bunch of triple-teners down at St. Barnabas'!"). Thus, each priest, while he will have his own personal C. R., can truly be all things to all men.

Two. With the C. R., the scientific method can be extended into the Church's policy making and administration. Every bishop will be able to tell at a glance exactly where his diocese stands. He may find, for example, that the over-all C. R. for the parishes and missions in his diocese is 7-5-8, whereas tests have shown that the people in that area need at least a 7, if not an 8, approach in the category of discipline. He can then proceed to jack up his clergy in this middle category, or, if necessary, bring in some specialists in strong Catholic discipline. Or, as a result of the investigations of 281's churchmanship raters, he can get an excellent picture of how well his clergy are doing in meeting the needs of the people. If he should find that there is a growing disparity be-

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tween the C. R. of a particular priest and that of his parish, he can see the danger signal in time and make the necessary change in personnel. The possibilities along this administrative line are almost endless, and I shall simply let the reader's imagination wander.

Three. Last, but not least, the introduction of the C. R. will be a tremendous boon to publishers and church supply manufacturers. Obviously, the C. R., with the official definitions for each digit in the scales and instructions for use, will replace the Golden Numbers in all future Prayer Books. This is not only good news to book publishers, but to those countless faithful churchmen who have drained the last drop of juice out of the Golden Numbers during sermons. The C. R. tables, in addition to providing new reading matter, will bring intellectual stimulation to every sermon period. A pleasant game can be made by rating the preacher, in the several categories, as his sermon unfolds. Furthermore, I have devised a very clever little gadget which will give C. R. readings by the simple twisting of three superimposed dials. These can be manufactured in materials ranging from inexpensive plastic to sterling silver and gold, and will provide a refreshing change in confirmation gifts from the usual line of crosses and medals.*

I trust that this brief exposition will enable the reader to see the immense possibilities and advantages involved in the C. R.—indeed, that they will see it as an absolute imperative for the Church. For only by the adoption of this system can our Church hope to challenge an age of demoscopes, psychometric indices, and statistics! Churchmen, whether you be 1-1-1 or 10-10-10, let us unite under the twin banners of religion and the scientific method, and move on to achieve the glorious destiny that awaits us!

* I shall be happy to enter into correspondence with any church supply manufacturer regarding the patent and financial arrangements necessary for manufacturing these devices.

The Spirit of Lent

BY

WILLIAM PAUL BARNDS
St. Matthew's, Lincoln, Nebraska

ASH WEDNESDAY falls this year on February 7 and Easter comes on March 25th. This is quite early, since the earliest date Easter can possibly come is March 22nd. The season of Lent furnishes us with a wonderful opportunity for genuine religious growth. Certainly in these days of international uncertainty, spiritual strength is needed more and more. The harder life becomes in outward ways, and the greater the demands made upon us, just so much the more do we need spiritual resources with which to meet life. Many of us are very busy these days with multitudinous activities. A common saying is "Everyone is so busy." Lent comes, offering us a chance for quieter lives and the opportunity for a more careful attention to the basic realities of our religion.

Surely we will all need to use the time-tested techniques for Lenten observances, such as giving up something of which we are especially fond; taking on some extra positive religious observance; and saving for the Easter offering. Yet it is possible to conform to these fine customs, and at the same time miss the very spirit of the Lenten season. We cannot really keep Lent well simply by adding Lenten obligations to lives that are already over-crowded. We will have to give up some of our activities and simplify our lives for the forty days if we are to get the most from the season. Such abstinence will be hard for many of us, but just such negation will open the way for a deeper spiritual development.

The spirit of Lent involves both an introspective attitude, and an outward point of view. Both are integral to the proper observance of the season. We need to look within our own lives, and take stock of ourselves. This ought not to be a morbid exercise, but a frank facing up to our sins, shortcomings, and weaknesses. It should also include a recognition of our good qualities, and our possibilities. In the light of our self-examination, we should frame our personal Lenten rules. Then it is vastly important that we look at our Lord Jesus Christ. We do this by thinking of him, by reading about him in the Bible, and by worshipping him in church, especially in the holy communion. The more we see him with religious insight, the better we will catch the spirit of Lent. We are to grow spiritually in Lent, not just for the purpose of self-improvement, but rather that we may better serve Jesus Christ, as workers for him, and as exponents of the Christian faith, we need spiritual strength in order to fulfill our Christian calling. Lent provides a fine opportunity for this strength to be increased. Welcome the opportunity!

THE BEATITUDES
Their Meaning for the World Today
The first of the series of eight articles will appear in the number for next week.
THE POOR IN SPIRIT
By W. R. Hampshire
Orders for Bundles MUST be sent immediately to guarantee delivery of this first issue.
THE WITNESS
Tunkhannock **Pennsylvania**

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EPISCOPAL CHURCH NEWS

ST. THOMAS CHURCH GETS MILLIONS

★ St. Thomas Church, New York, is to receive $2,816,424 from the estate of the late Mrs. Henrietta P. Lippincott who died in 1948. She also left $10,000 each to the Cathedral of St. John the Divine, the New York City Mission Society, and $5,000 each to St. Paul's, Eastchester and the Seaman's Church Institute. St. Paul's, Stockbridge, Mass., received $2,000 and St. Peter's, Narragansett, R. I., got $1,000.

NORMAN THOMAS SPEAKS AT ST. GEORGE'S

★ Norman Thomas, head of the Socialist Party, was the guest speaker at an open meeting of the men's club of St. George's Church, New York, on January 16. He was introduced by Charles C. Burlingham, senior warden of the parish. Thomas noted the growth of tolerance in the period since world war one and reminded the audience that the Friends Seminary, across the street from the church, was a refuge in those bitter days following 1914. In troubled times, he said, there is stability in associating oneself with institutions like St. George's.

BISHOP BENTLEY IN ALABAMA

★ Bishop John Bentley, head of work overseas of the National Council, was the speaker last evening, January 31, at the missionary meeting held in connection with the convention of the diocese of Alabama, meeting at Selma.

LOS ANGELES HOLDS CONVENTION

★ The convention of the diocese of Los Angeles was held in the auditorium of the Bishop Johnson College of Nursing, January 23-26, with 175 clergy present and 350 lay delegates. The Auxiliary held its meeting at the cathedral on January 23rd, when Miss Edna Beardsley of the national office was a speaker.

One of the highlights of the convention was an address by the Rev. Forrest C. Weir, recently installed as head of the Church Federation of Los Angeles, who spoke on the work that Protestant Churches could carry on together.

YOUTH CONVENTION IN ALABAMA

★ The Rev. Frank Dearring, rector of St. Mary's, Jacksonville, Florida, was the headliner at the convention of the young people of Alabama, held at All Saints', Mobile, January 19-21.

FRANCIS SAYRE NAMED WASHINGTON DEAN

★ The Rev. France B. Sayre Jr., rector of St. Paul's, East Cleveland, Ohio, has been elected dean of Washington Cathedral, succeeding the Rev. John W. Suter who recently resigned. Mr. Sayre is the son of the former assistant secretary of state who is now a representative of the U. S. at the UN, and is the grandson of the late Woodrow Wilson.

YOUNG PEOPLE VISIT MEXICO

★ A delegation of young people from the seventh province made a study of youth work in the missionary district of Mexico, January 2-8, headed by the chairman of the youth department, the Rev. G. C. Stutzer of Okmulgee, Oklahoma. The team worked and studied with native groups, exchanged ideas and thoughts, and developed fellowship through a number of parties. The group was the first from the States to make an official call upon their southern neighbors. It is expected that another group will visit Mexico, under Strutzer's direction, this August. Several young Mexicans are also expected to attend the training conference to be held at Chickasha, Oklahoma, in June.

Those who recently visited Mexico were Harriett Anderson, Claremore, Okla.; Terry Moore, Kansas City, Mo.; Jim Paget, El Paso, Texas, all national youth commissioners; Joyce Anderson, Tulsa, chairman of the provincial youth commission, and two members of that commission, Vincent Reese of Okmulgee and John Cassady of Oklahoma City.

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MICHIGAN HOLDS CONVENTION

★ The convention of the diocese of Michigan opened yesterday, January 31, at St. Paul's Cathedral, Detroit, with the convention of women meeting at the same time at St. Joseph's church. The speaker at the dinner was Presiding Bishop Sherrill who described some of the progress made towards Protestant unity. He also commented on the achievements of the diocese of Michigan during the past year; new churches built, expanding congregations, renewed spirit of faith.

ST. LUKE'S HOSPITAL ELECTS WOMEN

★ The board of managers of St. Luke's Hospital, New York, has broken a tradition of a hundred years by electing women members. They are Mrs. F. Huntington Babcock and Mrs. William G. Brady Jr. Also elected was Mr. Eben W. Pyne whose great grandfather, the late Percy R. Pyne, was a member of the board from 1860 to 1895.

NEBRASKA HAS QUIET DAY

★ A quiet day for the clergy of Nebraska was held at Trinity Cathedral, Omaha, January 17, led by Bishop Charles A. Clough of Springfield. He also spoke on evangelism in the evening, sharing the program with Layman Hal Perrin, chairman of laymen's work in the diocese.

CHURCH COUNCIL SET FOR RHODE ISLAND

★ The Rhode Island Council of Churches will formally come into being in April, organized on a denominational basis. The present council is organized on the basis of individual churches. The Baptist, Congregational, Methodist, and Universalist Churches will be full members. The Episcopal Church, a spokesman reports, has asked "to become affiliated" with the new body. Objections raised by some Episcopalians opposed to membership are that the constitution is not Trinitarian in doctrine, and that the diocese will not have a voice in the assembly commensurate with its strength and the financial commitment involved.

COMMISSION ISSUES . . .

Continued from page five

concerning our participation in the whole field of cooperative Christianity and the purpose for which we are working. The substance of this will be published as an article in the near future.

The valuable right arm of the joint commission, the Committee on Ecumenical Relations of the National Council, was commended and will continue to be used as the liasion between the commission and the council.

Eleven members out of twenty-one attended, and the next meeting was scheduled for January 15-17, 1952, for the chief purpose of formulating a report to General Convention and to make certain recommendations for our appropriate action on matters referred from the bodies of which we are members.



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PEOPLE

CLERGY CHANGES:

MARK McCALLUM, formerly rector of Grace Church, Columbus, Nebr., is now rector of All Saints', Omaha.

GORDON GALATY, former rector of All Saints', Omaha, is now on active duty as chaplain with the 18th marine battalion.

HAROLD G. F. COURTNEY, formerly rector of St. John's, Camden, N. J., is now rector of St. John's, Irving Park, Chicago.

WENDELL M. PASCO, formerly rector of St. Philip's, Grand Rapids, Mich., is now chaplain at St. Augustine's College, Raleigh, N. C.

PAUL R. ABBOTT, formerly rector of St. Mary's, El Dorado, Ark., is now rector of the Advent, Brownsville, Texas.

RODDEY REID JR., assistant at St. John's, Knoxville, Tenn., becomes rector of Emmanuel, Bristol, Va. and St. Thomas', Abingdon, Feb. 1st.

DAVID C. WRIGHT JR., rector of R. E. Lee Memorial Church, Lexington, Va., became rector of St. Mary's, Birmingham, Ala., Feb. 1st.

R. ALLA STEVENS, rector of Trinity, Lander, Wyo., became priest in charge of St. Timothy's, Henderson, Nevada, Jan. 1st.

EDWARD McC. CLAYTOR, formerly rector of Christ Church, Savannah, Ga., is now rector of St. Peter's, Naval Base, S. C. Mr. Claytor is also serving as chaplain of the Harriott Pinckney Home for Seamen.

ORDINATIONS:

WILLIAM H. MEAD, assistant at Christ Church, Bloomfield Hills, Mich., was ordained priest by Bishop Hubbard on Jan. 14.

J. GREENLEE HAYNES was ordained priest by Bishop Tucker on Dec. 221 at St. Andrew's, Elyria, O. He is assistant at Emmanuel, Cleveland.

JOHN W. HERMAN was ordained priest Dec. 21 by Bishop Quin at St. Paul's, Waco, Texas, where he is curate.

HENRY J. RUSSELL 2nd, was ordained priest on Dec. 9th by Bishop Emrich at St. Luke's, Ypsilanti, where he is assistant.

LAY WORKERS:

JEAN E. AUBREY, R.N., a visiting nurse of a large insurance company, has been appointed for missionary service at St. Mark's, Nenana, Alaska.

DEATHS:

ARNOLD H. HORD, 83, retired priest of Pennsylvania, died on Jan. 11. He had been manager of the Episcopal Hospital, Philadelphia, and also of the Seaman's Church Institute.



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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Best of Dick Sheppard. Edited by Halford E. Luccock. Harper. $2.50.

This book proves that Dick Sheppard's best is still very good indeed. He dealt with timeless issues in his writing and preaching. The common people heard him gladly, recognizing that here was a man who could speak to them and for them. He came from God and he went to God, carrying with him "the burden of the world's divine regret," and leaving the world a warmer place because he had lived and laboured there. Those who will read these messages of his today will be the better able to come to grips with things as they are to make them with God's help what they ought to be.—R. T. F.

The Yoga of the Bhagavat Gita. By Sri Krishna Prem. Harper. 1949. $3.00.

"Christians who are not too fettered by superstition" are invited to see that, "the blood of Christ is the Wisdom Light which is shed through the sacrifices of self for the sake of all." With the aid of Plotinus and Hermes Trismegistus, Bertrand Russell and Madame Blavatsky, this half-westernized commentary on the Gita states some good teaching in laborious abstractions and puzzling symbols. Krishna's call to the believer approaches Christian language (p. 186): "Fix thy mind on Me, give thy heart's love to Me, consecrate all thy actions to My service, hold thine own self as nothing before Me . . . Fear not, I will liberate thee from all sins."—M. Searle Bates

A Primer of Christianity.

I. The Beginning of the Gospel. By T. W. Manson.
II. The Furtherance of the Gospel. By R. W. Moore.
III. The Truth of the Gospel. By G. B. Caird.

Oxford University Press. $3.75.

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The dust cover, which was added in America, presents the book as one for all "casual Christians"; as a matter of fact these three volumes, written by the Professor of Biblical Criticism at the Univ. of Manchester, the Headmaster of Harrow School, and the Professor of New Testament at McGill University, Montreal, were evidently produced in England for use in Religious Instruction in the secondary schools. Since the passage of the Education Acts in 1944 and 1946, requiring religious instruction in all English schools, the English publishers have been working on the problem of producing volumes to cover the need for textbooks in the Bible and Christian doctrine. This trilogy is perhaps the best that has been produced in this field and as such should find a wide use in Independent Schools in America where courses in Religion are taught.—Sydney Temple

Stories from Holy Writ. By Helen Waddell. Macmillan. $2.75.

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Karl Marx and His Doctrines. By A. C. Bouquet. Macmillan. 35 cents.

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THE Witness

February 8, 1951



HARVEY S. FIRESTONE JR. & GENERAL W. J. DONOVAN
Head Committee for Brotherhood Week
(story on page four)

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Sunday Services: 8, 9:30 and 11 a. m.

TRINITY CATHEDRAL
NEWARK, NEW JERSEY
The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axleroad Jr., Ass't.
The Rev. Edward W. Conklin, Assistant

Sundays: 8:30 a. m., 11 a. m., 4:30 p. m.
Tues.-Fri. (October-May): 12:10 p. m.
The Cathedral is open daily.

ST. PAUL'S CHURCH
Montecito & Bay Place, OAKLAND, CALIF.

Sundays: 8 a. m., Holy Communion; 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon.
Wednesdays: 10 a. m., Holy Communion; 10:45, Rector's Study Class.

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Week-day, Lenten Noon-Day, Special services as announced.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams

7:30 a. m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education

Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

CHRIST CHURCH IN PHILADELPHIA
Second Street Above Market
The Rev. E. A. de Bordenave, Rector
The Rev. Robert M. Baur, Assistant

Sunday Services: 9:30 and 11:00.
Wednesdays and Holy Days: 12 noon.
This church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter.

Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector

Sunday: 8 and 11 a. m.
Friday and Holy Days: 9:30 a. m.

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STORY OF THE WEEK

Plans For a United Church Discussed By Leaders

Bishop Keeler As Observer Tells Delegates Views of Episcopal Church

★ A plan to unite several Protestant Churches into a "United Church of Christ" was presented at a convocation held in Cincinnati, January 24-25, with sixty representatives present from ten denominations. The plan grew out of a conference on union held at Seabury House in December, 1949, at which the Episcopal Church was represented by observers. Bishop Keeler of Minnesota, chairman of the commission on approaches to unity, was present as an observer at this second meeting.

The plan, as now presented, was divided into three parts. The first stresses the "divine imperative" of organic union. The second contains a statement of "the ecumenical evangelical faith" to which such a united Church should bear witness. The third outlines the organization: the local church, the ministry, the presbytery, the conference and general council. Represented by official delegates were the following Churches: Congregational-Christian; Disciples; Evangelical and Reformed; Methodist; African Methodist; Colored Methodist; Presbyterian, North; Presbyterian South; Community; Association for a United Church, founded recently by E. Stanley Jones.

ORGANIZATION

The type of organization proposed is summarized briefly. Each local church would retain its freedom and determine its mode of worship and of administering baptism and communion. They would retain title to property they now own. Ministers would be ordained "to the ministry of the Church of Jesus Christ" and not to a single denomination. Ordinations would be performed by the presbytery on recommendation of the local church and a presbytery examining committee. The bishop would preside at the ordination, "thus signifying that the one ordained is a minister of the whole Church."

Presbyteries, constituted by ten or more "contiguously located churches," each represented by a minister and a lay person, would meet annually. They would recruit, prepare and ordain ministers, have oversight of ministers and churches, elect delegates to the conference and general council.

The conference would embrace at least three presbyteries and would be comparable to a diocese with an annual convention. It would elect a moderator and a bishop, the latter "a spiritual counselor and guide of its churches and ministers and its administrative superintendent." The function of the conference, as outlined, would be very similar to that of a convention of a diocese of the Episcopal Church.

The general council would correspond generally with the General Convention: "To do and promote the work of the whole Church in its national, international and ecumenical relations." It would be composed of about 1,200 delegates, with ministers and laymen in equal numbers. Newly elected bishops would be consecrated by the general council. Bishops would be ex officio members with the right to speak but not to vote. Meeting would be every other year, with an elected moderator presiding. Among work which the council would coordinate and administer would be evangelism, mission, ecumenical activity, education, stewardship, publishing, pensions, social action, with power to appoint boards and commissions for the purpose.

EVANGELICAL FAITH

The section of the report on "the ecumenical evangelical faith" to which the united Church should bear witness, cites a common belief by the participating Churches in God, Jesus Christ, the Holy Spirit, the Holy Catholic Church, the Scriptures and life everlasting. It also recognizes "diversity of gifts, concerns and administrations, for whose exercise the freedom of the Christian man must always be assured in forms of worship, modes of operation and ways of life."

OBSTACLES CITED

The discussion which followed the presentation revealed at least three difficult hurdles that will have to be overcome if Protestant Churches are ever to merge. One, on the organization level, the difficulty of satisfying the loosely organized Churches, like the Congregationalists and Disciples, with the more highly organized like the Methodists and Presbyterians.

Two, the question as to whether the proposed United Church could accomplish more than the new National Council of Churches can do through coop-

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eration. Methodist Bishop G. Bromley Oxnam bore down particularly hard on this point.

Three, the possible legal barriers, particularly in view of court action that has, temporarily at least, prevented the merger of a number of denominations.

EPISCOPAL CHURCH

Bishop Keeler, asked to state his views, deplored the fact that the merger plan "dismissed the whole matter of sacraments in a line and a half. I think that's dismissing a great deal" and went on to say that it was "not a plan in which the Episcopal Church could have a great share." He declared that Episcopalians "have much to learn, too," and that "probably no body would have to give up as much in any ultimate scheme of union as the Episcopal Church."

At the final session of the conference the plan went back to a drafting committee for further revisions before the participating Churches receive it for study, comment and suggestions. The official representatives expressed the hope that the revised plan will be transmitted to the Churches "by a reasonable time next fall." However it was emphasized that Churches as such will not be asked to express their approval or disapproval of the plan at that time, but that commissions of the denominations will study the document before submitting it to their denominations as a whole. It was clear, following this two days of discussion, that it will be a considerable time before rank and file Church members are asked to express their opinions of the plan.

Both the urgency and the difficulty was well expressed by Bishop Keeler when he told the representatives: "We must move fast, but we must also take into consideration the great historic traditions."

ELSA ANNOUNCES PROGRAM

★ The annual meeting of the Episcopal League for Social Action will be held at St. John's Cathedral, Wilmington, Delaware, on Washington's Birthday. Following a meeting of the executive committee at eleven, there will be a plenary session at one to discuss the present situation in China. The address will be by Prof. Dirk Bodde of the University of Pennsylvania, author of "Peking Diary" who was last in China in 1948-49. During world war two he was a specialist on China with the office of strategic information and the office of war information. Chairman of the meeting will be Mary van Kleeck, vice president of the League.



ROSCOE T. FOUST, rector of the Ascension, New York, and Witness Editor will chair the meeting on the Civil Liberties situation at the annual meeting of the Episcopal League for Social Action

A paper on the Church's function in civil liberties by Bishop Parsons will be read at 2:45 at which the Rev. Roscoe T. Foust, rector of the Ascension, New York, and Witness editor will preside. At the same time another group will discuss migratory labor with Philip Robb, student at Princeton, as leader and with the Rev. Dillard H. Brown of Washington presiding. Still another group will discuss personal practices of the Church, with a paper by Mrs. Benson Harvey, social relations secretary of Western Massachusetts, and with the Rev. William M. Weber of Littleton, N. H. the chairman. Following these meetings the three groups will meet in joint session for study and adoption of reports. The annual business meeting will then meet, with the Rev. W. Russell Bowie of the Virginia Seminary, a vice president of the League, presiding. The conference will close with a meeting in the evening when the Rev. A. T. Mollegen of the Virginia Seminary faculty will speak on the faith for a world in social change.

The Rev. Andrew M. Van Dyke, executive secretary, announces that anyone interested, whether a member of the League or not, will be welcomed.

THE PICTURE ON THE COVER

★ Harvey S. Firestone Jr., Episcopalian of Akron, Ohio, and Maj. Gen. William J. Donovan, who headed the office of strategic services during world war two, are co-chairmen, along with Rear Admiral Lewis L. Strauss, formerly of the atomic energy commission, of the religious organizations committee for Brotherhood Week. They are busy enlisting the cooperation of church leaders in the observance, February 18-25, when there will be sermons, radio addresses, articles in the religious press, panel discussions, joint meetings on intergroup problems. The sponsoring organization is the National Conference of Christians and Jews.

CONFERENCE ON URBAN WORK

★ Problems of the urban church were discussed at a conference at Seabury-Western Seminary on January 23rd, with the Rev. Bernard Iddings Bell the chairman, and with Bishop Street of Chicago and the Rev. William B. Sperry of Detroit the speakers. A feature was a panel discussion with the Rev. Almon Pepper of the national social service department, the Rev. T. Malcolm Jones of Grand Rapids, the Rev. Francis B. Sayre, newly elected dean of Washington Cathedral, and the Rev. G. E. Brant of Eau Claire, Wisconsin taking part. A summary was given by the Rev. Joseph G. Moore of the seminary faculty who specializes in urban church work.

GOVERNOR BYRNES HITS THE KLAN

★ Governor James F. Byrnes spoke out vigorously against the Ku Klux Klan and for equal educational advantages for all when he was inaugurated as governor of South Carolina. He stated to reporters later however that he stood for segregation in the schools. There were over 100,000 persons in the capitol grounds and lining the streets for the occasion, the largest crowd ever assembled in the state. Bishop Gravatt of Upper South Carolina opened the ceremonies, and accompanying the new governor from his home in Spartansburg was his rector, the Rev. Capers Satterlee of the Church of the Advent.

BI-RACIAL COMMITTEE HAS MEETING

★ The bi-racial committee of the home department of the National Council held a two-day meeting last month at Seabury House, with a number of reports presented. The Rev. Tollie L. Caution said that $43,000 in property for work among Negroes had been recently erected, with grants from the Council of but $6,400. He also stated that twenty-two Negro theological students were now enrolled in seminaries. Plans were also developed for conferences for Negro workers to be held this summer at St. Augustine's College, Okolona College and Voorhees College.

Ellen Gammack, personnel secretary of the Auxiliary, told of the work of Negro women religious workers and urged greater emphasis upon recruiting to fill growing needs.

Miss Ursula Osterman of Berlin, Germany, who is in the U.S. in the interest of civil liberties, told the delegates of the tense situation existing in her country.

BISHOP ATWILL HONORED

★ Bishop and Mrs. Atwill were honored at a dinner held at Fargo, N. D. on January 18, when a sizable purse was presented to help toward buying a home upon their complete retirement. The bishop, who retired January 1, is to remain in charge of the district until his successor is consecrated.

Previously the clergy of the district and their wives gave Bishop and Mrs. Atwill a dinner, held at the cathedral in Fargo.

LAYMEN'S WORK COMMITTEE

★ The part laymen can have in ministering to men and women of the armed forces was one of chief matters considered at the meeting of the Presiding Bishop's committee on laymen's work, held January 19-21 at Seabury House. Dean Rose of General Seminary spoke on theological education, stressed the necessity for increasing the income of the seminaries, and approved the plan for a tie-in of theological education with the laymen's training program for the fall of 1952.

SCHOLARSHIP OFFERED BY SEWANEE

★ A $4,000 scholarship to cover a full college education at the University of the South is available for each of four high school seniors. The offers are made from a $50,000 gift from the George F. Baker fund of New York. Selection will be made on a basis of intellectual capacity, maturity and leadership potential. The offer is not limited to Episcopalians says Bishop Mitchell of Arkansas who is chancellor of the university.



LEADERS of the diocese of Los Angeles: Suffragan Bishop Donald J. Campbell; Bishop Bloy; Bishop Gooden, retired suffragan; Dean John M. Krumm of the Cathedral

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NEWARK Y. C. S. HAS ANNUAL MEETING

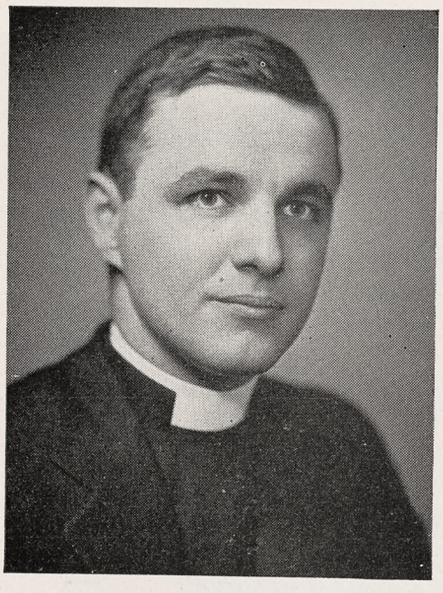
★ The annual meeting of the Newark Youth Consultation Service was held at Trinity Cathedral with about 300 present. Miss Daphne Hughes, executive secretary, presented a report on the local work; Miss Edith Balmford, national secretary, told of the work elsewhere; Mrs. Marion Steel, consulting psychologist of the agency, spoke on the general theme: "It is a big job today to help young people deal with their increasing anxieties, for our present situation presents many problems."

Col. Charles Kappes of Montclair was elected president, succeeding the Rev. C. P. Trowbridge of Morristown.

FREDERICK C. GRANT IN LEXINGTON

★ The Rev. Frederick C. Grant, professor at Union and Witness book editor, was the speaker at the institute on Anglicanism recently held at Christ Church, Lexington, Ky. It was sponsored by the Auxiliary of the parish as a follow-up of an institute on Judaism held last year at Adath Israel Temple. One on Presbyterianism will be held at their local church next year.

All churches of the city were invited to send representatives, with most denominations, including the Roman Catholic, being represented among the more than 200 present. Dr. Grant gave two addresses, each followed by questions; one on the Protestant nature of the Episcopal Church and the other on the fact that it is also Catholic.



ROBERT M. HATCH, rector of St. John's, Waterbury, Conn., was elected Suffragan Bishop of Connecticut, January 30th, at the diocesan convention meeting in Hartford

INTERRACIAL PARISHES FOR LOS ANGELES

★ Clergy and laity of Los Angeles were urged not to favor any one racial or cultural group in their parishes. The action was taken by a resolution which was overwhelmingly approved at the convention of the diocese, meeting at St. Paul's Cathedral on January 29-30. It was an answer to a growing realization on the part of the 650 delegates present that pressure is being exerted, in some parishes, to exclude certain groups from congregations.

BISHOP DONEGAN IS HONORED

★ The annual dinner of the Church Club of New York was held February 5, with Bishop Donegan the guest of honor. In addition to the address by the bishop, one was given by Judge Harold R. Medina.

OKLAHOMA SEEKS COADJUTOR

★ The processes for electing a coadjutor was initiated at the convention of Oklahoma, held January 22-23 at St. Paul's Cathedral, Oklahoma City. A committee headed by the Hon. A. D. Cochran of Okmulgee was elected to assemble information about persons suggested for the office. It was directed not to include the names of any clergymen canonically resident in the diocese. As soon as the necessary steps are taken a special convention will be held for election.

NEW CENTER AT UPI

★ Bishop Norman S. Binsted of the Philippine Islands has announced that the Sisters of St. Anne of Wuchang, China, will establish a house of the order at the Mission of St. Francis, Upi. "We regret," Bishop Binsted said, "that the sisters were forced to close their house in China due to the political situation but rejoice that we are to again have their assistance in this field. Many remember with gratitude the splendid service they rendered at Easter School until it was forced to close because of the war."

MORE CHAPLAINS ARE NEEDED

★ The armed forces division of the National Council has received an appeal for 35 additional Episcopal chaplains. Information about requirements may be had from Church headquarters in New York.

ALABAMA CHURCH BUYS SITE

★ St. Luke's, Mountain Brook, Alabama, has bought five acres adjoining the country club, and a campaign is soon to be launched for church buildings. The parish has been in existence but two years, with the first service held in an old house on Easter Sunday in 1949. The Rev. George C. Anderson became rector in March, 1950. Communicant membership is now 240, with over 200 in the Sunday school. The new tract is on a hill towering above the golf course.

UNIQUE CONFIRMATION IN MONTANA

★ Bishop Daniels of Montana recently confirmed a class of six young adults who had travelled a combined total of 600 miles to get to St. James, Dillon, and return home again. All of them are engaged in cattle ranching in the Big Hole section of Beaverhill County. They were presented by the Rev. Arthur B. Ward, rector at Dillon.



HARRISON WALKER, choirmaster and organist at St. Andrew's, Wilmington, Delaware, is one of the leading musicians of the Church

CLINICAL TRAINING FOR CLERGY

★The diocese of Los Angeles is to have a clinical training program for clergymen interested in serving institutions as chaplains. The program, designed to provide hospital training, was announced by Canon Richard Lief, director of the city mission society, following his trip to the east where he made a survey of similar programs. The training will be provided in general hospitals, mental hospitals and penal institutions.

NEW PARISH HOUSE DEDICATED

★ Several years ago Bishop Phillips of Southwestern Virginia had a happy thought—that it would be an excellent scheme for the diocese to select each year one special advance work objective, to be financed chiefly by the Woman's Auxiliary, the Laymen's League, the youth commission and, corporately, by the men in such churches as do not have chapters of the Laymen's League; though the congregation could chip in too. Everybody liked the idea and the bishop's plan was organized in 1945 with a parish house for St. Mark's Church at Clifford as the first objective. The product of the plan that first year was about $3,500.00.

For various reasons actual construction had to be postponed until 1950. Now the building has been completed. Interest had brought the amount to $3,939.02 and the remainder of the cost was borne by the congregation.

On a recent Sunday the parish house was dedicated in an impressive service conducted by the Rev. Richard Henry Lee, rector. There has been great need for this parish house for community as well as church activities and Sunday School and the new building will prove most helpful in very many ways.

St. Mark's is an interesting and historic old church in Amherst County, about four miles from the town of Amherst and some twenty miles north of Lynchburg.

SEWANEE FACES A PROBLEM

★ A reduced enrollment may become necessary next year at the School of Theology of the University of the South, Dean F. Craighill Brown has reported. Because the proportion of single to married applicants is rising rapidly and dormitory space for single students is insufficient, it appears now that the school may have to cut down the number of men to be admitted for the 1951-52 session.

"Such a prospect," commented Dean Brown, "is most distressing, especially now when the school has reached a new peak of usefulness to the Church and when so many men are eager to study for the ministry here."

This possible reduction in the number of men who can be admitted is a matter of grave concern to the Church people of the Episcopal dioceses in the South, he added. "It points up sharply the need for an additional building for their seminary."

The fund for the erection of a building to contain dormitories, an assembly hall and classrooms now amounts to a little under $11,000. Cost of the required building is estimated at around $300,000.

A CALF CLUB AT GREELEY

★ Trinity Church, Greeley, Colorado, has a Calf Club. It all started when Layman John Lett set aside one of his herd for the church. He also announced that he would pasture four more if any others would buy them and put them in his care. Calves set aside for the parish are branded with the Trinity brand, and when marketed the money goes into the building fund of the church.



TRINITY, Apalachicola, Fla., serves luncheons regularly to the Rotary. Guild members are hard at work

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WELLESLEY CONFERENCE ANNOUNCES PLANS

★ The keynote speaker at the Wellesley Conference, June 24-30, will be the Rev. John Oliver Nelson of Yale Divinity School. The director is the Rev. Vincent Bennett of Fitchburg, Mass., and the chaplain is the Rev. Benjamin Minifie, rector of Grace Church, Orange, N. J., and a Witness editor. Courses are to be given by the Rev. T. P. Ferris of Trinity, Boston; Prof. Massey H. Shepherd Jr. of Episcopal Theological School and Witness columnist; the Rev. Robert M. Hatch, rector of St. John's, Waterbury, Conn.; the Rev. Robert L. Curry, rector of Lenox School; the Rev. Shelton H. Bishop, rector of St. Philip's, New York; the Rev. Charles W. F. Smith, rector of St. Andrew's, Wellesley, Mass.; the Rev. Alfred B. Starrett, former missionary in China, now rector of St. Paul's, Stockbridge, Mass.; the Rev. Richard Williams, chairman of social service in Washington; Marion Kelleran, head of religious education in Washington; the Rev. Victor Hoag, head of education in the diocese of New Jersey. The music school will be directed by Lowell Beveridge of the music school of Columbia University.

PARISH PRE-PAYS ON MISSIONS

★ "Pre-paying Missions" is a term coined by the Rev. Andrew E. F. Anderson, rector of St. Andrew's, Louisville, Ky. He explains the plan, with the idea that is might spring other parishes into similar action:

"I proposed and purposed to raise sufficient funds within the parish to pay the 1951 missionary pledge on or about the first of January, 1951, in cash. Thus St. Andrew's would make immediately available its 1951 pledge and it would begin working to collect the funds for its 1952 pledge."

Mr. Anderson's letter to the National Council continues: "I am delighted to tell you that the parish, through its vestry, is paying at this very moment, its missionary pledge for 1951 in full. Actually it is overpaying its missionary pledge by approximately 12%. The movement that has begun in St. Andrew's, with this forward-looking step, has caught fire in the diocese. As you know, the diocese of Kentucky is enthusiastic to implement its 1951 pledge almost immediately. I can visualize the time when the diocese will pay its missionary pledge in full on or about the first day of January, in the year in which the pledge is made."

ARKANSAS LAYMEN HEAR KUEBLER

★ President Clark G. Kuebler of Ripon College was the speaker at the annual meeting of the churchman's association of the diocese of Arkansas, held January 23rd at Christ Church, Little Rock.

COLLEGE WORKERS HAVE MEETING

★ A conference for women college workers was held at Parishfield, Brighton, Michigan, January 15-19, with the Rev. Roger W. Blanchard, head of college work of the National Council, and the two directors of Parishfield, the Rev. Francis O. Ayres and the Rev. Gibson Winter, serving as chaplain and Bible study leader respectively. Sixteen out of a possible twenty-one workers were present to discuss the job of a woman college worker; how to balance devotional life, study, work and recreation; training schools and a prospective plan for apprenticeship training; the newly formed national Canterbury Association; the national association of faculty Episcopalians.

BISHOP HUSTON AT ST. MARK'S

★ Bishop Huston, the retired bishop of Olympia, was the preacher at St. Mark's Cathedral, Seattle, on January 28th. Dean Watson was at Oxford, Ohio, attending a meeting of the national youth commission.

PRAY FOR UNITY IN PARIS

★ The American Pro-Cathedral Church of Holy Trinity, Paris, France, was filled to capacity the afternoon of January 21 for an ecumenical observance of the day of prayer for the unity of the Churches. The principal address was given by Pastor Marc Boegner, president of the Reformed Church of France and one of the presidents of the World Council of Churches. Bishop Chambers of the British Embassy Church and Bishop Cassian of the Orthodox Institute took part in the service and Dean Sturgis Lee Riddle welcomed the many Protestant and Orthodox clergy who were a part of the large congregation.

BISHOP SHERRILL HONORED

★ Presiding Bishop Henry K. Sherrill is to receive the "bowl award" offered annually by the Yale club at Montclair, N. J. to an outstanding alumnus who has become a leader in his particular business or profession. It is the first time in the eighteen years of the award that the honor has gone to a clergyman.

PRAYERS FOR PEACE IN COLUMBIA

★ Prayers for peace are said in brief services each Wednesday at Trinity, Columbia, S. C. at noon and five, with ministers of various churches sharing in them.

CONVENTION IN ARKANSAS

★ Bishop John B. Bentley, head of overseas work of the National Council, was the headliner at the convention of Arkansas, held at Christ Church, Little Rock, January 24-25. Others to speak were Catharine C. Barnaby, former missionary in China and the Philippines, and the Rev. Sheldon Davis who reported on the conference on children and youth which was held recently in Washington at the invitation of President Truman.

EDITORIALS

The Central Reality

"REMEMBER, O MAN, that dust thou art and unto dust shalt thou return." This ancient refrain in the Church's observance of Ash Wednesday is like an Introit for the whole Lenten season. Its meaning is plain and Christians today are in grievous need of pondering it. Our physical bodies, like the animals, will shortly return to dust, along with the physical world which is our common environment. (And if the pompous, futile policies of our militarist world leaders persist, it may be a very sudden return indeed, thanks to our deadly toy, the atom bomb). The Ash Wednesday refrain summons us to face these facts and order our lives accordingly. Things that are of so great concern to the world at large — heaping up little or great riches, struggling over trade and industrial dominance, agonizing over rival economic and social systems— are of minor consequence to the spiritually-minded man, Christian or other who regards this world in the perspective of eternity. The fact of overwhelming importance to him is that he is a spiritual being, made in the image and likeness of God (a microscopic and distorted image, to be sure), but, nevertheless, a possible heir of eternal life. That is the great central reality in all Christian thinking and living. If we forget it, we forget our birthright, just as tragically as Esau forgot his, long, long ago.

All this is not, of course, to say that the duty of Christians is to get themselves to their prayers and let the world go hang. That would be the very reverse of what our Lord taught and a denial of the beauty and significance of his earthly life. "God so loved the world" that he came to live in it, dust though it is. No, this Ash Wednesday emphasis on the transitory nature of physical human life is the startling reminder that we are in this world to grow souls, slowly and painfully, souls that can, by God's grace, develop into "the measure of the stature of the fulness of Christ." And because we are souls enshrined in physical bodies, everything in our worldly environment either helps or hinders such spiritual growth.

So we shall not, if we are intelligent Christians, be content to let the world alone. Every physical or social condition that threatens the growth of any human soul into the likeness of Christ is something to be fought relentlessly. It's the Church Militant we are living in, not the Church Complacent. So, where cruelty lifts its head, we shall crack lustily at that head. Where greed or blindness or fear deprive God's children anywhere of the means to live a more abundant life, we shall combine our energies to defend the oppressed. Where worship of military force threatens to wipe out countless physical lives before they have a chance to grow themselves souls, we shall set our faces like a flint against such blasphemous policies, in the name of the Prince of Peace.

Persecutions we will get, of course, as our Master did. But our own souls will inevitably grow on just such strong meat. And in it all we shall "remember, O man, that dust thou art and unto dust shalt thou return," but our dust, we're also confident, shall have enshrined a growing, immortal soul getting fitted, little by little, for life in that place that God has prepared for them that love him.

"QUOTES"

WHEN we set up to judge our allies and friends in the UN, we must remember that they have never agreed with us on the crucial question of Chiang, that our actions and attitudes about Formosa have never been submitted to, much less approved by, the United Nations. In relation to China we have played a lone hand, and, as things are going now, we appear bent on playing a still lonelier one. If that is what we must do, let us at least do it with dignity. Let us not go shouting around that everybody is out of step but father.

—WALTER LIPPMANN

Totalitarian Church

THE papal blast against Rotary International temporarily stole the headlines from the war news. Americans, in general, were shocked to read that Roman clergy must give up membership in the organization. Even a few bishops and priests of that Church were taken back by the announcement and were quoted in defense of service clubs. The only explanation given for this unfortunate ban was the charge that Masons had taken over some Latin-American clubs.

Rotary is a typically American institution, re-

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flecting the conservative slant of successful business and professional men, but actually quite innocuous on matters political and religious. Controversial subjects are generally taboo, and the weekly luncheon is a light occasion of genial discourse. It brings together Jews and Gentiles, Protestants and Catholics, in a bond of community fellowship. It lays stress on individual and public service among its members. One can not help but ask if Rome really knew what it was doing in condemning Rotary, and if it has not made a strategic mistake.

This latest action only goes to point up the dictatorial character of an institution which can never be at home in a democratic climate. The top level hierarchy speak, and there is no possible redress from their pronouncements. We regret such a divisive step at this time, but perhaps it does some good in throwing further light, if any is necessary, on the true nature of the Roman Church. It also suggests that while American Catholics pay the bill, they have less to say at court than Cardinal Spellman might like. There may be some restive stirring eventually on this score within the Church here at home. At least the reaction of certain Roman Catholic clergy and laity to the Rotary interdict points to such a possibility, but we shall not expect too much.

The Beatitudes—

Blessed Are The Poor In Spirit

BY
W. ROBERT HAMPSHIRE
Rector of St. Thomas', Farmingdale, N. Y.
and a Witness editor

THE amount of glib lip-service paid to the Sermon on the Mount, and particularly to the Beatitudes, has served to camouflage the essentially radical nature of these words of Jesus. To let sufficient fresh air in to remove the smoke-screen of poetic appreciation but practical neglect of the character study known as "The Beatitudes" is the intention of The Witness staff in publishing this Lenten series. It is our hope that these eight readings will do something to reveal the figure who became the outlaw of Galilee, and to demonstrate what he looks for in us, called to be sons of the Kingdom.

The Sermon on the Mount

THE Sermon on the Mount is without doubt a good sample of the Messianic preaching of Jesus. Doubtless much of what he said in this masterpiece, this Everest of preaching, was repeated as he traveled as an itinerant preacher. Apparently this particular sermon, masterfully given, well received, stood out in memory and, to the core of what was said, Matthew took the liberty of adding other authentic sayings which seemed to him to fit in. We find it recorded in his Gospel in chapters 5, 6, and 7.

Jesus began his preaching where the forerunner, St. John Baptist, left off. He began with the herald's themes—repentance; and the Kingdom of Heaven is at hand. Beginning at the growing-edge of the preparation of his hearers, our Lord expanded and developed these themes in countless directions. He drew on all that was pertinent in the history, law, prophets, and wisdom of Israel. True, he frequently pointed out to the legalistic that they had managed to obscure the real intent of the ancient and eternal words. But he did not chuck out laws and ceremonies, as many have wrongly been led to suppose. He breathed new life into the heart of the disregarded code. He turned their water into wine. He placed a cap-stone upon the incomplete arch of that which was prior.

His development of "eye for an eye" ethics into the pure and high law of love is a case in point. The earlier law, all too often broken today, was not an invitation to vengeance, but a remedy for vindictiveness. It sought to prevent the wronged person from launching upon a campaign of the total destruction of the wealth and the very being of his adversary. It sought to put a limit to his righteous wrath. It was intended to see that the punishment was in scale with the crime. Our Lord's injunction to love this person instead of seeking the legal revenge was a radical change, so it seemed, in the very character of God. Justice was being not tempered but transformed into mercy. Jesus was seeking to lead the righteous remnant to the higher step of total forgiveness based upon total love. It was not the destruction of the older law which made for equal justice. It was the fulfillment of the law in bringing it into full agreement with the will of God.

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The desire to "get even" must be replaced with the desire to redeem.

This teaching would have been meaningless without the self-oblation of Christ on the cross. His pure and complete offering of himself to take away the sin of the world was the complete demonstration that he believed and practiced what he taught. His prayer of forgiveness for all, whose sin was made vivid in the cruelty of nails through his hands and his feet, this above all made clear his total forgiveness and total love. Had these things not happened, probably his teaching, if ever written down, would have become a worthless fragment in a Near East ash heap. Had God not raised him up on the third day he would have been thought a visionary and courageous teacher, but very, very wrong. The Christian Church is the testimony that these things are true. But is the Christian Church true to the testimony?

God in the Flesh

WE are led to wonder and praise for the great Sermon because it came from a life consonant with the words. Moses had sinned and, though he was permitted to view the promised land of plenty from Mount Pisgah—he could not enter in. Instead, he besought his followers, notably Joshua, to go in and possess the land. It was as far as Moses could go. But now Jesus, the second Moses, the true Joshua, draws about him multitudes of the oppressed and fearful peoples of the promised land and leads them up into a mountain. Whether consciously or not, Jesus found a scene capable of reinforcing the spiritual heights of his teaching. There in the mountain he preached the law and the prophets with the blessings and the curses as the prologue and epilogue. As he talked of a different promised land, a kingdom, it was very plain that he was no Moses pointing to something and somewhere he had never been. It was clear that he talked not as the Scribes and Pharisees, he talked not as Greek philosophers dreaming of a utopia, but he talked as the king of the kingdom he described.

The people believed him; believed in him; heard him gladly; and followed him. Why? Because he backed up his teaching with healing miracles and exorcisms? Partly. But taking all things together; what he did and how he did it; what he said and how he said it; what he seemed to be even when silent—all contributed to make a believable picture to the people. Surely if ever and if in anyone God was going to send his ambassador into the world, this must be the time, and this must be the man. He threw in his lot with the common people. He understood and loved and forgave. He was one of them. He was one of them; and one for them; and yet, clearly, he was also one far above them. He was tapping resources they knew not of. Here was the wisdom and power of God in the flesh. When Jesus of Nazareth talked about the Kingdom of Heaven it was evident to those who had eyes to see and ears to hear that he knew whereof he spoke. And his invitation was gracious and winning—associate yourself with him, and you were in the kingdom.

In St. Matthew's Gospel the Sermon on the Mount comprising chapters 5, 6, and 7 has 111 verses in all. St. Luke's Gospel has a much briefer version in chapter 6, verses 17 through 49. It is possible that this Sermon on the Plain, as it is called, may have been a different occasion altogether, with Jesus repeating some of the same things as we find recorded in Matthew. However, it is tempting to think of them as being different recollections of the same sermon, with Matthew adding other genuine "sayings," and omitting the "curses"; and Luke trimming off some things that seemed superfluous, but leaving in the words calculated to give the rich a hard time.

Some Bible students think that in Matthew verses 13 through 37 in chapter 5, all of chapter 6, and verses 6 through 14 in chapter 7 are interruptions of the sermon. Look these up and see for yourself. Those who prefer to think of the Sermon on the Mount and the Sermon on the Plain as essentially the same, and merely differing accounts of the same event, point out that the so-called "plain" in St. Luke's Gospel could easily be a level place up on the side of the mountain. We are familiar with such places ourselves—a sort of lookout, often a favorite picnic area. This shelf or level place, part way up the mountain, would be a natural theatre for the multitude. In any event it seems to me that when Jesus was giving the kingdom sermon the idea must have got across to some at least of his hearers: "This is a demanding king, and a kingdom that demands much. You have to climb a mountain just to hear the entrance requirements taught."

The Beatitudes

THE late Dr. S. S. Drury, great rector of St. Paul's School, Concord, N. H., told a story once of questioning a Sunday school class as to what the Beatitudes are. After a period of sustained silence a young girl's hand shot up and she said, "The Beatitudes are the attitudes that we ought to be at." For centuries the Church has read for the Gospel on All Saints Day, St. Matthew 5:1-12a, the Beatitudes. Back in the days of St. Ignatius and St. Polycarp they referred to great-

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souled Christians, especially the martyrs, as "blessed." They are the ones who, in every age and every land, have known the happiness of taking "the attitudes that we ought to be at" consistently.

We have in the Beatitudes a full octave of the various notes—all essential to the character of the sons of the kingdom. Our Lord did not intend to list eight different types of people, specialists in a peculiar field of goodness, who would reap eight different rewards. There is conscious poetic structure here. The second clauses are all synonyms for "theirs is the kingdom of heaven," with which the series begins and closes. The first section of each Beatitude is a different aspect of the one type the Lord desires for his kingdom.

In the Beatitudes Jesus gathered all the colored rays of the spectrum of Old Testament piety and Messianic hope into the white light of their fulfillment in the new Israel. The kingdom of heaven was at hand because Jesus was there. He was in and of the kingdom. Yet it had still to be realized on earth, and increased as others joined themselves to him and thus came into the kingdom. It is worth recalling that the petition for the realization of the kingdom on earth as it is in the heavens is number one in the Lord's Prayer.

It was clear that this was not a kingdom with particular geographical boundaries like the old promised land. It was and is the realm of God's sovereignty. It is not static, not local, not coterminous with old Israel. From the old Church Jesus drew the oppressed and truly pious to form the nucleus of the new Israel, the Church Catholic. The Beatitudes were, at least in a sense, to be the keys of that kingdom of righteousness. The sons of the kingdom were not bound together with the blood of Abraham their father. They were and are red with the blood of the Lamb.

Jesus wanted adherents, members of the body, to propagandize for his kingdom. But he let it be known immediately that the cost was great. This was a kingdom of character. If it were to be won only by those who achieved perfection in character themselves it would be a lonely kingdom for the Christ. But generously he extends his character, his person, to all who seek his rule of love. It is he in us; we in him. Obviously our Lord did not have prepared a handbook for the kingdom of heaven but by the time the gospel was circulated in the form in which we have it there was in practice a system of indoctrination, initiation, a kingdom meal in which the King was sacramentally present, secret symbols, and the feeling of one for all, and all for the King. The kingdom-workers had become a persecuted, hated, pursued underground and the Beatitudes were embodied in the heroic people whose blood became the seed of the Church.

Blessed are the Poor in Spirit

IN our day to be termed "poor in spirit" or "poor spirited" is far from praise. It would seem to describe people who have become vegetables, who don't respond to stimuli, who cower in fear where there is nothing to fear. The words on our Lord's lips had a far different connotation. He was speaking of, and at the same time speaking to, a class of people who, since the time of Second Isaiah had been a very definite stratum in Israel's society.

The term "the poor" (as St. Luke has it) or "the poor in spirit" was a technical term in Judaism to describe a special class of Jews who were in a state of passive rebellion to the status quo. They were poor in earthly goods but not all the poor were "poor in spirit." It was possible for a wealthy person to be "poor in spirit" but it was as likely as for a camel to get through the eye of a needle.

In Isaiah 66:2 we read ". . . to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Here the Lord was speaking as one surfeited with semi-heathen sacrifices. In God's name the prophet thundered against those who had substituted these sacrifices for godly living. He cried out against those who had killed his hopes of a great universal religion of righteousness and peace. Better it was for the temple to lie in ruins than that it should be raised to house a divisive, nationalistic, selfish sect.

But still the Lord had hope for the future. He would look upon with favor and take unto his own the little poor man with his reverence and integrity and his heart broken by the betrayal of God's will. In Israel a little group was found in each generation—truly devoted to God, sensitive to his will, preparing for the kingdom, looking for the Messiah, "the quiet in the land," the poor in spirit.

Centuries later when Messiah came, the child Jesus was born of Mary and was guarded by Joseph. The holy family was representative of the poor in spirit. They were truly pious and very poor. When Mary sang "Magnificat" she showed where she stood.

"He hath showed strength with his arm;
He hath scattered the proud in the imagination
of their hearts.
He hath put down the mighty from their seat,
And hath exalted the humble and meek.
He hath filled the hungry with good things;
And the rich he hath sent empty away."

In a sense there was fulfillment of this pro-

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phetic battle-song when God chose one of "the poor in spirit" to give flesh and blood to the Son of God. But until all was fulfilled, until the rich and mighty and proud were only a memory, this song of Mary must serve as the hymn of the kingdom for those who love her Son.

The Poor Despised

THE official classes disdained and despised all of these poor. They were called "the people of the land," as though somehow they were beneath contempt. The hate of the rabbis toward this ostracized and outcast class of people was venomous and bitter. ". . . this people who knoweth not the law are cursed." So did the chief priests and Pharisees explain the fact that "the poor in spirit" heard the outlaw prophet of Galilee gladly. He, Jesus, was the worst of a bad lot because he gave leadership to them. He made articulate their protesting prayers. And he was the answer to their prayers. They had made the offertory of their lives, not content with the formal, measured, purchased piety of the Church of their day. Their lives were a constant rebuke to the officials of state and Church. But as Mary offered, as the contemporary "poor in spirit" offered, the Real Presence was not withheld from them. "He came unto his own, and his own received him not." That was, the official, formal, respectable Church that rejected him. "But as many as received him, to them he gave the power to become the Sons of God." And it was the poor in spirit (his very own because he was tabernacled with them) who made him welcome.

What of Today?

WHO are the poor in spirit today? It is difficult to know because they are not advertized, least of all self-advertized. But could not the late Mahatma Gandhi be numbered among them? Did not Father Huntington in his days in Holy Cross Mission in New York's lower east side strive to be just that? And today, Father Michael Scott by flaunting the discriminatory law and living among the wretched Negroes of South Africa identified himself with the poor of the modern world. One a non-Christian, others Christians, choosing to live with and as the poor, but all hard workers by peaceful means to better the lot of the neediest. What of the many social workers, slum priests and sisters, physicians and nurses, school teachers, and others who have deliberately thrown in their lot with the poor and lived with them, striving in every way not only to make the individuals better people but to make the general conditions more agreeable to the kingdom of heaven. Saints may come out of the slums, rarely or frequently is no matter, but we cannot thereby say that the slums are a breeding ground for sanctity. Poverty, crime, filth, disease, twisted minds, distorted values—these things we know are part of depressed areas, whether rural or urban. All praise to those who make common cause with those so situated. We think immediately of the "France Alive" movement, of our own "priest workers" of Jersey City, and Roxbury Crossing. But this is a hard saying, that the servant should be as his Lord.

The poor in spirit were once the bad conscience of the Church? Does the Church today ever treat courageous leaders as expendable? Perhaps that is to be expected since we are no longer primarily a society of the dispossessed. But do the others of us share the shame, pray for God to cleanse his Church and work for relief or restitution for the injured? Are we silent for safety's sake?

The poor in spirit were once an embarrassment to the state as its legislation or practice directly contravened the revealed will of God. Are we alert to learn the facts about doubtful bills? Do we do all we can to relieve injustice through our elected representatives? Do we let them know that certain conditions—no room for Jews—no Negroes hired here—are intolerable for Christians? Do we try to right the wrongs done in our "reformatories" which teach criminal procedures, sex crimes, and hate for society through medieval treatment? Are prisoners and all who are discriminated against our concern? Or do we pass by on the other side?

Once Christians refused military service. Were they wrong? The reason was a "poor in spirit" reason; they would not render allegiance to a state which claimed rights in areas where only God could tell them what to do. Do we sometimes aid in wars which are only to "save face," which are against the common people, which make the rich richer and the poor poorer? Does the Church sometimes play along with the state on such things without protest and without even a call to corporate penitence? Do we value too highly our tax-free churches?

The poor in spirit were and are those in whom pride is dead. If that is being "poor spirited" then they are that too. The pride of position, of influential friends, of large income, of special privilege, of possessions, of self-esteem, of recognition by others, of pleasing oneself: all of these are gone. The poor in spirit learn to value people and things without clutching at them and destroying them by possessiveness. They learn to care in an eternal way—but when the demands of the kingdom are heard, the loss of goods or even good friends (who cannot 'go along') is not difficult to bear.

It is a large order, to try to be poor in spirit

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in our age and our society. It is bound to be looked upon as subversive in some ways and of course it is. There are bound to be times when one wonders whether this isn't being futile when all the rest are going the other way. This is the devil's word, don't listen. Remember that the way has been blazed by the outcast Nazarene. Its his work, his kingdom, his glory, and he gives his power to see it through. If it is only for a remnant, he may yet save our world in our time.

QUESTIONS FOR DISCUSSION

1. Why did people follow Jesus?
2. Compare the Sermon on the Mount (Matthew) with the Sermon on the Plain. Discuss the differences.
3. What was the meaning of "the poor in spirit" in Jesus' day?
4. Name a few persons today that you think can be said to be "poor in spirit." Give reasons.
5. What do you think people should do today to be "poor in spirit"?
6. Discuss the author's statements on the above.

Lenten Training

BY

IRVING P. JOHNSON
Founder and First Editor of The Witness

THE word means "spring," and spring suggests work.

But it suggests work that is profitable and for which there is a harvest in which we will reap that which we sow.

Lent is a season in which we are to break up the hard soil by penitence, and so let the word of God be sown in our hearts that our lives may be fruitful.

And the fruits of the spirit are love, joy and peace.

Just now the world is reaping its harvest of selfishness, hate and recklessness, and if experience is worth anything, men should have learned that we cannot have love, joy and peace unless we are willing to undergo the discipline of the Christian life. For there is no harder or more stubborn soil than these hearts of ours, and they will never bring forth good fruit unless we are willing to till the ground.

Let us then tend to our spring planting and ask ourselves what we must do.

And first we must break up the soil. "Repent" comes first in spiritual gardening. What is repentance? What is conversion? What is it to be poor in spirit?

The Greek word for repentance means to change your mind.

Not once, but frequently. St. Peter had to repent several times. He repented whenever his assurance made him feel that he was self-sufficient. So many people have one spasm of repentance, after which they settle down to a life of inflexible prejudices. There is just one springtime in their religion and after that hardness of heart and lack of sympathy.

Repentance is a daily need, but especially in the springtime of our Church year, when we need to discover our hardness and do violence to it.

Jesus Christ loved publicans and sinners in spite of their faults; but a religion which repents but once is so hard toward sinners that, having been themselves forgiven, they forgive none who differ from them. We need to break up the heart and mind by penitence whenever it begins to harden.

A purely emotional religion lacks the sympathetic note after it has become assured that its own soul has been saved.

Conversion is to turn around. Every time we find that we have our back toward God's will, we are to be converted and turn to God.

To be poor in spirit is to realize the poverty of our own resources and the inexhaustible resources of the true riches which Christ bestows only on the humble and the meek.

Those who fancy that they are rich, he sends empty away.

Sow the Seed

NEXT we must sow the seed. And the word seed means something that men cannot manufacture. All the wisdom of this world cannot fashion one grain of wheat.

Mr. Burbank may take the potato and make it larger, more edible, more profitable, but Mr. Burbank cannot make a potato out of the elements of the earth. "I believe in the Holy Ghost, the Lord, and the giver of life" and I believe that "the seed is the word of God."

Now it is the grace of our Lord Jesus Christ that he sows the seed of eternal life in our souls.

What is the word of God?

It is not only that the New Testament contains the word of God, but the ambassadors of Christ were entrusted with that word.

When a minister of Christ baptizes a child, he uses the word of Jesus Christ, and that word is the same by which all things were made.

Christ gave his Church not merely the written word, but he gave the spoken word to his ministers. Whoever uses the word of Christ to baptize a child acts as the agent of Christ and therefore conveys to the child the power of his word.

So when a priest of the Church celebrates the Lord's Supper, he does not use his own language, but the very words that Christ used in the institution of that sacrament.

This also is the word of God.

So also when one sent by the Master pro-

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nounces the words of absolution over a penitent sinner he is merely carrying out the word of Christ, who both forgave sin himself and distinctly commanded his representatives that they should bind and loose the sins of men.

"Whosoever sins ye remit, they are remitted and whosoever sins ye retain, they are retained."

So when men are ordained, they are sent forth with the very words of Christ.

Lastly, we must cultivate the life that he gives us.

Weeds grow without man's effort, but grain brings forth fruit only as man labors.

Soil that is neglected is far worse than virgin soil.

When men neglected the soil once broken, then came weeds which were of value to neither man nor beast.

The sins of civilization are the sins of neglected opportunities. They are far worse than the sins of the savage.

Now the work of the husbandman is not exciting, but it is most important. So the means of grace which Christ has provided for the cultivation of spiritual fruits are not attained by hectic efforts, but rather by steady industry.

I wish that Christian people would learn that Christ is more concerned with the little virtues of life than with its heroics.

He who talked of the woman sweeping out her home and the man tending his sheep was more concerned with the faithfulness of everyday acts than he was of the unusual dramatics of life.

It isn't so much that we need always to be rescuing the perishing from horrible damnation as it is that we are to let our light shine steadily, brightly, persistently.

Cultivate the Soil

IF the Church could only produce men and women who were constant in prayer; who were quick to forgive; who were loathe to wound others; who were kindly interested in others, neither talking cant nor cultivating a stony stare; who felt that every one in God's house was a member of God's family entitled to decent courtesy; who gave their share to support the Church; who did some one thing for Christ and did it faithfully; who confessed their own sins regularly, not the sins of others; who refused to manifest bitterness toward personal injury or neglect; who were instant in season and out of season, not with excuses but service; then indeed would the Church be doing the will of her divine Master, and the lives of Christians would preach louder and better than the most eloquent preachers; and the cause of Christ would not need apology, but would command respect.

Worldly people are dull enough, but worldly Christians are not only dull, but vicious.

Then let us use Lent as a period of training in which we strive to sow the seed which Christ gives us, and carefully to cultivate the soil for which we are responsible. We know that we will never regret it; we are merely too inert to secure the blessing.

Let us not foolishly think that we are some extraordinary soil that produces crops without travail.

There is no alibi for service. You either do it or you don't.

You are either a faithful husbandman or a lazy, shiftless farmer.

Why delude yourself with the idea that you are a special exception to God's universal law?

EDITOR'S NOTE: The quotations from Bishop Johnson's writing that appeared in the editorial of February 1 resulted in several letters suggesting that we reprint some of his essay this Lent. We are happy to comply.

Talking It Over

BY

W. B. SPOFFORD SR.

SADAKO MORIYAMA of Nagasaki, Japan, had but recently graduated from high school in 1945 when our atom bomb fell. She writes this paragraph of an experience in an air raid shelter: "A little light was coming in the entrance. As I watched, two things that looked like great big hideous lizards crawled in slowly, making croaking, groaning sounds. Others followed. I was paralyzed with horror for minutes. Then the light got a little stronger and I could see that they were human beings—skinned alive by fire or heat."

Fujie Urata was at Koba when our bomb fell —three and a half miles from the center of the explosion: "The pumpkin field was blown clean. Nothing was left of the whole thick crop, except that in place of the pumpkin there was a woman's head. I looked at the face to see if I knew her. It was a woman of about forty. She must have been from another part of town—I had never seen her around here. A gold tooth gleamed in the wide-open mouth. A handful of singed hair hung down from the left temple over her cheek, dangling in her mouth. Her eyelids were drawn up, showing black holes where the eyes had been burned out."

Most of us have read John Hersey's "Hiroshima." These are but two brief quotes by survivors of our bomb to be found in "We of Nagasaki," a book of but 189 pages written by Dr.

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Takashi Nagai (Duell, Sloan & Pearce, $2.75). It is a story of the survival-guilt on the part of those who lived because they "ignored their friends crying out or shook off wounded neighbors who clung to them, pleading to be saved." But it is much more than that. Many good people are quite casual about the bomb. I heard a number of business men discuss it at breakfast the other day at a club in New York. One said that he thought he should move his family out of the city—say thirty or forty miles. Another thought that was silly—"after all we have our subways to duck into."

Well this book tells the story of the horrors of our 1945 atom bomb. Now we have a bomb ten to twenty times more powerful. And it is in the hand of a very tired man who can be angered to white heat because a music critic says that he does not think his daughter sings too well.

We the people of the USA are supposed to have something to say about our destiny. Read this book and I think you will agree that, if such weapons are to be made at all, their use should not be determined by one man or even by a considerable group of military-minded men. Whether the present Congress would be an improvement I am not prepared to say, but it would at least afford time for debate which would, I hope, result in the greatest public protest this country has ever seen.

Sunday Calm

BY

WILLIAM P. BARNDS
Rector of St. Matthew's, Lincoln

ON a warm Sunday afternoon the university campus was calm and there were plenty of places to park. The situation was so different from the usual swarms of students and the cars parked in all available stalls. The open spaces and the Sunday calm of the place gave a charming effect and the fever of life was lessened by the relative stillness.

Sunday should be a time of restfulness and peace for us. Our weekdays become so full and sometimes hectic. We need refreshment for body, mind, and spirit. Some people crowd their weekends full of arduous work and many engagements. Some refuse to rest or to change the pattern of their customary work even for the Lord's Day. No wonder they feel increasingly the tensions of life. A well kept Sunday can send us back to our work renewed and strengthened for the week ahead.

Sunday is a day to rest our tired bodies and nerves. Through worship in church our souls are refreshed. The busier we are during the week and the more tired we are at its end, the more we need the worship of God in church on Sunday morning. Some religious reading on Sunday afternoon can give us a clearer perspective on life and help us all the more to distinguish the unimportant things for those that really count.

Multitudinous interests of life work against the Christian use of Sunday and this holy day is becoming increasingly secularized. Business and pleasure encroach upon it. It is the part both of practical wisdom, however, and of religious obedience to keep the day holy, and by the right use of it find that it was made for our good. Thus it can help us to have rested bodies, quiet minds, and hearts more peaceful even than the campus that Fall afternoon.

Justification by Faith

BY

PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

YOU claim to be a "good Christian" or "as good as those who go to church" or "doing your best to lead a good life." I have yet to meet anyone who does not make some such claim. There may be people who are trying to be vicious and wicked, but I am not talking to them. If you are such a one, stop reading here.

What I want to know is how you justify or prove your claim.

Most of us think first of some of the things we have done—kind, thoughtful unselfish acts. In other words, we claim to be justified by our works. We do not agree with Paul and Luther but with the Epistle of James.

But some of us answer by saying that our claim rests on the promise and gift of God which we have accepted through we in no way deserve it. We are justified by faith.

Those of us who make such an answer had better be sure we really do trust the promises of God and accept the job he gives to each soul he forgives and recognizes as belonging to him. For with the status of Christian goes the commission of showing, passing along the love of God by every possible means. When we are in fact justified by faith, we are moved by love to many good works.

That is part of the message we receive from our ancestors and protest or proclaim as "protestants" since the Reformation, as it was proclaimed by the Christians of the first century.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Abyss of Despair. By Rabbi Nathan Hanover. Translated by Rabbi Abraham J. Mesch. Bloch. $2.25.

The first English translation of a famous 17th century chronicle, depicting Jewish life in Russia and Poland, and the massacres that took place there. It is part of the tragedy of modern Judaism that it has never been able to forget these awful things that have happened in Jewish history. Modern Judaism, in many ways, is still anchored about where some old-fashioned Protestants were tied up—Protestants for whom Foxe's Book of Martyrs was almost on a level with the Bible, or those for whom the Battle of the Boyne was a more important religious festival than Christmas or Easter. For their own sake, as well as for the health and well-being of religious life generally today, we could wish our Jewish friends would lay less emphasis upon the tragedies in the past, and more upon the great Hope of Israel which shines like the rising sun in all their sacred literature.

The Church's Year. By Charles Alexander. Oxford University Press.

A charmingly written, beautifully printed, quaintly illustrated little book on the church's festivals, high days and low days. Many persons will find it an attractive book to give to children.

Today is Mine. Compiled by Thomas Curtis Clark. Harper. $1.50.

This is a handbook of devotions for everyday in the year, with quotations from various Christian writers, ancient and modern—and even from Marcus Aurelius, with appropriate scripture passages, poems, and prayers.

Gospel Gleanings. By Thomas Nicklin. Longmans. $4.50.

This is a book by a good, earnest, pious and godly man who is troubled by the unbelief that has centered upon the scriptures in recent years, and who is determined to do something about it. He would like to maintain the complete accuracy of the gospel records, and find explanations of difficulties which will make it possible to maintain the old-fashioned attitude of simple acceptance of every statement in the Gospels. But he has not read widely enough to grasp the positive contributions of the new approach; and he cannot, apparently, see that other men can view the Gospels differently, but none the less devoutly, religiously, even spiritually. It is a book that was out of date before it was written! Perhaps it may appeal to a certain level of students in England, who never read American books—or Continental books, either—but it will not have much to say to students of the Gospels on this side of the water.

Divorce and Domestic Relations. Virginia Law Weekly. $1.00.

A compilation of original Dicta, published in the Virginia Law Weekly, and dealing with many different aspects of marriage and divorce legislation.

Bible History Digest. By Elmer W. K. Mould. Exposition Press (251 4th Avenue, New York). $3.00.

This is a very brief and simple abridgement of Professor Mould's important book, Essentials of Bible History. It is simplified down to the point where it could be practically transferred to the blackboard; an excellent book for beginners.

Gandhi's Letters to a Disciple. Harper. $2.50.

This book will be welcomed by multitudes of admirers of the late Mr. Gandhi, but the general impression it leaves is one of dissatisfaction. There are some good things in it, but it should have been cut down, and pages and pages of trivia omitted.

How Love Grows in Marriage. By Leland Foster Wood. Macmillan. $2.50.

An interesting book on a vital subject, but too often stopping short with a romantic solution of problems. Some of the difficulties in married life require a profounder understanding and solution—for example, those involving the art of medicine and/or moral theology.

Everyday Religion. By Joseph Fort Newton. Abingdon-Cokesbury. $1.25.

A beautiful little book by the late Rector of St. Luke and the Epiphany in Philadelphia. It is compiled from his "Saturday Sermons," published during a number of years in the Philadelphia Bulletin.

Meditations. By Toyohiko Kagawa. Harper. $1.25.

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CHURCH and DRAMATIC ARTS

By WILLIAM B. SPOFFORD JR.

TWO years ago, a new film company was established to produce documentary pictures of significance. Their first venture, The Quiet One, rapidly proved that the company was meeting a need well.

The picture won the following awards and citations: it was voted the best picture of the year by the New York Newspaper Guild and was listed among the ten best films by Time Magazine, the New York Times and the National Film Board of Review. It was nominated for the Academy Award. It won the Critics Award and the First International Award at the Grand International Film Festival at Venice. It won recognition as the outstanding film at the Edinburgh Film Festival and won the first annual prize of the City College of New York Film Institute. Finally, it was given a special award by the Protestant Motion Picture Council and the Christian Herald.

We usually leave the listing of pedigrees to devoted members of the D. A. R. but, in this particular case, the citations are significant. They relate to a movie made by amateurs using amateur actors. And, in competition with professional Hollywood, the amateurs emerged victoriously. Why?

The Quiet One is an important film which, to sound like Hollywood, is colossal. It is both horrible and sensitive. It deals with ten-year-old Donald Peters, an only child, who is victimized by a broken home and a violent, impersonal environment. Donald needs love—certainly, we would say Christian love—but above all love. When he doesn't get it, he becomes enraged, desperate, fearful, lonely and quiet. His eyes shine with the glare of a jungle beast peering through a thicket.

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NEWS OF OTHER CHURCHES

NATIONAL COUNCIL APPEALS FOR NEGOTIATED PEACE

An appeal that the U. S. conduct negotiations "both within and without the United Nations" in an effort to secure peace was voiced by the general board of the National Council of Churches, holding its first meeting in New York. The statement stressed however that "a just and durable peace cannot be fully achieved except as people everywhere become responsive to those moral and spiritual imperatives which are of the essence of our faith in Christ." A warning was also given that negotiations should not result in appeasement "nor sacrifice justice solely in the interests of peace."

Steps were taken to mobilize churches to meet the spiritual needs of the American people arising from the war emergency, with a committee of 30 appointed to recommend a special ministry to armed forces and defense workers. It was reported that by June there would be 3,500,000 men in uniform and that some areas already are feeling the impact of expanded industrial activity.

A resolution was also passed setting forth the need of guaranteeing the right of conscientious objectors.

WILMINGTON SURVEY NOTES CHURCH WEAKNESSES

About half of Wilmington's metropolitan area population of 204,000 are not connected with any church, it was reported to the council of Churches following a survey that covered a year. The Episcopal and Lutheran Churches were singled out for having failed particularly to expand to the suburban perimeter of the city.

RACE RELATIONS SUNDAY

Race relations Sunday has been announced for Feb. 11 by the National Council of Churches. Services, often with a pulpit exchange, will be held in churches throughout the country and individuals are urged to "create a group which will seek God's leading through Bible study, prayer and fellowship for maintaining the standard of Christian brotherhood about race in the Church and the community." They are also asked to help break down racial, creedal and national barriers in employment, housing, education, health, recreation, hotel accommodations, community services, legislation, courts, churches.

MARRIAGE IS TOPIC FOR STUDENTS

High school students in Peoria, Ill., chose inter-faith dating and marriage as the topic they were most interested in discussing at a religious conference to be held this week. Of the 6,000 votes, the overwhelming number went to that topic. Next four were: Can Christianity prevent war? How about this thing, prejudice? What can we do to make America more conscious of Christianity? Is the Bible true?

MORE THAN BILLION TO CHURCHES

For the second successive year members of 53 Protestant denominations in the U. S. and Canada contributed more than a billion dollars for local church expenses and benevolence causes. The total was $1,137,554,266 in 1950, an increase of $133,979,895, or 13.5%, over the 1949 total.

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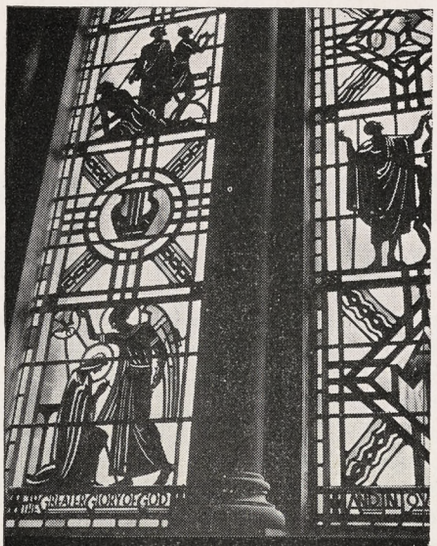

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DISCUSS EDUCATION IN FLORIDA

★ The first of a series of conference on education, sponsored and led by a team from the National Council, was held at the Good Shepherd, Jacksonville, Florida, January 25-29. There were conferences with parents, teachers, clergy. There were also classes, each closing with question and answer periods. Those on the staff from headquarters were Eleanor Snyder, Mary Villaret and the Rev. Walter Williams.

BISHOP ROBERTS SPEAKS ON CHINA

★ Bishop William P. Roberts, retired bishop of Shanghai, was the leader at a conference for both clergy and laymen held at St. Paul's Cathedral, Boston, January 24th, and sponsored by the Church Service League of the diocese of Massachusetts. The Auxiliary met the same day when there were addresses by Mrs. Douglas Horton on the newly formed National Council of Churches; Bishop Heron who reported on the recent mission conducted by Byran Green of England; Gardiner M. Day, who reported on plans so far developed for the General Convention to be held in 1952 in Boston. The young people of the diocese held a supper meeting the same day with the Rev. Charles Long Jr., former missionary in China and now assistant in the overseas division of the National Council, the speaker.

FLORIDA NOW HAS CATHEDRAL

★ St. John's, Jacksonville, was made the cathedral of the diocese at the convention held there January 23-25. Highlights of the convention were addresses by Bishop Louis C. Melcher of Brazil and the Rev. E. Rolling Robertson, missionary in Liberia. Speakers at the convention of the Auxiliary were Mrs. Alfred M. Chapman, who spoke on the outlook for women's work in the Church, and Marguerite Henry of Fort Defiance, Arizona, who told of the work among the Navajo Indians.

MISSIONARY HOSPITAL IN AFRICA

★ On the Uganda shore of Lake Victoria, in east central Africa, the English Church missionary society's hospital at Kampala has on its staff Charles J. S. Sergel, M.D., whose father, now retired, was for 40 years a missionary of the Brazilian Church. The 200-bed hospital where the son is working is 50 years old and is the parent institution of many other medical centers in east Africa. Dr. Sergel writes, "East Africa is making great strides in every direction but spiritually is in desperate need, for materialism is a potent competitor for the soul of the people. A revival is going

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on, however, slowly but surely." Dr. Sergel's father was a young Londoner working in New Zealand when he married a Swiss girl who was born in Italy. They went to Brazil where the Rev. Dr. Sergel built many churches and Mrs. Sergel was volunteer head mistress in the early years of St. Margaret's School, Pelotas. Their three sons became respectively a priest, a teacher, and a medical missionary.

CLERGY VISIT PLANTS

★ Clergymen of Wilmington, Delaware, combine their monthly luncheon meetings with visits to industrial plants and welfare institutions. Rector Henry N. Herndon of Calvary Church, president of the ministerial association, said that the purpose of the tours is to enable pastors to serve more positively in their communities through a first-hand knowledge of institutional and industrial conditions.

AMERICAN LITURGY IN SCOTLAND

★ According to a letter from Bishop Herbert William Hall of Aberdeen and Orkney of the Episcopal Church in Scotland, addressed to Presiding Bishop Sherrill, the American liturgy will be used at the cathedral in Aberdeen at certain times.

Said the Bishop's letter: "The American liturgy will be used in the Cathedral of St. Andrew, Aberdeen, at 8 a.m. every Wednesday from May 15 to mid-October, and I am sure that every American visitor will be heartily welcome. My provost, a charming, scholarly man, although like many Englishmen, a little reserved at first, is the Very Rev. G. T. Kennell. He will always be glad to meet any member from the U. S. A. who gets in touch and will gladly show them the Seabury Memorial chancel and chapel, the States' coats of arms on the roof, the memorial communion vessels, the silk battle flag presented by General Eisenhower and dedicated by the Bishop of Albany.

"We are gradually thawing out from a three weeks' hard frost and some inches of snow; and my 60-year-old bones do not like it. I hope you have fully recovered from your illness. Judging by the record of your days in the Church papers, I think you must have made an excellent recovery."

NEW JERSEY SEEKS ADVANCE FUND

★ The diocese of New Jersey is seeking $120,000 for a revolving fund for mission work in the diocese. The first churches to benefit will be St. Alban's, New Brunswick; St. James, Paulsboro; St. Luke's, Union; St. Andrew's, Camden, and a new work to be established at Sunnyfield, located near Linden.

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BENJAMIN M. WASHBURN
The Bishop of Newark

It is with great interest that I note on the honor roll for 1950 the names of the Rev. C. Kilmer Myers, the Rev. Paul Moore and Mrs. Moore. Their work at Grace Church (Van Vorst), Jersey City, has been of a very high order and well deserves commendation.

In addition to the two whose names are on your honor roll, the Rev. Robert Pegram is equally deserving of commendation. The three clergymen work as a team, and each of them would feel that their efforts could not have succeeded without the other two. Very likely those who nominated the two whom you include in the honor roll were not aware that there is a third member of the team.

ANSWER: That Mr. Pegram was not cited is solely the fault of the managing editor, who offers his apology. The entire team was nominated and approved by the editors, so we herewith give our belated salute to the fourth member.

FRANCIS J. MOORE
Editor of Forward Movement

The daily readings in the Lenten issue of "Forward — day-by-day" are based on the First Book of Samuel, and I shall be grateful if you will kindly allow me to draw the attention of our readers to the fact that the First Book of Samuel can be obtained for five cents from the American Bible Society, 450 Park Avenue, New York 22. It is a paper booklet No. 551. These small separate editions of the books of the Bible put out by the American Bible Society are not so well known as they might be, and I think most people would probably like to have them.

WILLIAM GILMAN
Committeeman of Jewish War Vets

I read with interest your honor roll of 1950, and was unusually pleased to see among the names of the recipients, those of Revs. Warren McKenna and Robert Muir. Your editorial award has been the first to substitute bouquets rather than brickbats for the above mentioned courageous ministers, and has thereby strengthened my conviction that The Witness is one of the most liberal and truly democratic publications of these turbulent and confusing times.

I shall always be grateful to Rev. Morris Arnold, of Christ Church, Cincinnati, Ohio (formerly of Grace Episcopal Church, Medford, Mass.) for introducing me to The Witness. I have read it carefully for several years and

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as a member of the Jewish faith find it informative, interesting and unusually well written. May you go from strength to strength.

OWEN C. THOMAS
Clergyman of New York

The ministry of the church to Episcopal students at Sarah Lawrence College, Bronxville, N. Y., is making a new beginning. Since the college cannot supply the names of Episcopal students, I wish all clergy who have parishioners there or anyone else who knows of Episcopal students there would send me their names, giving their status in the Church, their parish connections, etc. This would be of great help in this important work. Thank you very much. My address is 600 West 122nd St., New York 27, N. Y.

STEPHEN C. WALKE
Rector of Trinity, Portsmouth, Va.

As this point there are a great many wounded and frost-bitten armed forces personnel in the U. S. naval hospital here in Portsmouth. We should like to be able to care for them pastorally. Our problem is that it is impossible to get a definitive list of Episcopalians from the chaplains. They just do not have such a list and feel unable to acquire it. We are working on this and hope we may be able to accomplish something. Until such time as lists will be available we have found that much the best way to find the Episcopalians is for their clergy to inform us.

Our hope is that you will publish this letter in your columns, urging that the clergy send the correct names to us who are near these military installations. All the other pertinent information we will be able to obtain after we have the proper names. This will aid us immeasurably in our pastoral work among the hospital patients.

R. W. COOK
Layman of Roseville, Calif.

Thanks to Helen Mears for the courageous article, "Post Christmas Thoughts—It's Me, Oh Lord" in the Witness of Jan. 11. The failure of the Church to satisfy "that general and wide-spread longing for reassurance and hope—the universal desire for peace and good will" is a fact which many of us, her fellow laymen, are deeply conscious.

There is something disappointing and disheartening, leaving one with a sense of frustration rather than reassurance, to go to church on Sunday, after a week of sights and reports of "man's inhumanity to man," and with sinking hearts and jaded spirits, seeking solace and surcease, to sing the confident strains of "O God our help in ages past," the joyful canticles, hear in the lesson the tender and gracious words of the Prince of Peace, "But I say unto you, love your enemies, do good to them—pray for them—," to wait, expectantly, to a sermon of platitudinous generalities, and as a climax to the offertory, to see the national flag whisked from its standard by a starry-eyed acolyte, who strides with it in strict military fashion before the altar, standing there in strict military pose, while the congregation lustily sings in the best patriotic manner (two-thirds of them can't sing the Doxology through by heart) as the organ booms forth with all stops open, "O say can you see—the rockets red glare, the bombs bursting in air—," then finally, to kneel while the priest intones "O Lord God of Hosts (armies), stretch forth thine almighty hand to strengthen and protect the soldiers of OUR country—and grant in all things they may serve without reproach"—a far cry from him who said, "the Son of Man came not to destroy men's lives, but to save them." "From hardness of heart, and contempt of thy word and commandments, good Lord, deliver us."

LOGAN MOSS
Layman of Topeka, Kansas

To me The Witness is more valuable now than it has ever been. Since I am the editor of a weekly bulletin for our church I derive from The Witness much rich material for inclusion in our bulletin. Since I am the only one in our church who takes The Witness I make it possible that the other members read it through the bulletin. I hope that your contributing editors, such as W. P. Barnds, Philip Steinmetz, Corwin Roach and others will stay on the job for a long, long time.

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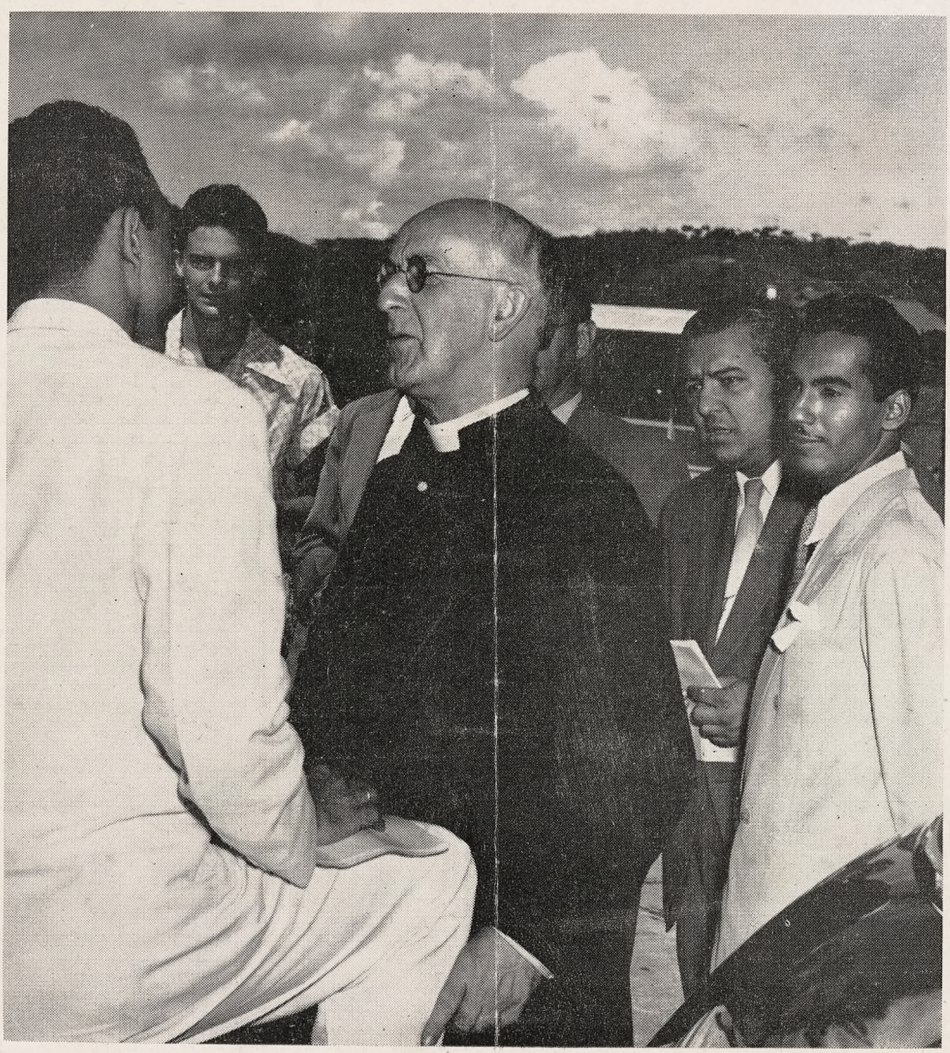

ARCHBISHOP OF CANTERBURY
Interviewed by Newsmen in Panama
(story on page six)

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FEBRUARY 15, 1951

The WITNESS

FOR CHRIST AND HIS CHURCH

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STORY OF THE WEEK

Missionaries to Leave China Before End of Year

Chinese Christians Advise That to Remain May Lead to Bad Consequences

★ Many of the estimated 800 to 900 American Christian missionaries remaining in China are expected to withdraw this year, but their departure is not expected to end Christian work there, according to the National Council of Churches.

Dr. Rowland Cross, far eastern secretary of the Council's division of foreign missions, said the Christian Church in China shows "remarkable signs of vigor and in some places its membership is on the increase."

The Council's survey revealed that only about 500 Protestant missionaries now are in China, though there were 2,000 there two years ago. The Catholic foreign mission society said that 140 of its members remain in China, and the Jesuit mission society reported twenty-five. Some other American Catholics are in predominately European orders there.

American Protestant mission property was valued at $27,355,720 in 1930. Catholic mission property at $1,022,422 and educational and philanthropic installations at $13,526,747, and the values remain approximately the same(according to the survey). The government has taken custody of American property, the report said. Many American Catholic holdings are in the names of European societies.

Chinese Christians have advised missionaries, particularly Americans, that their continued presence "might lead to undesirable consequences," the report states, though they earlier had warmly approved missionary work and expressed hope that their "joint partnership" might continue.

Methodist Bishop Z. T. Kaung of Peking, recently "regretfully" advised American missionaries in his conference that their continued presence "might lead to unpleasant incidents," according to the report. These urgings are based on "fear of anti-foreign feeling getting out of hand, and not because they consider missionaries as detrimental to the Church," Dr. Cross said.

American Protestants sent approximately $8,000,000 to China in 1948, and the rate was nearly the same in 1949, but, according to the survey, mission officials said that contributions began to drop off in 1950.

The survey report indicated "few cases of outright persecution" of missionaries, but quotes board officials as saying that missionaries have been severely restricted in their movements, while some cases of house arrest have been reported and one or two jailings.

Dr. Jessie M. Wilson, home secretary of the American Baptist foreign missions society in China, said Communist methods are "a kind of oblique violation of freedom of worship . . . while they (the Communists) don't forbid the Christians to attend church, they usually find something for them to do during normal worship hours."

A number of Protestant officials, the report said, contend that Communist promises to guarantee religious freedom have not been carried out.

An Associated Press dispatch of Dec. 24, 1950, said Peking, seat of the Communist government of China, had announced a campaign "to eliminate any vestiges of the Christian Church in China." The dispatch said, in part: "Christians in China are going through one of their darkest periods. According to clerical reports . . . Catholic and Protestant missionaries 'without distinction,' are being singled out as 'cultural spies of imperialism'."

Most mission establishments reported that they have decided to leave the matter of withdrawal to the discretion of the missionaries themselves, though some have issued recalls. Representatives of the groups expressed confidence that the work started by the missionaries will be carried on by the Chinese leaders.

MAIL EMBARGO

Whether or not a lawyer would call the walkout of railroad workers, and the resulting embargo of mail, an "act of God" we do not know. We do know that The Witness for February 8th was delivered to the Post Office on the usual schedule. We know too that the local post office in Tunkhannock, Pa., did everything possible to get them out. However orders from Washington made it impossible for them to ship to certain sections of the country. All of which is to explain that, if you have not yet received the February 8th number, you will in time.

EPISCOPAL CHURCH NEWS

MARYLAND CONVENTION MAKES CHANGES

★ The convention of Maryland, meeting in Baltimore, completely revolutionized its administrative methods by providing for an administrative committee, named by Bishop Powell, consisting of sixteen laymen and three clergymen. The action grew out of a request by the bishop last year that he be authorized to name a committee to study the whole fiscal situation in the diocese. The new canon sets up a department of administration with a full time executive secretary. It provides also for the appointment of regents to further strengthen the organization, with ultimate authority vested in the executive council.

The convention brought to what seemed a successful conclusion the revision of the original vestry act of 1798 relating to the organization of vestries of parishes throughout Maryland. This involved the dioceses of Easton and Washington, presenting technicalities of difficulty concerning titles to property all of which were solved by a special committee headed by the Hon. Calvin Chesnut. Chief criticism among the clergy was aimed at language which seemed to give vestries the right "to hire and fire" and dealt with the clergy generally on a basis of secular employment without regard to the dignity of vocation or call. The amended bill must now go to the General Assembly and it is hoped, be accepted by them as a substitute for the original vestry act.

The convention by an overwhelming majority defeated a proposal that women be granted full rights to participate in the activities of the diocese on a parity with men, including right to seat and vote in convention.

PRESIDENT NAMES BISHOP BLOCK

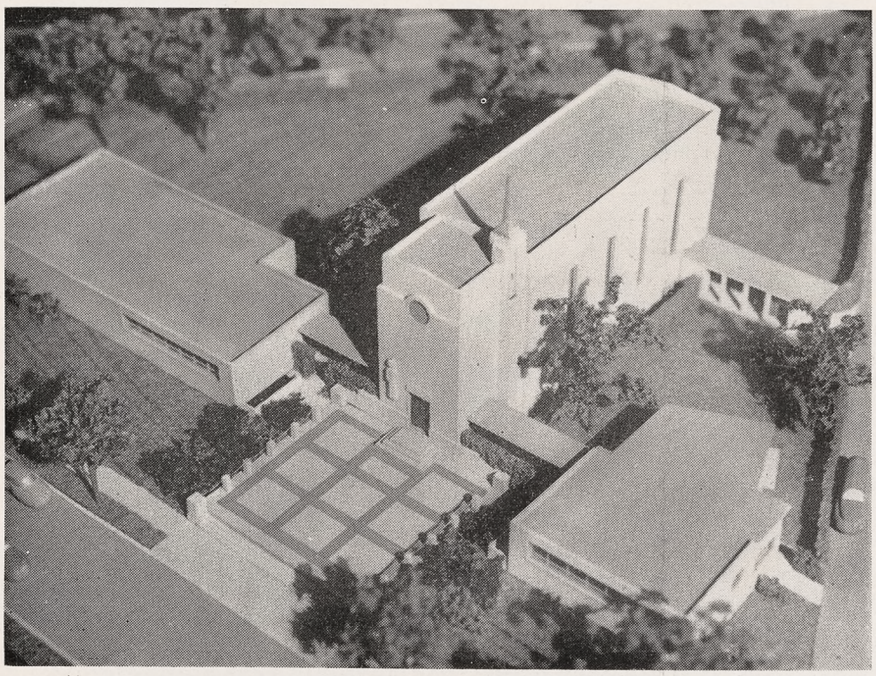
★ Bishop Karl M. Block of California and Harvey Firestone Jr., Episcopalian of Akron, Ohio, have been appointed by President Truman to the nine-person commission on internal security and individual rights. Their job, in the words of the President, is to "consider in all its aspects the question of how this nation can best deal with the problems of protecting its internal security, and, at the same time, maintain the freedom of its citizens. It will consider the harm that comes from the wrong kind of action, as well as the good that comes from the right kind of action. The commission will make a thorough investigation of the laws, practices and procedures concerning the protection of our nation against treason, espionage, sabotage and other subversive activities." The chairman is Admiral Chester W. Nimitz, retired, who was commander of the Pacific fleet.

CHURCH'S WORK IN JAPAN

★ Bishop Conkling of Chicago and Col. Paul Rusch spoke on the present opportunities for the Church in Japan at a meeting of the American committee of the Brotherhood of St. Andrew for work in that country. The meeting was held at St. James, Chicago.

The Bishop, a recent visitor to Japan, said: "I don't think it requires any great amount of prophecy to say that in the world of tomorrow Japan is a focal point of the Orient, and the Orient is the focal point of tomorrow. The tide is moving in the East. The Japanese as a people are today mindful of spiritual values; they are especially conscious of the lack of spiritual values where there is a vacuum."

Col. Rusch told of the success of the public health clinic in the rural village of Kiyosato where a monthly average of 250 patients are cared for by the two doctors and a nurse. The committee, headed by James L. Houghteling of Washington as president and Courtenay Barber



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of Chicago as treasurer, approved a budget of $29,000 for the work there and elsewhere in Japan.

SOUTH CAROLINA HITS KLAN

★ The convention of the diocese of Upper South Carolina, meeting at Rock Hill, unanimously passed a resolution condemning the Ku Klux Klan. It also commended Governor Byrnes for his opposition to the hooded order "and his determination to enforce the laws equally for all citizens regardless of race, color or creed."

TRINITY, COLUMBUS OFFERS PROGRAM

★ Noonday services are being held Monday through Friday during Lent at Trinity Church, Columbus, Ohio, which led off with the rector, the Rev. Robert W. Fay, the preacher on Ash Wednesday. Others to preach are the Rev. Harris J. Mowry Jr. of Worthington, Ohio; the Rev. Roy A. Burkhart, pastor of the Community Church in Columbus; Bishop Jones of West Texas; the Rev. Harold C. Metzner, Methodist of Providence, R. I.; Bishop Kirchhoffer of Indianapolis; the Rev. Richard R. Beasley of Roanoke, Va.; the Rev. Ralph W. Sockman, Methodist of New York; the Rev. Robert B. Whythe of Cleveland and Bishop Hobson of Southern Ohio.

ROBERT M. HATCH ACCEPTS

★ The Rev. Robert M. Hatch, rector of St. John's, Waterbury, accepted his election as suffragan bishop of Connecticut on February 4th. The runner-up in the balloting was the Rev. John H. Esquirol, rector of Trinity, Southport, who received 30 clergy and 55 lay votes on the first ballot to 33 and 65 to Mr. Hatch. On the third ballot Hatch had 57 and 133 to 33 and 64 for Mr. Esquirol. A total of thirteen clergymen received votes.

BISHOP SALINAS VISITS TEXAS

★ Bishop Elfain Salinas y Velasco of Mexico was the guest speaker at the convention of West Texas, meeting January 28-30 at Christ Church, San Antonio. Special consideration was given to the work among Latin-Americans at the Church of the Good Samaritan in San Antonio. It is in charge of the Rev. A. G. Camberoa, a priest of Mexico.

Bishop Everett Jones reported that the 959 confirmations last year was a record. He also stated that three new missions have been established, while three others have applied for parish status.

The Auxiliary, meeting at the same time, heard Mrs. Salinas on the work in Mexico; Mrs. David West of Minneapolis, Minn., National Council member, on missions; Bishop Jones who spoke on observing Lent.

SEABURY-WESTERN HAS SPECIAL LECTURES

★ The Rev. John D. Lee, vicar of St. Andrew's, Ben Lomond, Calif., delivered the biennial M. Dwight Johnson lectures in Church history at Seabury-Western Seminary, February 12-13. He discussed the tension between Calvinism and Arminianism in the evangelical movement. The lecturer was formerly professor of Church history at Emory University and was a Methodist minister before being ordained an Episcopalian in 1949.

ANSWERS TO BIBLE QUESTIONS

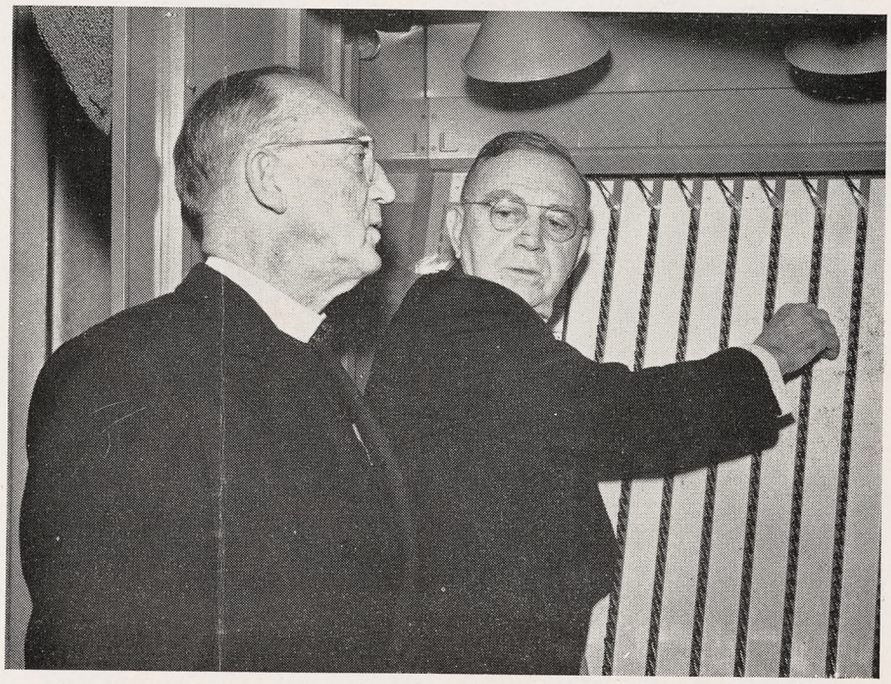
★ The Rev. James A. Mitchell, rector of St. Paul's, Englewood, N. J. teaches a class on the Bible at a local country day school. He recently gave an examination in which he asked the pupils to identify and explain Bible quotations. He received interesting answers:

"And Nathan said to David, 'Thou art the man'."

Answer: "That quotation was made when David was being picked as a harp player by Saul."

"And it came to pass, before he had done speaking, that, behold, Rebekah came out . . . with her pitcher on her shoulder."

Answer: "This passage is from the story of Ivanhoe and Rebekah when Ivanhoe was



NEAL DODD and **GEORGE DAVIDSON**, Los Angeles rectors, use voting machine at diocesan convention

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sent to find a certain woman by the King."

Another answer: "A miracle of the Bible. Christ brings a girl to life."

"If ye had not plowed with my heifer, ye had not found my riddle."

Answer: "Samson was always riddling and this is how he answered one riddle by plowing with the heifer."

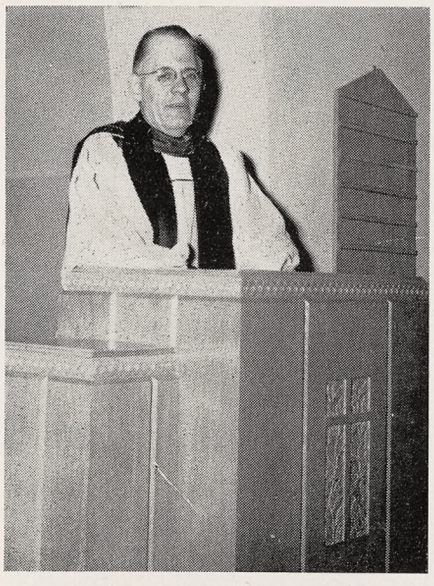
OK—laugh at the youngsters, but first come up with the correct answers yourself.

G. M. DAY PLEADS FOR INDIA

★ The Rev. Gardiner M. Day in his sermon at Christ Church, Cambridge, February 4th, made a strong plea for a no-strings-attached release of some of the 8,000,000 tons of grain in storage in the U. S. to feed the famine stricken people of India.

EVERARD C. STOKES KILLED IN WRECK

★ Everard C. Stokes, the head of the Church Fire Insurance Corp., subsidiary of the Church Pension Fund, was killed in the wreck of the Pennsylvania R.R. at Woodbridge, N. J. on February 6th. His home was at Sea Girt where he was a vestryman of St. Uriel Church.



BISHOP HUNTER of Wyoming in the pulpit of the new Church of the Holy Communion, Rock Springs, which he recently dedicated

CONVENTION OF EAU CLAIRE

★ Convening in Christ Church Cathedral, Eau Claire, in 30 to 40 below zero weather, the council of the diocese of Eau Claire at the annual meeting January 28th and 29th, approved a plan to observe the silver anniversary of the diocese in 1953 by raising $50,000 during the next two years.

Bishop Horstick announced that a bequest was left for missionary work in the diocese under the will of the late Dr. Boyd T. Williams of Hudson.

He reported that at St. Mary's Church in Tomah and St. John's in Sparta, hospitality centers for soldiers at Camp McCoy have been opened, under the supervision of Rev. Alan McDaniel, diocesan chaplain at the camp.

Speaker at the dinner was Mr. Stewart A. Cushman, prominent layman of Chicago, who, with Mrs. Cushman, celebrated their 29th wedding anniversary on this occasion.

The council accepted its full quota from the National Council.

SHATTUCK RECTOR IN WILLIAMSTOWN

★ The Rev. Sidney W. Goldsmith Jr., rector and headmaster of Shattuck School, returned to St. John's, Williamstown, Mass., February 11th, where he was assistant rector and chaplain to Episcopal students at Williams College for three years. On the 12th and 13th he was discussion leader for the student-sponsored religious emphasis week, and on the 15th was the speaker at the college's Christian association dinner.

NEW YORK CLERGYMAN RECEIVES HONORS

★ The Rev. Marcus James has been appointed overseas secretary of the Student Christian Movement of Great Britain and Ireland, and associate chaplain in the University of London. James, who recently received the degree of doctor of philosophy from the University of Oxford, is the first Negro to be awarded a doctorate in Oxford's faculty of theology.

He has also been elected Montgomery lecturer for the year 1951. This lectureship, established on the Montgomery Foundation, provides annually a series of public lectures in London, on the philosophy of the Christian religion; and the committee which nominates the lecturer consists of the deans of Westminster Abbey, St. Paul's Cathedral, and King's College, University of London. Dr. James, a graduate of Harvard and Union Theological Seminary, is a priest of the diocese of New York, and was on the staff of All Souls Church, Manhattan, before proceeding to Oxford in 1948. He is the first American to be appointed to the Montgomery lectureship.

MISSISSIPPI VOTES BISHOP'S HOUSE

★ The convention of Mississippi voted to build a home for the bishop, to cost not more than $50,000. The present property is to be leased for commercial purposes if possible and the income used toward the new house.

President Milan Davis of Okolona College was elected a delegate to the provincial synod.

ARCHBISHOP FETED IN PANAMA

★ The Archbishop of Canterbury, Geoffrey F. Fisher, made a brief visit to Panama on his way to England from New Zealand. There was a reception, hurriedly arranged since the visit was unexpected, given on the cathedral grounds by Bishop and Mrs. Heber Gooden. He was also entertained by the governor and at the British legation.

The picture on the cover shows the Archbishop tapping a reporter's leg for emphasis as he told a group of newsmen that no sane man would ever wish the atom bomb to be used, and that its use never should be allowed without the decision of the UN.

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YOUTH COMMISSION PLANS FOR 1951

★ "Continue in that holy fellowship" is the theme chosen for the United Movement of the Church's Youth for 1951-1952, by the national youth commission. At its sessions held at Western College, Oxford, Ohio, the commission made plans for special emphasis and study for the youth of the Church as they endeavor to take their place in the life of the Church in all of their efforts "to know the Christ and to make him known."

"My Bounden Duty, a Rule of Life" was defined as the basis of the U. M. C. Y. and therefore to be treated as more than a major which receives dated or occasional attention. This special emphasis is to be made through more publicity and more stress on the rule in all the material and program of the movement.

The four majors chosen for inclusion in the year's program will be youth Sunday and the united youth offering, on October 21, 1951, feasts of lights on the Epiphany, January 6, 1952, corporate communion for the U. M. C. Y. May 4, 1952 and study and action in the fields of missions at various times during the year with particular stress on participation in the parish program of missions.

The work of the Holy Cross Mission at Bolahun, Liberia, was chosen as the object of the united youth offering to be received on youth Sunday.

The commission, of which Lindley Hartwell, Burlington, Vt., is chairman, and Nancy Miller, Dover, N. H., secretary, includes three young people and one adult from each province, and four members at large who were elected at the triennial youth convention in 1949. The commission, with members of the National Council's division of youth spent much of its meeting time discussing the importance of youth work to the Church and the needs of young people in the Church.

Daily Christian Living was emphasis which was felt to be most important in all planning for the young people of the Church, and one which should be the basis for the majors and for all suggestions for study for the year to come.

The commission recommended to Bishop Gray of Connecticut, and chairman of the committee that is planning arrangements for the Anglican Congress to be held in 1953, that "Young people participate in the planning for, and in, the Anglican Congress." This matter was discussed at the recent meeting of the House of Bishops at El Paso, and Bishop Gray assured the bishops at that time that it would be given careful consideration by the committee.

Roderick French, La Grande, Ore., was elected chairman and Harriet Anderson of Claremore, Okla., was elected secretary to serve through the next annual meeting of the commission.

CONVENTION URGES UNIFORM LAWS

★ The convention of the district of San Joaquin, meeting February 5 at Visalia, Cal., passed a resolution urging uniform marriage and divorce laws throughout the United States. There were about 250 delegates and visitors attending.

EMRICH URGES LAY ACTIVITY

★ Bishop Emrich of Michigan made a plea for increased lay activity in education and pastoral fields at the convention of the diocese, meeting at St. Paul's Cathedral, Detroit. He asked the clergy to see that laymen be assigned to participate in services, act as lay readers, teach adult classes, give baptismal instruction to parents and sponsors, assist in visiting the sick, newcomers and inactive members.

Final action was taken whereby the constitution is amended to provide for the rotation of members of the standing committee.

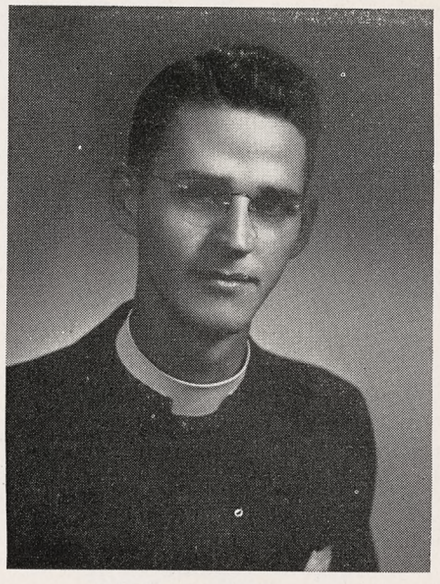
BISHOP JUHAN TALKS ON VESTMENTS

★ Bishop Juhan of Florida doesn't talk much about his vestments; Mrs. Juhan does, for she has to take care of them. But recently, in answer to many questions from the children, he has been telling them of the church schools about the robes he wears. He has been getting amusing results. One little boy told his teacher that the bishop "wore a white shimmy and a black rocket." Another said "the bishop stole the thing he wore around his neck." Another child said "the thing that hangs down his back is a red pedigree."

OPPORTUNITIES FOR LAYMEN

★ Liberia is looking for a treasurer for the district—a business man who is an expert in keeping accounts. The Philippines likewise is seeking a treasurer who is an experienced accountant who will help in administering the postwar rebuilding program now going on. Any interested should write the overseas department, 281 Fourth Avenue, New York 10, N. Y.

THE POOR IN SPIRIT: Copies of the February 8th Witness, featuring the first Beatitude are available at 10c. THE WITNESS, Tunkhannock, Pa.



TRACY H. LAMAR, formerly of St. James, Macon, Ga., is now rector of St. James, Alexandria, Louisiana

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YOUTH CONSIDERS RULE OF LIFE

★ Original skits portraying rule of life activities and work in missions were features of a conference of youth of the diocese of South Western Virginia, meeting February 3-4 at St. John's, Roanoke, attended by over 200 delegates.

CALIFORNIA ELECTS MRS. VICKERY

★ The convention of the diocese of California, after first ruling that one of the lay delegates to the synod of the Pacific should be a woman, elected Mrs. Robert Vickery of St. Mark's, Berkeley. It is the first time a woman has been elected by the diocese as a delegate.

THE BISHOP'S PARISH REACHES MANY

★ In the wide open areas of the west, where population is scattered and distances are great, there are many Episcopalians living on ranches and in small villages who are too far away from a church to attend services with any regularity. There are also many children who cannot get to church school.

In New Mexico and Southwest Texas, there has been organized "The Bishop's Parish" which undertakes to make up in some degree for this. Due to a rather wide-spread use of the radio by local congregations, there is not a ranch, hamlet or village in the whole 153,000 square miles which make up the district, where a church service is not available at least once a month. In addition to this the stations along the Mexican border report that they have heard from English speaking ranchers, who live far south of the line. As fast as these isolated people can be located, they are given a list of radio services in which they can join. At the moment, the bishop has some 160 addresses of isolated families.

There is also a Church school by mail, conducted by Mr. Harvey Buck, a candidate for holy orders. The regular procedure for the Bishop's parish is a monthly letter sent out by Bishop Stoney enclosing pamphlets of devotional and instructive nature and copies of the Southwest Churchman, the district publication. "Forward day-by-day" is mailed to those who request it. The people are urged to take their children to the nearest church, sometimes a hundred miles away, for baptism, and to make their own communion there, when it is possible.

So far, the plan is working well, but the chief difficulty lies in getting the names of the church people in the out-of-the-way places.

BISHOP PARDUE ON TOWN HALL

★ Bishop Austin Pardue of Pittsburgh was on the town hall program of ABC on February 6th, heard over 274 stations. The topic was whether or not people today can find faith. Sharing the program were Fulton Oursler, Roman Catholic layman, and Prof. Irwin Edman of Columbia.

UNIVERSITY OFFERS UNIQUE COURSE

★ Vanderbilt University, Nashville, has a course providing graduate training for work in the Episcopal Church. It is a two-year course leading to a master's degree. The diocese of Tennessee is cooperating.

BISHOP BOYNTON INSTITUTED

★ Bishop Charles F. Boynton was instituted suffragan bishop of New York on February 3rd at the Cathedral of St. John the Divine.

KUEBLER ADDRESSES LAYMEN

★ President Clark Kuebler of Ripon College was the speaker at the annual meeting of laymen of the diocese of East Carolina, held February 11 at St. Mary's, Kinston. Also addressing the group was J. N. Smith of Goldsboro, president of the laymen's league of the province.

PANAMA CANAL ZONE CELEBRATES

★ The missionary district of the Panama Canal Zone does things up brown when they have a convention. It opened this year on January 27 and ran for an entire week, with one day devoted to youth meetings; another to the Auxiliary; workshops on the care of the altar; religious education, a rule of life. There was a reception given by Bishop and Mrs. Heber Gooden. There was also time out for a barbecue.

Bishop Gooden reported that more laymen are doing more work and suporting it with more money, everywhere from Nicaragua, down through Costa Rica to Western Panama, the Canal Zone on to Colombia, which alone is about twice the size of Texas. The district is a thousand miles from one end to the other and has twelve million people living in it. The work is expanding at such a rate that the bishop had to appoint more archdeacons to keep up with it; the Rev. Louis Biadie for Port Limon, Costa Rica; the Rev. Robert W. Turner for Western Panama; the Rev. G. C. Montgomery for Northern Colombia; the Rev. Jack Townsend for Southern Colombia.

A missionary rally was held in the cathedral garden on the evening of February 3rd when it was announced that Bishop Bentley, head of the overseas division of the National Council would arrive in Nicaragua on February 22 for an extended visit which will end at Barranquilla, Colombia, April 8th.

SHERMAN E. JOHNSON AT VIRGINIA

★ Prof. Sherman E. Johnson of the Episcopal Theological School and dean-elect of the Church Divinity School of the Pacific, gave the Reinecker lectures at the Virginia Seminary, February 1-2. There were three lectures on Jesus and the early Christian movement. Students of the Howard University school of religion were guests.

EDITORIALS

Worthy Successor

WHEN Gilbert Symons retired as editor of the Forward Movement, many were concerned about the future of this enterprise which has long supplied so many excellent tracts to the whole Church. The original editor had won the trust and gratitude of churchmen everywhere. Booklets and pamphlets put out under his direction covered a multitude of subjects, and there was a great demand for them. The Forward Movement had met a need in the Church for brief, simple, devotional literature which busy people might be encouraged to read for their souls' health. So the editor's retirement was the cause of regret and some question about the next chapter of the Movement.

But it is now clear that we need have no further doubts. Forward is still in good hands, and its new editor, Francis J. Moore, is carrying on in the fine tradition of his predecessor. Those who have seen the latest issues of Forward-Day-By-Day as well as the helpful booklets, Prayers For All Occasions and Be of Good Cheer, will agree that they are well done and very useful. The same high standard prevails, and the same imagination in offering first-rate tracts on all sorts of themes about which people are asking questions and seeking guidance. The Forward Movement has ministered to tens of thousands, and been of untold benefit as an aid to prayer and a source of Christian knowledge. May it long continue, and to its new editor we offer congratulations and appreciation.

"QUOTES"

THE law of the cross must be the inner strength of a society that would realize brotherhood. Vicarious atonement! It has been the most scorned of all Christian doctrines. Yet it is superbly democratic, and the slow education of the race is bringing us to the point where it must come to its own, the culminating expression of the intuitions fostered by the New Order. Through Christian history the doctrine has been a germ of growth, training the selfish peoples to a dim and confused perception that no man liveth or dieth to himself, and that there are no depths, spiritual or physical, at which he lies powerless to help his brother.

—VIDA D. SCUDDER

Brotherhood in the Church

STUDENTS at Virginia Seminary have come forth with a plan to eliminate the "inequalities of opportunity and earning power" among themselves. They are endeavoring to "equate actual need with adequate income." With becoming humility they admit that such an idea is not new. They apparently have read the Book of Acts where goods were distributed from each according to his ability, "according as any man had need" in the Church, and are acting on it. They adopted a method of sharing the remuneration that is received by some of the students for such duties as supplying churches, teaching, running clubs. Each month an unmarried student pays into a common treasury 50% of this kind of income, after deducting travel expenses, with married students paying 10%. Out of the funds collected all students who are in need of help receive it. The whole thing is administered by a committee of the student body.

Inequities existing between income and need among the active and retired clergy of the Church could be lessened, perhaps abolished, in a spirit of brotherhood if some of the leads given by the students at Virginia were followed. There is of course also the wider application of society meeting the needs of people, but that we will leave to the reader to ponder.

The Human Race

STRINGFELLOW BARR, former president of St. John's College, Annapolis, and a good Episcopalian, has written a pamphlet, "Let's Join the Human Race," which you would do well to read, (University of Chicago Press 25c). It presents a challenge to the missionary endeavor of the Churches, but this is not, by any means, the main point of the tract.

Dr. Barr demolishes what he calls the false assumptions of America today and gives his answers to the problems of our world. He is not too hopeful that Point Four, as presently conceived, even though adequately financed, and administered by the UN and not merely the USA, would do the trick. He suggests instead a World Development Authority, a kind of worldwide TVA.

He wonders if the Churches might take the lead in its establishment since "if asked whether they were helping Russia or hurting her, they could answer—I trust without embarrassment—

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that they were acting under orders from Jesus Christ and were prepared to take whatever consequences might follow."

In the developing literature on international affairs, this pamphlet has the virtue of being lucid, intelligent, hopeful. We hope it will be widely read, as it already promises to be since we have learned that it is now being used in a number of colleges. Also we know of at least one bishop who has purchased copies for his clergy.

The Beatitudes—

Blessed Are They That Mourn

BY

BENJAMIN MINIFIE

Rector of Grace Church, Orange, and a Witness Editor

IN every congregation there are always some people to whom these words of Christ speak with special meaning and promise. And usually they are the very people who come with the most urgent sense of need. In the time of prosperity, when so far as we are concerned God's in his heaven and all's right with the world—we are often tempted to feel quite self-sufficient. We can manage very nicely on our own.

On the other hand, the tragic circumstances of life frequently bring a man to a full stop when they strike home. He comes to realize then that the life of even the greatest and wisest is a very frail thing, even as a vapor which tomorrow's wind may blow away forever. In the valley of the shadow of death we come back to the awareness that all of us without exception are very dependent creatures whose life is not our own. It is given and taken away as the Bible says.

Sometime ago a woman in the midst of an ordeal of sorrow and separation said to me, "I don't know what people do without the Church in times like this." I know what she meant, and so do you. A thorough-going skeptical point of view leaves one finally with nothing save a bleak and desolate void. If man is utterly alone in a vast, impersonal universe, if there is no God—then the ultimate prospect is exceedingly grim. Then extinction is probably the outcome of history, and the grave is the burial place of every love and every hope we cherish. Death mocks and frustrates all the dreams and prayers of mankind. If the sceptic is right, Macbeth's familiar words are all too true, and "life's but a walking shadow, a poor player that struts and frets his hour upon the stage, and then is heard no more: It is a tale told by an idiot, full of sound and fury, signifying nothing."

Those were the words of a mad man, and anyone who comes to that philosophy of despair and defeat is either mad or sick. But is it not the logical conclusion of all thinking which rules Providence out of heaven and earth, and sets man alone over against the soulless immensities of time and space to which his little life matters not in the least?

Christian Position

WE of the Christian Church take our stand on the promise of one long since believed in and worshipped as the Christ. Some will say, "Promises are not enough. We want the truth." To which Christianity replies: "He is the truth." His was a life of such moral grandeur and absolute perfection that for 2000 years men, women and children have been saying: "This is the true life." This is the life which has inspired and nurtured the finest quality of manhood in all history. Those who have learned of Christ and given him their allegiance have always come to the place where they would say with conviction: "He is altogether true." He never fails. We can trust him. This is God confronting us in human life.

And so we come back to the beatitude which he spoke, blessed are they that mourn, for they shall be comforted. They shall be comforted because back of life there is a love so great that though the tide of death carry our dear ones out into the deep, neither they nor we can ever pass beyond his reach. In Eversley, England, there stands a small parish church hallowed by the memory of Charles Kingsley. He was a naturalist of some note. He was a poet of considerable fame. And he was a preacher of the gospel of hope. After long years in this very church he died. They buried him in a grave opposite the door of the church. Above the grave they placed a white cross of stone upon which his wife had three Latin words inscribed: Amamus. Amavamus. Amabimus. We love. We have loved. We shall love. That is the eternal assurance of true religion.

Blessed are they that mourn, for they shall be

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comforted. Empty and seriously lacking is a religion which does not offer consolation and strength of soul amid the grief and tragedy of this world's lot. And yet, this should also be said, true religion is something more than balm for the brokenhearted. It is sometimes charged that Christianity is for those who can not take it. It is for the weak, for those who have been overwhelmed by misfortune and failure. But, lest we forget, the Christian faith began with a person who chose to die rather than run away and hide, who laid down his life rather than betray his friends and renounce the cause he came preaching.

The Whole Meaning

TOO much that passes today for Christianity seems to propose that we constantly use God to meet all our private demands on life. True, he is our hope and strength, a very present help in trouble. But the religion of the cross also proposes that we let God use us, that we become his faithful servants and seek to do his will in all the conditions and circumstances of this world. In other words, to borrow an old illustration, true religion is not meant to be a spare tire for emergencies only. It is the steering wheel to guide and direct our course throughout the long journey.

This brings us back again to our beatitude: Blessed are they that mourn, for they shall be comforted: It means just what it says, and yet it means more. The late Burton Scott Easton, a great scholar in the American Church, used to suggest that we might interpret Jesus' words in this manner: Blessed are they that mourn over things as they are, who feel deeply concerned and compassionate as they look at the world with all its tragic contradictions.

There are two occasions in the gospels where it says that Jesus was moved to tears. He wept with Mary and Martha after the death of Lazarus. We have been thinking here of such sorrow as that and remembering the consolation of Christ's words. He also wept one day over Jerusalem, saying, "If thou hadst known the things which belong to thy peace . . ." He was overcome with pity and sorrow as he looked down upon the city so blind and deaf to its true salvation. He yearned to make this God's city. He was to go all the way to save this city from the doom that must come if it refused . . . This is the other meaning of those words, blessed are they that mourn. The Quakers have a favorite expression for it, blessed are they that feel "concerned," concern about the community, concern over the injustice and intolerance which mar our common life. Blessed are they who are sensitive to the sufferings of others, who realize their own responsibility.

Somewhere I read about a Christian who went into a museum one day with an Oriental friend. They came to an impressive statue of Buddha. He was seated. His eyes were shut. His arms were folded. There was about him the calm of death. When the Oriental called the Christian's attention to this attitude of resignation, the latter spoke out, "But this is not my God. My God does not sit, but stands. His eyes are not closed, but open to the needs of the world. His arms are not folded, but outstretched in everlasting mercy. He is not calm in death, but living with a passionate love for his children . . ." Blessed are they that mourn, who like their Lord care mightily for righteousness upon the earth, for the least and the lost.

The words of this beatitude speak to us with special meaning today. We hear people saying they are tired of being asked for money. We see signs a-plenty of reaction. Even isolationism is being revived in our national life. We get the impression that the average man feels that he can buy off his responsibility with a few dollars here and there. Five dollars to the community chest releases him from all concern about the sore spots in the city. A token pledge to the Church takes care of that for another year. He sends his children off to Sunday school for an hour a week, and that takes care of their Christian education. He pays his taxes and that relieves him of all responsibility for the government of his community. Meanwhile he devotes all of his time to the pursuit of happiness and of money, getting and spending larger and larger sums, but actually investing but a pittance of himself and his substance in the things which make for the good society. We cannot go on and on like that without paying the price. Our churches become weak. Our children are lost to the Christian faith. Our homes lose their moral and spiritual foundations. Our schools become inferior. Our politics are taken over by men with a price. Our nation comes to lack greatness of character and leadership.

Make Yourself Count

THE good community, be it local or national, must needs have people who care in the widest sense, people who feel deep concern and act upon it, people who because they heed the moral demands of God go out into the world keenly aware of their responsibility. At this point someone always says, What can I do? What can one person do, or even a few of us, over against the vastly complex problems of this critical decade? I suppose the best answer it this:. No one else can ever do what you can do. Whoever you are, you can make your time, your money and your influence count for the kingdom of God. At the very least,

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you can refrain from ever speaking of or treating another person differently because he happens to belong to another race. You can, by the grace of God, really try to love your neighbor as yourself.

At the very least, you can be a peacemaker in word and deed, in your area of immediate influence and as a citizen of a modern state where there are millions of peace-wishers but all too few peace-makers. You can support and strengthen the Christian cause by standing by the Church and standing up to be counted every Sunday. You can raise your children with such a knowledge of the Bible and of the importance of Christ as will make them Christian men and women in the world of tomorrow.

I don't know where each of us should begin exactly but I do know that one mark of the Christian is to be found in these words from the Sermon on the Mount, Blessed are they that mourn. The Christian is not indifferent to the need of the world—interested only in his own salvation. He feels concern. He is compassionate and merciful. He realizes his responsibility. And I am very sure there is something that every soul can do, a contribution which no other person can make.

Christian Hope

JESUS' words are very hopeful. The bereaved shall be comforted. In truth, there is no other hope save this. In the end we must come back to God because there is no other place to go in our day of supreme need. But Jesus' words, blessed are they that mourn, also mean that the heart of God is sometimes broken by the sin of the world. Anyone who has spent any time on his knees and in the pages of the New Testament will understand something of the agony of soul of Christ weeping over a city which knew not the things which belonged to its peace. Blessed are they that mourn: Christ's faithful people who see plainly the tragedy of man's long refusal, who are outgoing in mercy and justice towards all of God's children, who labor night and day for the coming of the Kingdom of God.

QUESTIONS FOR DISCUSSION:

1. In the hour of grief what is the alternative to the Christian answer?
2. Is it not true that if a man is able to say the first article of the Creed, I believe in God, the Father Almighty—then surely and inevitably he will be able to say the final article, I believe in the Life Everlasting?
3. Is the religion of the cross primarily a matter of comfort and consolation, of "confident living" in an age of crisis, as so many are writing today?
4. What about this other thought of "mourning" as related to the idea of feeling concern and acting upon it?
5. In what areas do I or my parish church demonstrate real "concern" about matters of social injustice, segregation, national pride and self-righteousness, etc.?

The Mean and Generous in Religion

BY

IRVING P. JOHNSON

Founder & First Editor of The Witness

THERE is nothing more tragic in life than to have a mean little man in a place of big opportunities. It is much better for all concerned to have a big wicked man in such a place.

The spiritual interests of this country have suffered more from the meanness of Christians than from the wickedness of sinners.

For a mean Christian not only fails to let his own light shine, but he so misrepresents Christ to those without that he alienates the sinner with a big heart from the household of faith. If Christians are like that he will have none of it. This tendency to meanness is, I am afraid, one of the temptations of religious people.

They become attached to Christ because they want to save their own souls and this seems to beget in them a saving disposition.

They want to save everything else besides their souls.

Economical Christians

These economical Christians remind me of the man who was so saving that he declined to give anything to the Church at all. He based his abstinence from giving on the ground that it did not cost the thief on the cross anything and he was assured of Paradise.

"The difference between you and the thief on the cross," said the indignant solicitor, "is that he was a dying thief and you are a living one."

The thief on the cross had nothing to give and the Lord accepted nothing.

The poor widow who gave her mite gave little in the aggregate but the Lord gave her unlimited credit in heaven. The rich man clothed in purple and fine linen had much but he did with it as he chose and he woke up in absolute destitution.

Judas tried to use our Lord for business purposes and he finally went out and hanged himself, and there wasn't much to hang when he did it.

As I was writing this on the train, I overheard a Mexican in overalls delivering his philosophy to the newsboy.

He said in his broken accent, which I will not attempt to repeat:

"In my life I have sometimes been bad and I have sometimes been good, but the only way to

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live is to keep on trying to be good—it is the only way in which you can win out.

"If a man wants to live to make money, he can make money, but he was born without any clothes and when he dies he takes no more with him than he had when he was born. He cannot win out unless he tries to do right."

Unexpected Wisdom

TRULY one hears wisdom from unexpected sources. It was only the other day on another train, that a young man who is a country school teacher said to me: "The mistake in our educational system in America is that a boy has a head, a hand and a heart, and the boy's heart gets too little attention."

I wish some of the professors in our great universities could sit at this country boy's feet; they would learn something that they hitherto have missed.

To train a man's head and hand without training his heart is to train a mean man, in most instances.

What is meanness? It would seem to have been derived etymologically from the word "me," and to describe the spiritual conviction of those who gave a selfish interpretation to the first commandment which might be paraphrased to read: "I will not have any other god but me," and in this sense they worship the lord their god with all their heart and soul and mind, and because their god is a very little god, they come out of the game of life with a very little heart and a very little mind and a very little soul.

For no man who worships himself can ever grow to be any bigger than himself.

Now many a man who thinks he is a Christian is really ignoring Christ in this world with a vague sort of hope that Christ will reward him in the next. I am sure that Christ will reward him just as he deserves.

Mean Religion

BUT all meanness is not money-meanness. That is perhaps the most evident and also the most sordid. A stingy Christian is such an evident hoax.

If we are a petty person, then we will have mean opinions about God and our god will be as meanly opinionated as we are.

It is a strange contradiction of terms but it is not infrequent to find mean persons who will be prodigal in financing a mean religion.

The difficulty in the average community is to find enough generous people to support a generous religion.

Some narrow partisan will give money profusely to propagate a religion which justifies his own pettiness and helps to belittle the big generous vision of the Lord Jesus.

That is one of the greatest troubles in America. Mean people have appropriated the gospel of Christ and are using it for the purpose of propagating a religion that might have been put forth by the Pharisees themselves.

And these evangelists of religious meanness are as bitter and intolerant of anyone who dares to differ with their petty principles as ever were the Pharisees when Christ broke their Sabbath day by rubbing wheat in his hands as he passed through a field of grain.

There are those who feel that unless the Church is achieving numerical results we are wasting money in helping to finance it. In this particular religion is like art. The success of the Church in any community is directly in proportion to the proportion of people who abhor meanness, especially in themselves. This reduces the available material in some very prosperous communities to a very small ratio.

There are plenty of petty religions in the field to satisfy the people of little vision. And if they can satisfy their own meanness why seek further?

Difficult Task

THE Church has a difficult task, especially in the smaller towns and villages to compete with those religions which are content to send men of small caliber to be prophets to little souls. These petty prophets frequently have great success where a true prophet having a real message would receive a prophet's reward.

Christ ever sought out generous souls and when he found them, he rejoiced greatly even if they were Samaritans or sinners.

There must be generous natures for Christ to find satisfactory disciples.

It is the epidemic of petty selfishness which is to be found today in high places which makes it so hard to secure a decent world.

As one studies the leading figures in English and American politics and compares them with the statesmen of the past, one is forced to admit that their personal morals are much better but their political visions are much smaller than their predecessors. One despairs of men who trim down every issue to its political assets. In my judgment, it is petty politicians who produce war.

When we put a pious two by four in a position of responsibility he is sure to break under the strain.

The little man in a big place is always sure to have two reactions. He is tremendously impressed with his own importance and he is very uncomfortable if his assistants know more than he does.

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Men Too Little

THE MASTER had a great vision and there have been eras in which men have caught something of it, but as a rule men have been too little rather than too wicked to accept it.

"That ye may be able to comprehend," was the prayer of St. Paul, for if men are not able to comprehend the dimensions of Christ, they will never strive to attain the measure of his stature. We live in a society which is obsessed with the value of petty morals but is oblivious to the fact that Christ was a prophet of big dimensions.

I am more than satisfied that the message of this Church is good enough for us—I am not sure that we are big enough for it.

We prefer some little society in which the village barber can become an imperial potentate and the undertaker can be an exalted ruler. And we fancy that we are a democratic country and a Christian one.

Not that anyone objects to these or any other respectable citizen amusing themselves with these titles of the past, but the horror is that they should seriously regard it as a worthy substitute for the religion of Jesus Christ.

NOTE: We are presenting through Lent articles written in early numbers of THE WITNESS at the request of readers.

The Invitation of Lent

BY

STEPHEN F. BAYNE JR.

The Bishop of Olympia

THE next time anybody says to me, "I don't see much point to Lent," I will tell him what I really think—that nobody but a spiritual moron can fail to read the signs of the times. We are perishing from fatty degeneration of our principles because we have grown soft in our failure to discipline ourselves and to realize that the cult of violence is the cult of the weak, who are not free nor strong enough to be their own masters.

It is vigilant discipline alone which keeps man moving forward—the discipline of men and women who have sense enough to know that church is more important than golf and duty is more commanding than appetite and freedom is better than the pleasant and perpetual tyranny of bad habits and a lazy mind.

This painless rehearsing of conventional prejudices once or twice a year, which passes for religion . . . it is not that tepid stuff which will answer the dynamic violence in our world. It will be men and women of principle. God-fearing, disciplined, sober, masters of themselves, who know and have tested the temptations of the human spirit, who have gone through the wilderness with Christ and have come out with him free and strong enough to be gentle . . . it will be those people only who will be able to bear the tasks of the new world.

They will be the people who have discovered that to be a man is a strong and bitter drink, and that only disciplined spirits can take the cup of it in their hands.

They will be the people who, year by year, go into the wilderness of their own selves and their society with Christ, and find the first things again, and see the true values, and what they cost, and dedicate themselves anew to the imitation of Christ.

To them, and to them only, does the invitation of Lent come.

Funeral Floral Etiquette

BY

WILLIAM B. SPOFFORD JR.

RECENTLY, a full-paid advertisement from a trade journal, "The Florists' Review," informed "Mr. Florist" that he could stop a tendency towards "Please omit flowers" in his funeral trade. As written, it was obvious that anyone who suggested that money, saved by omitting flowers, should be used for some more perpetual memorial—say a scholarship, or a chalice, or a new kneeling cushion—should be suitable quarry for Senator McCarthy and whatever publicity-wise congressman is now heading the House Committee on Un-American Activities.

Since we ministers seem to be the chief adherents of the "please omit" campaign, we had best understand the strategy of the opposition. As the huckster who wrote the ad expresses it, this is a fight to the finish. Giving an old-line, between-half pep-talk to his team, he says this:

"Our associations, state, regional and national, as well as our trade papers, are fighting the 'please omit' menace, and more power to them." (Ed. note: In this day and age, of course, the word "menace" immediately conjures up visions of high walls, secretive meetings and home-made bombs stored in a corner of the rector's study.) "But they are many times removed from the buying public—only YOU have the actual personal contacts! YOU are the person who can mold public opinion, YOU can impress and influence your customers, YOU can back up the advertising and publicity put out by our floral associations, YOU can establish the rules of Floral Etiquette of Funerals."

What is the ad-man's counsel to Mr. Florist?

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He is simply to establish the rules of floral funeral etiquette a la Emily Post. He says: "Your customers have never heard of such a thing as floral etiquette for funerals, but they will hear about it and be influenced by it—when you roll up your sleeves and get into the fight. Let your townsfolk know that the rules of etiquette must be followed in order that the funeral may be conducted with proper respect and reverence for the departed and with sympathy and understanding for those left behind. Nobody wants to commit an unpardonable social error."

To aid in the fight, a booklet has been issued which explains what is "right" and "wrong" under given circumstances. It reveals, says the ad-man, the symbolism of the various funeral pieces, and tells who should send them and who should not. "It clearly explains all floral funeral etiquette in unmistakable and AUTHORITATIVE terms."

And, then, to show that all is above-board, Mr. Florist is asked to order the booklet on his business stationery, or to give other evidence that he is connected with the floral trade, since "we do not want the confidential information in Parts 1 and 2 to get into the hands of the general public."

The whole business, of course, leaves us in a quandary. We do not want to commit an UNPARDONABLE social error, nor do we want to be looked on as a Boris Karloff-type menace when we suggest that our parishioners might put their money to better use than to bank our chancel with blooms when we try to bury a friend and neighbor with dignity. I suggest that, since Mr. Florist now has Valentine's Day and Mother's Day nestled securely in his cash-register, he leave my funerals alone. Some fine flowers on the altar are adequate and if my friends choose to commit the florists' grievous social error, I'll not only pardon them fast enough but sing a Te Deum also.

World-Wide

BY

PHILIP H. STEINMETZ

HOW wide is a globe? Of course there is no answer. There is no beginning and no ending to its surface. In that it is like the holy communion.

Every celebration of holy communion is world-wide. It is also limitless in time, extending back into the past and forward into the future without end.

Suppose you reach out this week both in time and space as you prepare for and take part in the service next Sunday.

Take a map and, looking at each country, bring to mind all you know of the coming and spread of the Christian faith there and of the people you know now living there. Remember that you and they are bound up as one in Christ.

Think back to the means by which you came to a knowledge of God in Christ. Remember the people of the past who have said the words "Holy, Holy, Holy is the Lord of Hosts" or "This is my body" or "Our Father, Who art in Heaven." And think too of the future and of your coming entrance into some new relation to God in heaven, realizing that all through all time we are bound up as one in Christ.

There is no beginning and no ending to this exercise of mind and spirit and no one can do it for you. I can tell you that wherever I go in mind or body I have yet to find a place or condition where he is not to be found. But each of us must continue to prove that truth for ourselves and learn how fully and faithfully and freely he is coming to us in every contact we make in holy communion.

Using Your Church

BY

WILLIAM P. BARNDS

DO you get the most out of your Church? So often people miss many opportunities and advantages right at hand. That is very true about the many advantages which the church offers its parishioners. Some people are lonely and wish they had more friends. They would readily make more friends if they would become active in some church group. One of the best ways to feel at home in a church or a community is to do some real work in it. Helping wash dishes at a church dinner is a fine way for a woman to get acquainted.

Someone says, "I wish I knew more about the Church!" Well, there are inquirer's classes from time to time in most parishes and the opportunity to learn is there, if one will just take it. The parish library has many helpful and interesting volumes waiting to be read.

Many people these days are carrying heavy burdens and they need the inner strength with which to carry them. The church provides the holy communion, and other services. There is immeasureable help to be had from church attendance, but often the people who need help the most are there so seldom. Occasionally a church member does not realize what his parish offers in the way of worship, study, fellowship, and service. He may even say "Why doesn't the church do thus and so?" when the church is already doing just that, but the parishioner hasn't found it out.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Wall. By John Hersey. Knopf. $4.

"Ages ago, somewhere on this earth, a Jew died. Is there anything unusual about a Jew dying? Surely, nobody can live forever."

Noach Levinson, author, historian, patriot and busy-body, quotes the words of the East European Jewish poet, Peretz, on the evening of April 24, 1943. He speaks to bolster the courage—or at least, the will—of the pitiful remnant left in the Warsaw ghetto to fight the Nazi, the Pole, the Ukrainian and the Lithuanian.

He speaks to people shut up behind a wall which they made with their own hands under the watchful guns of German and Polish sentries. His listeners are dead. Oh, they breathe, they smoke, they eat, they chuckle—but they are dead. Some 250,000 of their relatives and neighbors have already been taken to the square, piled row on row in box-cars and carted to the incise, efficient flame of the crematoria. His hearers know that to lose is to die and to win is to die. So they have chosen to fight.

Ugly and sensitive Noach Levinson tries to buck them up. He speaks about Peretz and closes with these words:

" . . . Now, I am not advocating that we shut ourselves up in a spiritual ghetto. On the contrary, we should get out of such a ghetto. But we should get out as Jews, with our own spiritual treasures. We should interchange, give and take, but not beg.

"Ghetto is impotence. Cultural cross-fertilization is the only possibility for human development. Humanity must be the synthesis, the sum, the quintessence of all national cultural forms and philosophies."

Later, following the battle, as forty-three—yes, just 43—crouch in a sewer waiting to escape, Levinson converses with one of the younger members of the Jewish Fighter Organization. This tired, worn and stinking human says:

" . . . There are two ways of looking at the wall between Jews and Gentiles: from the inside and from the outside: there is much to be said on both sides. On the one hand, it can be said that the actual masonry is done by the Jews: the Jews mix the mortar and lay the bricks and complain about the wall, but are sometimes glad to have it. On the other hand, it is the goyim who oblige the Jews to build the wall and who supply most of the materials for it; and they are very smug about its existence: without ever going inside it, they assume it is better to be outside and to keep the Jews inside . . .

"Do you remember the time when you and Berson and I exchanged mementos? I remember I was talking that day about tearing down sections of the wall, and I told you I was surprised how easy it was to take down. That was true. It was amazing. And yet this, too, must be said: it is harder to take the wall down than to put it up. When you are building a wall, the mortar is soft. When you come to demolish it, the mortar has become dry and rigid and adhesive. You have to work with cold steel. Nevertheless, the work can be done. One can even be surprised how easy it is. Of course, as I said at the time, the Germans may have given us rotten lime . . . "

In my own mind there is little doubt that John Hersey, in writing The Wall (Alfred A. Knopf, New York, 1950), has written one of the most horrible and most pungent novels of this half-century. In the light of our history, he has certainly picked a theme that, to our shame, does justice to our enlightened era. You, as well as the world's statesmen, can read it with benefit.—W. B. S. Jr.

Martyrdom and Miracle. By Harry Joshua Stern. Bloch. $3.00.

A volume of sermons and addresses by Rabbi Stern of Montreal, in which the constant overtone is the tragic martyrdom of millions of European Jews. The "miracle" is the rebirth of Israel as a state.

Sagebrush Circuit. By Kendrick Strong. Macmillan. $2.50.

An interesting account of ten months work in a Western missionary parish, accomplished by two young men who set out to evangelize 3000 miles of sheep and cattle country. It is an interesting book all right, but one wishes that they had put in a longer time.

A Bishop of the Great Plains. By George Allen Beecher. Church Historical Society. $3.00.

This is a fine autobiographical sketch by the former Bishop of Western Nebraska, concerning the time from his ordination in 1892 to his retirement in 1943. His first mission church was in a parish which covered approximately 5,000 square miles—and life here was lived in the traditional frontier style. Bishop Beecher and his wife had many interesting, and often even thrilling, experiences. A very fine record of the development of the church on the Great Plains.—J. M.

The Moral Life and the Ethical Life. By Eliseo Vivas. University of Chicago Press. $6.00.

After a searching criticism of current naturalistic moral philosophies, the author develops the twin themes of his title in chapters dealing with the resolution of a moral perplexity, the source of moral authority, the justification of a moral decision, the discovery of the ethical and the primacy of the person. Here is a book for the tough-minded, designed to stimulate profound reflection. However, Professor Vivas insists, the ethical life is not a matter of philosophy but of the way we treat our fellows. "The ethical man will suffer evil rather than inflict it; he will uproot desire rather than risk wronging others by satisfying it." The worst evil one can inflict on another is to destroy his humanity, his status as a person, but this involves previously destroying one's own. Nor can the Christian ethic be followed by any but the actively religious Christian, whose behavior toward his fellows is determined by his attitude toward God.—O. J. F. Seitz

Faith Can Master Fear. By G. Ernest Thomas. Revell. $2.00.

A study of the various fears that overwhelm people, and sometimes almost paralyze them. The author shows how faith can be effective in overcoming these fears.

The Bible and the Christian Faith.
IV. Poets, Wise Men, and Seers.
By L. C. Latham.
Reference Book, by C. B. Firth.
VI. From Bible to Creed.
By J. K. Mozley.
Reference Book, by C. B. Firth.
Ginn & Co., London.

The fourth and sixth volumes of a six volume series have been published to meet the need for books on religious instruction for the English schools. The reference volumes or teacher's guides have been written by the general editor, Catherine B. Firth. These small volumes are designed for younger classes than the "Primer of Christianity" published by Oxford and are most useful.—Sydney Temple

The Way to Power and Poise. By E. Stanley Jones. Abingdon - Cokesbury. $1.25.

A devotional book with a page of meditation and prayer for every day in the year. As for its high quality, one needs only to mention the author's name.

Twenty Answers. By D. S. Wallace-Madrill. Macmillan. 35 cents.

A capital little "pocket armoury for the layman"—answers to religious questions which usually get stated in such a way as to browbeat the unwary. Conversational in style.

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EPISCOPAL CHURCH NEWS

BISHOP TUCKER PLANS TO RETIRE

★ Bishop Beverley D. Tucker told the convention of the diocese of Ohio, meeting January 31 in Cleveland, that he plans to retire on February 4, 1952.

He stated that his chief motive for announcing his resignation at this early date was his "complete and whole-hearted confidence in our bishop coadjutor as well qualified and prepared to take over the leadership of the diocese." The convention reluctantly approved his action after the bishop turned down appeals by Bishop Burroughs and the delegates that he reconsider and withhold his resignation until the canonical age of 72. In preparation for his retirement, Bishop Tucker announced that he was assigning additional duties to Bishop Burroughs; viz., the administration of the department of missions and the canonical duty of appointing clergymen in charge of missions and aided parishes. Bishop Burroughs since his consecration in November 1949 has been administering the departments of Christian education, Christian social relations and field and publicity.

The annual addresses of both bishops showed that the diocese has reached new heights in membership, number of clergy and income. It was noted with interest that 1950 confirmations took place in the year 1950, of whom 160 were from the Roman Church. Bishop Burroughs speaking of the successful fall canvass cited the fact that 6 parishes had accepted more than their assigned quotas for 1951, 26 met their quotas, 27 missed the mark by slight amounts and 58 maintained their 1950 level. On the basis of this encouraging sign, the convention adopted a Diocesan Budget for 1951 of $45,567 and a $210,000 Missionary Budget, of which $110,000 will go to the National Church.

The convention also approved several changes in the canons and referred a resolution of the Woman's Auxiliary for representation on vestries to the committee on canons for study and report at the next convention. Dr. Gordon K. Chalmers gave a report on the work of Kenyon College and Bexley Hall which was received with enthusiasm. The Convention adjourned after the presentation of the Missionary program by Archdeacon Wonders.

E. E. F. MEETING IN OHIO

★ Some fifty clergy, laymen and lay women gathered at Cleveland's central Y. M. C. A. for a pre-diocesan convention meeting of Ohio's chapter of the Episcopal Evangelical Fellowship. Following dinner, the Rev. John R. Pattie, rector of St. Christopher's Church, Gates Mills, presided as toastmaster. He introduced the congenial and venerable Donald Wonders, archdeacon of the diocese, who related the early history of the Evangelical Fellowship in Ohio. The chairman then presented Mr. Frederic Sterbenz, foreign affairs editor of The Cleveland Press and vestryman of St. Paul's Church, Cleveland Heights, who spoke on the evangelical movement from the layman's point of view. Following his talk the same subject was treated from the clergyman's point of view by the Rev. Oscar J. F. Seitz, professor at Bexley Hall. The new officers elected for the coming year are: president — The Rev. Oscar J. F. Seitz, Bexley Hall, Gambier; vice-president, the Rev. James F. McElroy, St. Mark's Church, Toledo; and secretary-treasurer, the Rev. William S. Brown, St. Barnabas' Church, Bay Village.

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GOLDEN ALM BASIN GOES ON TOUR

★ When the national executive board of the Woman's Auxiliary met in December 1949 it decided on what was considered by some a startling innovation: The famous golden alms basin, a gift to our Church from Oxford University, traditionally used for the triennial presentation of the United Thank Offering, may be loaned to dioceses and missionary districts for use at diocesan and provincial meetings. Careful rules were drawn up to protect the alms basin and assure its safety in travel and its return to Church headquarters without possibility of injury.

During 1950 the basin visited Montana and Arkansas, and at time of writing it is in Tennessee. The effect of its visit from an inspirational standpoint is indicated by a letter from Mrs. R. Bland Mitchell, whose husband is Bishop of Arkansas.

Mrs. Mitchell said in part, "It was really wonderful to have the golden alms basin for our convention and annual meeting and I can assure you we made full use of it. The bishop used it, of course, at the opening service. After the two regular offerings we had the diocesan presentation with four young girls in white with blue veils preceding the branch UTO treasurers with the certificates. Then the basin was on view in the narthrex of the church immediately after the service and during the luncheon which followed, always under the care of two people. At other times it was in the vault at the parish house. It greatly enhanced our presentation service and many came up to view it at close range. It was photographed with the girls and with me and these were used for publicity."

W. W. ANDERSON A DIRECTOR

★ Wendell W. Anderson, president and treasurer of a Detroit corporation, has been elected a director of the Episcopal Church Foundation. He is a vestryman of Christ Church, Grosse Pointe, and a director of a large number of corporations.

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School: 9:30 and 11; E.P. 8
Weekday: H.C. 7 and 10; E.P. 5:30
Wed. in Lent: Vicar's Evening, 8

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Sunday: H.C. 9 and 12:30; M.P. & Ser., 11
H.C.: Tues. 10, Wed. 8

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The Rev. Warren Mace, Assoc. Rector
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Wed., 5:30 p.m., Preaching service
Thurs., H.C. 10:30 a.m. and 12:30 p.m.

SOUTH ORANGE, N. J. —
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Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

SAN ANTONIO, TEXAS —
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Sunday: 8, 9:30, 11
Weekdays, Wed. 10; Fri. 7

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Tues., H.C. 10; Thur. 10:30
Daily service, 12:05

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Weekdays: Daily, 9; also Thurs. 10
Litany, Fri. 12
Office Hours: Daily at 9

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Office Hours daily by appointment

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Weekdays: M.P. 9, E.P. 5:30; H.C. Wed & Fri. 8, Thurs. 10; H.D. 8 & 10; College supper-discussion Fri. 6; Lenten address, Rev. Prof. P. M. Dawley, Ph.D., Fri. 7:30

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Weekdays Wed., Fri. & H.D. 10:30
Intercessions at noon as announced
Office Hours 10-12

OKLAHOMA CITY, OKLA. —
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Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

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Thursday: H.C., 11 a.m.—Lenten noonday services, Mon. thru Fri., 12:10 p.m.

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NEWS OF CHURCHES OVERSEAS

WORLD COUNCIL ISSUES A WARNING

A warning against excessive rearmament was sounded by the executive committee of the World Council of Churches, meeting in Paris, and is embodied in a letter sent to 158 member Churches in 43 countries. Declaring that rearmament has "become the main and general emphasis everywhere" the letter says that "its declared purpose is peace, but it can in reality endanger both peace, security and social justice." The letter states that "it is the duty of all Churches to champion peace with justice" and it appeals to Christians to "use every influence we can to press for the objective of bringing all national armaments under international control."

NEW ZEALAND DEAN WORKS FOR PEACE

Dean Charles W. Chandler of Hamilton, New Zealand, is to be a member of the World Peace Committee, fully aware that the charge is made that it is a "Communist-inspired" set-up. "I am not a Communist, but I have been identified with many peace movements over half a lifetime, and I would feel more than a traitor if I failed to identify myself with anybody traveling the same road. My only approach to the problem of world peace is the Christian approach."

He plans to attend a meeting of the committee in Europe this month and promised that on his return he would give "a completely frank estimate of the committee's worth."

POLISH PRIESTS HIT THE HIERARCHY

A conference of pro-government priests held in Warsaw passed a resolution denouncing the hierarchy for opposing the government and asked them to condemn priests who "act unpatriotically."

WEIGH CHRISTIAN STRATEGY ON COMMUNISM

Prof. John C. Bennett of Union Seminary was a leader at a conference of 44 Church leaders from Burma, Thailand and Malaya to consider how to deal with Communism. Conclusions: that Christian leaders in all countries need to understand Communist principles in order to give "intelligent leadership"; Christian strategy toward Communism is a matter of "desperate urgency" in countries which are threatened with Communist inroads.

PILGRIMS PLEDGE FIGHT AGAINST COMMUNISM

Close to 2,000 persons made a pilgrimage to Canterbury Cathedral where they dedicated themselves to fight against "the evil and godless forces of Communism and materialism." The leaders were Lord Craigavon and Lieut. Gen. Sir Gifford Martel.

POLISH REGIME MAY TRY BISHOP

Polish police authorities have begun an official inquiry which may lead to a public trial of R.C. Bishop Kaczmarek of Kielce on charges of anti-state activities. Radio commentators indicate that such a trial would aim to prove that the hierarchy has not abided by the terms of the Church-state agreement made last April.

URGES EXPLANATION OF REARMAMENT

Archdeacon O. H. Gibbs-Smith of London, preaching at St. Paul's, urged the British government to issue a statement "pledging the British people before the world never to use arms aggressively but to hold them in trust to preserve peace." He added that the statement should pledge that if war is forced upon Britain, it would not "seek or accept territorial acquisitions or economic advantage."

NIEMOELLER APPROVES PEACE STATEMENT

Martin Niemoeller expressed full approval of the recent "proclamation against a German rearmament and for a general conclusion of peace," issued by a group of Germans who are opposed to the policy of the West German government. "It is a great satisfaction to me," he added, "that opposition against any armament adventure grows despite the muzzling of the press."

ETHIOPIAN PRIMATE CONSECRATED

Representatives of the Ethiopian and Egyptian governments attended the consecration in Cairo of Archbishop Basilios, first native to be primate of the Ethiopian Coptic Church. All previous primates have been Egyptians named by the Patriarchate of Alexandria.

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NEWS OF OTHER CHURCHES

CHURCH PEACE UNION HOLDS SEMINAR

Ralph Barton Perry, eminent philosopher, gave the first lecture on February 6 in the series of seminars on world affairs sponsored by the Church Peace Union. He said that "the safety and prosperity of each depends on the safety and prosperity of all since we are living in a world that is not only various in its phases of social development and interconnected part with part but is permeated with conflicting forces."

He urged a positive approach to the present situation by learning "to speak of civil and cultural freedom in Western Europe, and of national and social freedom in Eastern Europe and Asia. Our faith must be a capacity to face facts without flinching and to continue to persevere for international peace, even though that goal apparently becomes remote or even unattainable."

CHURCH NOT HIT BY CONTROLS

Churches and other religious, educational, and non-profit institutions are not being seriously affected thus far by construction controls imposed by the national production administration. No permission is required to construct a church intended solely for worship. When there are other facilities, such as a dining room, auditorium, recreation halls, parish houses, permits are required. Rectories may be built without a permit.

OHIO PASTORS WARN AGAINST GROWING MILITARIZATION

A "growing and patriotic concern over the growing militarization of our country" was voiced by the annual Ohio pastors' convention, meeting in Columbus. The clergymen called on the government to "stem and to curtail the authority and the control of the military establishment over the civilian affairs of our life." The convention also went on record as opposing universal military training, the lowering of the draft age to 18, and extension of the time of service beyond that not set by law. Support of the UN was urged, with the recommendation made that China be dropped as a permanent member of the Security Council, with Communist China admitted to the Assembly.

R. C. BISHOP HITS AT SOUTH'S UNAPPLIED-DEMOCRACY

William T. Mullor, R. C. bishop of Covington, Ky., declared at a meeting at Columbia, S. C. that the "Unapplied democracy" of the South is an obstacle to international good will. He urged "full citizenship for all, regardless of creed, color, or race" and added that " too long, inadequate provision for education and racial injustices, have bred poverty, prejudice, violence and backwardness." He said that other nations that are sincerely inquiring about the American way of life were not being impressed and would not be unless we made our democracy more meaningful.

'HOLY CORNERS' CHURCHES HAVE A GET-TOGETHER

For the 21st year the "Holy Corners" congregations of St. Louis held their annual get-together. This time they included women and young people in the round of dinner and conferences. The three churches, located on opposite corners, are Temple Israel, Second Baptist, St. John's Methodist. The get-together idea was launched originally by Rabbi F. M. Isserman who recalled that the intersection was given the name "Holy Corners" by drivers of rubber-neck buses some 35 years ago.

This is the book mentioned on the last page of **Forward**—Day by Day
Advent 1950 — Pre-Lent 1951



New Carols and Songs for Children

By William Grime

This book will be welcomed by clergy, teachers and parents. It meets a long-felt need of primary and junior children.—**Churchways.**

My family and I have played and sung our way through "New Carols and Songs." We had a delightful time. All children and the young in heart will enjoy them. The book answers a very real need and I hope it will catch the attention of parents and teachers everywhere.—**Bishop Nelson M. Burroughs—Coad., Ohio.**

I shall recommend this book to G. F. S. leaders who work with juniors. These songs are delightful and so needed in our Church. — **Mrs. Elwood Haines, Exec. Sec.—Girls Friendly Society.**

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THE PRESS

Edited by
GEORGE MacMURRAY

DON'T BLAME IT ON THE GIRLS: There is a shortage of pastors in most denominations, and there are many guesses as to what keeps men out of the ministry. Some say it is low salaries. Others blame it on the girls. But a study of 1978 ministerial students conducted by the rural church department of Drew University at Madison, N.J., shows some interesting facts. The girls encourage rather than discourage men from entering the ministry. Low salary is a retarding factor in only one case out of twenty-five.

The real reason men do not enter the ministry is because no one has ever shown them how or why. No one has counselled or guided them.

The Drew report covers forty-eight states and twenty denominations. The report shows that 83.5 per cent of the factors which keep men out of the ministry is simply that no person, no organization, no pastor, and no parent is seeking to enlist them.

The Southern Churchman which brought this report to our attention in an editorial quotes what it calls a representative statement from one of the students. We pass it on to parsons who are perplexed over the clergy shortage.

"My decision to enter the ministry would never have been made had not the pastor suggested it to me. He planted the idea. I think that most men must have it suggested to them, especially young men."

SPIRITUAL HITCHHIKERS: Many of the states have outlawed 'hitchhiking'. We know about those individuals who thumb their way along the road seeking to bum a ride and to be transported at someone else's expense. They have no sense of obligation or responsibility.

The Church in Georgia carries this idea of hitchhiking over into the Church.

Every church has individuals with a similar point of view whom we might call spiritual hitchhikers. They want the church maintained so it will be available for their use when they happen to need it. They expect to be carried along on the membership lists without sharing in the upkeep of the church through their regular pledge.

With all of which we agree. Every parish has its share, or more than its share, of spiritual hitchhikers. There ought to be a law.

HILARITY: The Church of England Newspaper makes a good point in reminding its readers of the real meaning of hilarity.

Hilarity is a word that has suffered somewhat in the usage, for it has tended to become associated with the idea of riotous behaviour. Etymologically it is expressive of abundant cheerfulness, a quality of which the world can never have too much. Moreover, it is a New Testament word. Writing to the Christians at Corinth, St. Paul exhorted them to be hilarious givers, "not grudgingly, or of necessity: for God loveth a cheerful giver."

The suggestion implicit in that exhortation is that the hilarious giver is he who gives lavishly; it is explicit in the preceding verse, wherein the Apostle declares that "he which soweth bountifully, shall reap also bountifully." Giving, whether it be of love, service or in kind, is the one sphere in which prodigality is a virtue, and it is both rewarding and enriching.

SPIRITUAL HEALING

HEALING belongs in The Church! Do you read The Church's only magazine of Healing? It is called "SHARING," published monthly. $1.00 for 8 months, and $1.50 per year. Send for sample copy.

Editor: DR. JOHN GAYNER BANKS
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BACKFIRE

CLERGY CHANGES:

GEORGE D. CLARK, assistant at Christ Church, Bloomfield Hills, Mich., becomes rector of St. Paul's, Newport, Ark., March 1.

FRANCIS D. DALEY, who has been on the staff of the Seamen's Church Institute, New York, has been appointed assistant director.

JOHN F. McLAUGHLIN, formerly rector of Calvary, Batavia, Ill., is now rector of Christ Church, Canon City, Colo.

D. W. TILDESLEY, chaplain-administrator of the Episcopal Hospital, Pueblo, Colo., has resigned to serve with the armed forces as chaplain.

E. LAURENCE BAXTER, formerly rector of St. John's, Versailles, Ky., is now Church school associate at Calvary Church, Pittsburgh, Pa.

G. CLARE BACKHURST, formerly assistant at Calvary, New York, is now associate rector.

H. HARRISON HADLEY, formerly rector of St. Luke's, Montclair, N. J., is locum tenens of St. Thomas', Hamilton, N. Y.

ALLAN L. RAMSAY, formerly rector of St. Peter's, Tecumseh, Mich., is now rector of St. Thomas', Trenton, Mich.

T. FREDERICK COOPER, formerly rector of the Good Shepherd, Clinton, Mass., is now resident Protestant chaplain at the N. Y. state prison at Wallkill, N. Y.

DUDLEY J. STROUP, rector of the Epiphany, Rensselaer, N. Y., becomes associate rector of the Heavenly Rest, New York City, March 1.

ORDINATIONS:

ERIK H. ALLEN and CHARLES F. SCHREINER were ordained to the priesthood by Bishop McKinstry in St. John's Cathedral, Wilmington, Del., recently. The former is in charge of St. Paul's, Camden, Del. and the latter is assistant at the cathedral.

DEATHS:

RICHARD A. D. BEATY, 62, rector of St. Peter's, New York City, died Feb. 3. He was secretary of the diocese since 1934 and was assistant secretary of the House of Bishops.

WILLIAM A. BRAITHWAITE, 71, rector of Calvary, Homer, N. Y., died Jan. 31 in Cleveland where he had gone for treatment.

LAY WORKERS:

H. M. KENNICKELL JR., Lieut. Com. in the navy, has resigned as inspector-instructor to study for the ministry. He has accepted the rank of probationary ensign in the chaplain corps in the naval reserve. He is a communicant of St. Andrew's, Greenville, S. C.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

RICHARD P. McCLINTOCK
Rector of the Messiah,
Auburndale, Mass.

I am not a letter-to-the-editor writer by habit. I am but a mere life time Episcopalian who desires our Church to be listed as Protestant no matter whence the title was first derived. As long as it has breath I want my Church to protest against autocratic power placed in the hands of men, a priest ridden people, an acceptance of magic and superstition in religion, and unnecessary ritual which obscures the basic demand that God makes upon all his creatures to renounce evil, to trust God, and to live according to his will and commandments. I, for one, feel that the protest of the A.C.U. to the newly formed National Council of Churches asking for separate listing in a class by ourselves suggests to the world that we think more highly of ourselves than we ought to think. (Witness Jan. 11).

In The Witness for January 18 you show your customary sense of fair play by giving full coverage to the A.C.U. After reading your quotation from the by-laws of that organization it sounds to me like a "Fifthcolumn" which is being organized to overthrow our beloved Church. The way I read my Prayer Book, the catechism (and office of instruction) and the articles of religion limit the sacraments (both Protestant and Catholic) to two—baptism and the holy communion commonly called "The Supper of the Lord." By the way "Eucharist" and "Mass" may be popularly understood nicknames for the Lord's Supper but I do not find them used as such in the P.B. The Reformers bled and died to exclude these other important states of life from the Sacrament status. If they were mistaken and hasty in their revisions let us face up to it honestly and revise our Prayer Book rather than to make it of none effect by tacitly admitting medieval practices to our ritual and our language and justifying the same by an appeal to "catholic tradition."

CLARKE S. GORDON
Layman of Manchester, Conn.

In times like these the efforts of all men of goodwill are needed to preserve the peace and thwart the warmakers. For this reason it is interesting to note the formation of a new group, dedicated to the peace movement. It is headed by Dr. Jerome Davis, of West Haven, Conn., formerly of the Yale Divinity School, and Dr. Willard E. Uphaus, director of the Religion and Labor Foundation, of New Haven, Conn., and is named, "Promoting Enduring Peace."

Let us hope that this new organization will be successful in preserving the peace and thus preventing the destruction of our civilization. Its utmost efforts will be necessary to achieve this end.

MRS. PETER I. LAWTON
Laywoman of Newburyport, Mass.

I am not renewing my subscription. In a quite recent article (Jan. 18) all who were not of the "fundamental" faith were invited to leave the Episcopal Church. The editors did not in any way dissent. Don't you even want our money? And what is the stand on thought control? Moreover, increasingly, we get articles lauding so-and-so, "Episcopalians"—laudable people and efforts, no doubt. but just whose is the Power and the Glory? To my mind we need a redistribution of the Way and the Trust, in new wine bottles, with the emphasis on the teaching of Jesus, instead of theorizing about him.

MABEL M. REESE
Churchwoman of Baltimore

After reading The Witness for Jan. 18 I am writing to ask if you will give us some assurance of the fact that the Protestant Episcopal Church is still functioning?

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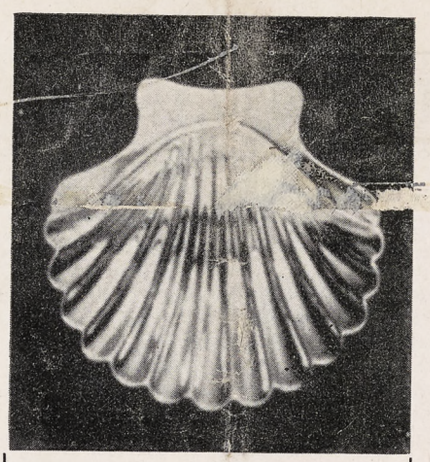

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THE Witness

February 22, 1951



J. VIRGIL PUGH
Only Male Member of Woman's Auxiliary
(story on page four)

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FOR CHRIST AND HIS CHURCH

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STORY OF THE WEEK

National Council Sets Budget The Same as Last Year

Work Planned In Far East Is Postponed Because of Unsettled Conditions

By ANDREW M. VAN DYKE

★ At the meeting of the National Council at Seabury House, February 13th-15th, the major concern was the budget for the year. Expectations from the dioceses and missionary district totaled $4,252,062 as against a quota of $4,934,199. The expectations are $13,000 less than the amount received in 1950, so that it was necessary to adopt a budget that was over $600,000 less than that proposed by the General Convention, but the same as for 1950. Bishop Hobson said that he thought "holding our own is very encouraging" because we could reasonably expect less from the fall campaign in 1950 than from the one in 1949 and the special appeal in March of 1950. He was able to speak with authority on the subject of stewardship, for as bishop of Southern Ohio he is the leader of a diocese that has pledged in 1951 to give $115,750 on a quota of $82,458, a record not even closely challenged anywhere else in the Church.

Trust Funds

Treasurer Robert Dill is still recuperating from illness and the assistant, James Whitney, reported for him. In the 626 trust funds held by the Council there is a book value totaling $15,310,000, an increase of about $464,000 during 1950. The market value of the securities exceeds $16,400,000, and the interest earned in 1950 was 4.63% as against 4.06% in 1949.

Bishop Nash, in speaking for the department of Christian education, received the support of the Council in changing certain nomenclature within the department, particularly in the shift from the "editorial board" to "division of curriculum development."

Bishop Hart and Mrs. Chapman spoke glowingly of the work of the team in Florida sent out by the leadership training division, which is interpreting the work of the whole Council at the grass roots.

Time at future Council meetings was requested by a number of groups. The committees to consider diocesan quotas, under Bishop Dandridge, is to be given the opportunity at the April meeting for report. Christian education requested two hours at the October meeting for a full presentation. The college work division is to have an hour at the April meeting. Bishop Sherrill was able to say that he becomes somewhat confused by all the words like Council, and department and division. In the National Council of Churches he stated that the divisions are the top group, and departments are part of them, while in the National Council, the opposite is true. It is almost, he remarked "like patting your head and rubbing your stomach."

Utah & North Dakota

The Rev. George Weiland presented a statistical summary of the church in the missionary districts of Utah and North Dakota. A full survey of the former will be ready by the time Bishop-elect Watson is consecrated, but in the latter will take a much longer time. It was interesting to note that in the ten year period from 1939 - 1949 there was no increase in the number of parishes in either district and while North Dakota gained one mission station, Utah lost one. Confirmations in the same period totaled 1,515 in North Dakota, but the number of communicants increased only by 9 to 2,985. In Utah there were 1,402 confirmed, and communicant strength showed a gain of 514 to the number of 2,779. Appropriations by National Council to North Dakota were in excess of $200,000 during the ten years, and in Utah slightly less.

Weiland also told of the allocations made from the emergency loan fund. Requests of over two and a half million dollars were received from various dioceses for the million and a half dollars available. After disposition had been made of the funds, further requests came from other dioceses to the amount of $330,000. Some of the allocations made were to the dioceses of Los Angeles, $175,000; California, $126,000; Texas, $100,000; Virginia, $100,000; Olympia, $90,000; South Florida, $90,000; Long Island, $75,000; Arizona, $75,000.

Roanridge

The Rev. Gresham Marmion of the town and country division introduced Mr. William Cochel, layman of West Missouri, who with his wife made possible the rural training center at Roanridge. Mr. Cochel spoke with a most moving simplicity. He said that his life has had two inter-

(continued on page six)

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Only Male Member of the Women's Auxiliary

★ The only male member of the Woman's Auxiliary of the Episcopal Church in the United States, J. Virgil Pugh, 77, pictured on the cover, will celebrate his 13th year as chairman of the altar guild of Epiphany church, Los Angeles, this year.

As chairman of the altar guild, a high and responsible parish office, usually held by some outstanding woman of the congregation, Mr. Pugh is responsible for selecting, protecting and replacing altar cloths, vestments and equipment of the altar, as well as seeing that flowers and candles are always fresh, available and in place for every service.

The unusual honor was accorded to Mr. Pugh by the women of his parish in recognition of his devotion to his wife and, through her to the work of the church. Shortly after his wife became totally blind, Mr. Pugh sold the grocery store he had built up and dedicated himself to being his wife's "eyes," thus enabling her to carry on the active church work she loved.

He guided her to and from the many church meetings and diligently helped her continue her work as chairman of the altar guild, patiently waiting for her to finish her meetings and advising her on colors and arrangements on the altar. On the death of his wife in 1938, in honor of his devotion to her and his dedication to his wife's work in the church, the women voted to accept him into full membership in their exclusively feminine organization, an honor never before accorded any other male, clergyman or layman, and to honor him by electing him to the office of chairman of the altar guild which his wife had filled until her death.

ANNUAL CONVENTION OF PHI SIGMA

★ The Phi Sigma fraternity, a national Church order for high school boys, held its annual convention at St. Andrew's, Longmeadow, Mass., where a new chapter was initiated, organized by the rector, the Rev. Charles Havens Jr. Presiding over the meetings was the Rev. Joseph H. Titus, national director, who is the rector of Grace Church, Jamaica, N. Y., and a member of the Witness editorial board. Bjorn Rossing of Jamaica was elected president of the fraternity for the coming year.

SALINA ORGANIZED FOR ACTION

★ Eight avenues of activity are being forwarded by the social relations department of the district of Salina, under the chairmanship of the Rev. Robert H. Mize Jr. The following sub-committees have been set up: Displaced persons, the Rev. Henry Choquette of Norton, chairman; Clothing for Europe, Mrs. Nell McCabe, Norton, chairman; Peace, W. H. Dawley, Salina, chairman; Mental health and educational needs of children, Wilbur Mueller, Salina, chairman; work with St. Faith's house, Deaconess Avelyn Seymour, Salina, chairman; work with St. John's School, Brother Dunstan Raphael, Salina, chairman; work with St. Francis homes, Mrs. Mary Fravel, Kingsley, chairman.

LAY WORKER HONORED

★ The 500 delegates attending the convention of the diocese of Los Angeles gave a rising vote of thanks and appreciation to Mrs. Catheryn E. Davis, who resigned as secretary of the diocese after 42 years of service, under three bishops. She has a genius for finances and for many years assisted with and directed all of the important financial affairs of the diocese, so that Bishop Bloy, in announcing her resignation, was able to say, "she has saved the diocese thousands and thousands of dollars."



WANTA PLAY? These two youngsters won the nose-to-match box contest at a youth affair in the diocese of Lexington

CUBA ANNOUNCES REAL NEEDS

★ Ten more priests, fifteen church buildings and eleven rectories are needed now by the Church in Cuba, according to Bishop Blankingship in reviewing the work of the past year. Only two candidates, both Cuban, are in sight for ordination this year. Other pressing needs are in connection with two of the schools which play so large a part in the Church there; a dormitory for St. Paul's, Camaguey, and an addition to Trinity School, Maron.

At five of the places where churches are needed, some funds are in hand toward new buildings, but not nearly enough at present costs. Land has been bought for the school at Moron. Part of the land is property which the mission needed some years ago and was unable to buy at that time. As the land would have been lost to the Church if not bought then, the priest in charge bought it and has held it for the Church. The land has since doubled in value but he has accepted only the amount he paid for it.

Since many British West Indians are leaving Cuba, returning to their native islands, and many others go over completely into the Spanish-speaking community in Cuba, the Church's work among British West Indians makes no great gain. The Church still has, however, and probably will continue to have, twenty-five active British West Indian congregations. All the Spanish-speaking West Indian missionary dioceses, of the Episcopal Church, for many years have had to face this responsibility, i.e., pastoral care of people from the British islands. They have been mostly Anglicans. The British bishops have wanted to provide it, but have rarely ever had enough staff to do so adequately.

Many Americans have left Cuba in recent years but the Church continues to have work among those remaining. The Cathedral congregation in Havana has more than 300 families. Smaller congregations are in Santiago and La Gloria.

Cuban congregations, Spanish-speaking, of course, make up the greater part of the Church. The national Cuban Woman's Auxiliary has thirty-seven active branches. All the officers are Cuban. Activities of the Cuban Young People's Service League during the year have included one national meeting and several regional. In Havana a considerable number of university students attend the Spanish services at the cathedral.

UNION SERVICES IN NEW YORK

★ Episcopal Churches in lower Manhattan are sponsoring union service on Wednesday evenings in Lent. The Rev. Roscoe T. Foust, rector of the Ascension, was the preacher last evening at a service at Calvary; the Rev. Louis W. Pitt, rector of Grace Church, preaches at the Ascension on the 28th; the Rev. Worcester Perkins of the Holy Communion is at St. Mark's on March 7th, and the services end on March 14th with a service at Grace Church when the Rev. Richard E. McEvoy will preach.

1950 GIVING BROKE ALL RECORDS

★ Last year the Church gave more for the support of the general Church program than in any other year in its history, reports Treasurer Russell E. Dill. The total received was $4,265,774, which was about $100,000 more than the total pledged. The diocese of New York paid the largest amount, $378,977; Pennsylvania was second with $293,474, and Massachusetts third with $262,249. There were ten dioceses making payments of over $100,000: Connecticut, Long Island, Maryland, Chicago, Michigan, Ohio, Southern Ohio, Newark, Los Angeles, Washington.

ALL ACCEPT ELECTION

★ The three clergymen elected bishops of missionary districts at the recent meeting of the House of Bishops have accepted: the Rev. Richard R. Emery of St. Paul's, Minneapolis, for North Dakota; Dean Richard A. Watson of St. Mark's, Seattle, for Utah; the Rev. A. Ervine Swift of the Philippines, for Puerto Rico and the Virgin Islands.



YOUTH COMMISSIONS of Florida plan activities: L. to R.: John MacGowan, Tallahassee, treasurer; Rev. Robert Parks, adviser; Nancy Bostick, Quincy, secretary; Tom Sale, Panama City, reporter; Mary Lou Urban, Jacksonville, chairman; Bill Hill, Pensacola, vice-chairman

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(continued from page three)

ests—rural people, and the Church. These two he has combined at Roanridge. He felt that a clergy trained in agriculture was needed, if for no other reason than that they could talk to farm people and know the "difference between a Plymouth Rock and a Holstein." In the past five years over 300 seminarians and women workers have received training for periods of from three to six weeks at the center. There are eight trustees appointed for five year



NORMAN L. FOOTE, Director of the Institute at Roanridge

terms by the Presiding Bishop, the bishops of West Missouri and Missouri, the head of the agricultural department at Park College and the president of the cattle growers' association. There is an investment of $250,000 which has come from many persons, including help from the birthday thank offering and the Woman's Auxiliary. Mr. Cochel spoke of the needs including staff houses, and a fifty bed hospital in a county where there is none, and a church. With deep faith he asserted that all will come in time, but that he hoped that the work would never be considered completed, for then it would die. He was most complimentary of the staff, including the director, the Rev. Norman Foote; the research and field work director, the Rev. William Spofford Jr., who also teaches rural sociology at Park College, and the Rev. Mr. Philbrick who is developing a homestead project. The center is being visited by many groups, among them farmers who come to see the complete water and soil conservation venture. The county agent also utilizes it for various crop tests. In concluding Mr. Cochel stressed that most of all, though, it is designed to develop rural church workers.

The Rev. Roger Blanshard of the college work division introduced John Morris of Brunswick, Georgia, student at Columbia University, who is the chairman of the executive commission of the national Canterbury association. He addressed the Council on the formation of the association at Cranbrook, Michigan, in December, telling of the desire of college students to have a national group which could coordinate their work in the Church. Bishop Louttit also spoke to the Council as the chairman of the armed forces division. He endeavored to clear up some of the confusions that he sensed existed among Church people concerning the recruitment and placement of chaplains.

Overseas Work

Bishop Mitchell reported for the overseas department, and asked the approval of the Council to delay remittance of $167,000 voted from the war damage funds at a previous meeting for the rebuilding of Brent Hospital in Zambuango, Philippines. The department thinks that the critical and uncertain conditions in the Far East make it unwise to begin any construction at this moment. Bishop Binsted of the Philippines had informed the department that he did not think that the conditions are as serious as was thought here and desired to go ahead with the hospital. Bishop Whittemore asked if withholding this for the time being would not mean discouragement to Bishop Binsted, for after all we are wondering too in this country whether building may not be destroyed, yet we go ahead. Bishop Sherrill answered this by saying that he had to agree with the department in its cautious attitude. Dean Carman raised the point that the people in the area might need a hospital. Bishop Bentley then described the temporary building that has been serving a small number since the hospital was destroyed by bombing, and gave as his opinion that it would be possible to use it for some time to come. The department's wishes were accepted, but not unanimously. Complete concurrence was given to a change in the length of service for missionaries in Liberia from four to two years.

Social Relations

The department of Christian social relations through its chairman, Bishop Keeler, was successful in having passed by the Council a proceedure for dealing with matters of social action. The department has realized that it can never speak in its own name only, for since it is a part of National Council, it involves it in its activities. It has acted in the past on issues about which General Convention, the House of Bishops, or National Council has given a clear mandate. When resolutions proposed by individuals or groups, or the department itself, has initiated items of political or legislative action, the course has not been clear. Now, National Council shall discuss, act upon, and direct the manner, if any, in which the department's activity in specific matters shall be implemented. If possible, such issues shall have a place on the agenda of the Council, with adequate information sent to the members beforehand, and if commissions of General Convention are concerned, they shall be asked to participate in the discussion, as well as any departments concerned.

An immediate problem in so-

cial action then was proposed by the department. By unanimous agreement a resolution was adopted which urged the Congress and the President to make available to India the wheat that we have and is needed in the famine conditions in that land. This move was in harmony with that of the National Council of Churches, and the opinion is to be sent to the President, the Secretary of State, the Secretary of Agriculture and the appropriate Congressional committees. In addition, the resolution urged that all our Church people make known to their Congressmen and the President their thoughts on the matter.

The Rev. Arnold Purdie who has served as director of the



BISHOP HOBSON told the Council that Church is doing all right in money matters

division of health and welfare services is leaving to become head of the City Mission in Pennsylvania. He reviewed for the Council the work of his division, citing the studies of social services that had been done in six urban dioceses. In addition, he told of how in cooperation with the child welfare league there had been an evaluation of St. Francis' Boys Home in Salina and Ellsworth, Kansas. Fact-finding work on hospitals and convalescent homes of the Church, and the study of conditions of the retired and disabled clergy are also other things in its field of interest. Constantly they have been confronted with disturbing situations in the agencies and institutions of the Church dealing with children, and have endeavored to bring them up to contemporary standards and practices.

Laymen's Work

Mr. Robert Jordan extolled the job that had been done by the laymen in the last every member canvass. He said that plans for next fall are underway, and mistakes of the past caused the Promotion Department to do some revising. They are conscious that the 1950 presentation was too long and that they had mechanical devices that did not work too well, but by and large the laymen were well prepared.

China & Relief

The Rev. Almon Pepper's presentation of our part in Church World Service, which has been about $650,000 in the past year, provoked a short discussion. Bishop Mitchell mentioned that he understood that Bishop Hall of Hong Kong needed help desperately. Bishop Sherrill noted that we have been able to aid in the past and will continue, and then added that he was disturbed about a communication from Bishop Hall that said the embargo by our country had made a terrible situation in China in the matter of medicines. The cost of penicillin and other drugs is exorbitant because of our government action, but the Presiding Bishop saw no way of dealing with the matter.

Woman's Auxiliary

The national executive board of the Auxiliary, meeting February 9-12, helped forward the work of the Church in many ways, through appropriations, conferences and otherwise, partly for immediate results, partly for plans for the future.

One of the appropriations was for a church and guild hall at Rapid City, S. D., to provide for the large number of Indians leaving reservations to come to that city. About 800 of them are Episcopalians who should be ministered to, particularly during the time of readjustment to a new life.

A resolution, similar to the one passed by the Council, urged the giving of surplus food to India. Another called for no change in the federal law which provides a minimum age of sixteen years for work on commercial farms during the school hours.

Addresses were given by Ada Clarke, Church Army sister, and Bernice Jansen, both missionaries in the Philippines; Daphne Hughes of the Newark youth consultation service; Leila Anderson, who spoke on the work so far done by the joint commission on the matter of giving women a voice in General Convention.

There were also reports by provincial representatives on various national gatherings, and the usual reports on the activities of the National Council's departments and divisions.

BISHOP ERNEST M. STIRES DIES IN FLORIDA

★ Bishop Ernest M. Stires, retired bishop of Long Island, died at Palm Beach, Florida, where he was spending the winter. He was eighty-four. The funeral was on Saturday the 17th at St. Thomas Church, New York, where he was rector for many years. Service was conducted by the present rector, the Rev. Roelif H. Brooks, assisted by Presiding Bishop Henry K. Sherrill, Bishops Donegan and Boynton of New York and Bishop DeWolfe of Long Island.

Bishop Stires was a member of the Witness Advisory Board since the founding of the magazine. He was president of the House of Deputies at the 1925 General Convention and was a member of the National Council from 1919 through 1937.

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OREGON HOLDS CONVENTION

★ The convention of Oregon was held at Eugene, February 11-12, when consideration was given to needed expansion to care for the population growth in the diocese. The dinner was held the evening of the 12th when Bishop Dagwell spoke on experiences during the fifteen years of his episcopate. He made a previous announcement that his address would be given in fifteen minutes but we suppressed the temptation to spend the price for a telegram to find out if he kept within the limit of one minute for each of the years he has headed the diocese.

Bishop Dagwell entertained the clergy and their wives at breakfast, following an ordination on February 13th, after which there was a conference on plans for the celebration of the 100th anniversary of the establishment of the Church in Oregon.

COMMUNITY DAY OF PRAYER

★ Clergymen of a large number of New York churches are joining in an all day community day of prayer for the peace of the world, held today, Washington's Birthday, at the Ascension, New York. It opens with a celebration of the holy communion, with Rector Roscoe T. Foust the celebrant. Prayer meetings are being held at half hour intervals through the day, with a different clergyman leading at each one. It closes with an evening service at eight when Bishop Blair Larned, in charge of the American Churches in Europe, is to preach.

CHURCH PEACE MISSION IN BOSTON

★ A Church peace mission was held in Boston February 11-12, opening with an evening service at Trinity Church when Prof. John Oliver Nelson of Yale Divinity School was the preacher. The following day three meetings were held at Christ Church, Cambridge, one for the clergy in the morning; one for women in the afternoon and a general meeting in the evening. The purpose of the mission was to explore the area covered by the Church in relation to war and peace.

RACE RELATIONS SERVICE AT CATHEDRAL

★ An interdenominational service of interracial fellowship was held at the Cathedral of St. John the Divine, New York, on February 11th, sponsored by the Interracial Fellowship of Greater New York and the Protestant Council. The preacher was Bishop Aldrich, retired of Michigan, who is now dean of the chapel at Princeton University.

ACOLYTES FESTIVAL IN NEW YORK

★ The annual acolytes festival of the diocese of New York was held at St. Mary the Virgin on February 12th, with Bishop Donegan presiding at the service. Guests included clergy and acolytes from Long Island, New Jersey and Connecticut. A luncheon followed the service.

ENGLISH BISHOP AT PACIFIC

★ Bishop Robert C. Mortimer of Exeter, England, an authority on canon law, will give five lectures at the Church Divinity School of the Pacific, April 16-25. They are open to the public.

THREE YEARS LATE SAYS DOCTOR

★ Physician Karl Menninger at Topeka, Kansas, was giving a talk to young mothers on helping the child form creative attitudes toward life. After the address a mother came to ask him when she should begin to teach these attitudes to the child.

"How old is your child?" asked the doctor.

"Three years," replied the mother.

"Well," said Dr. Manninger, "Hurry home as fast as you can. You already are three years late."

TEXAS VESTRYMEN GET RESULTS

★ After considering the merits of various plans for promoting the Church, vestrymen of a Texas parish decided to place Prayer Books on their desks and counters, agreeing to meet in six weeks to compare results. Their experiences were much alike. First, they found that they themselves read the Prayer Book more often, some regularly. Second, visitors who mentioned the book opened the way for discussion about the Church. Third, many recalled previous contacts with the Church, confessed to lapsed interest, made feeble excuses for their negligence. Fourth, some expressed such interest that they were counted as likely candidates for confirmation.

The vestrymen agreed to continue the experiment and suggest it to others because of the results they have so far obtained.

KENYON COLLEGE OFFERS SCHOLARSHIPS

★ Kenyon College is among the twelve colleges in the country whose students may be recipients of scholarships from the George F. Baker fund of New York. The University of the South is the other college related to the Episcopal Church on the list. The Kenyon scholarship is a maximum of $5,000 for four years, awarded on the basis of academic aptitude, evidences of ability to lead, accomplishment to date. Kenyon also has three other scholarship foundations, one for $4,000 for four years; one of $3,000 and another of $2,400.

BROTHERHOOD SERVICE IN CHICAGO

★ The annual corporate communion of the Brotherhood of St. Andrew will be held this Saturday, February 24th, at St. James, Chicago. The service at eight will be followed by a breakfast when the speaker will be Lt. Col. Paul Rusch of Japan.

EDITORIALS

Lions, Bears and Scorpions

THERE are two striking, pastoral scenes in the Old Testament which—though widely separated in time—belong together, because of the bearing they have on human motives and problems. The first is the picture of young David standing before King Saul and making good his claim to fight the giant, Goliath, by boasting: "Thy servant kept his father's sheep, and there came a lion and a bear and took a lamb out of the flock; and I went after him and smote him and delivered it out of his mouth, and when he arose against me, I caught him by his beard and smote him and slew him. Thy servant slew both the lion and the bear." The second scene is in the form of a parable spoken by the shepherd-prophet, Amos, and is irresistibly funny, if one doesn't inhibit his sense of humor when he reads Holy Scripture. Says Amos: "A man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall and a scorpion bit him!"

Amos' parable was aimed at his degenerate nation which was going from bad to worse because it had let the results of opposing God's will pile up, instead of repenting at the first call of the prophet and turning back then into the way of righteousness. It dodged the lion only to meet the bear; it fled from the bear and took refuge in self-satisfaction, only to get bitten by the scorpion. But the courageous young shepherd, David, —if we are to believe his boastings—did exactly what Israel failed to do. He stood up to his lion and disposed of him, and so got himself ready for the greater test and the resounding triumph over Goliath.

Obvious Significance

THE significance of these two scenes for the lives and problems of us Christians today ought to be fairly obvious. Every one of us has a lion in his way, in the shape of a besetting-sin. Perhaps some of us are morally so insensitive that we don't recognize his shape, although our companions would be very ready to point it out. But most of us, it may be hoped, are aware of one or more really black spots on our characters, although we dislike looking at them. We say to ourselves: "Oh well, we all have our weaknesses; I guess I'm as good as the average fellow." So we turn our back on the lion and are surprised to meet a bear, in the shape of another sin that gets us into trouble. But the habit of evading moral responsibility is now so strong that we seek shelter, perhaps in feverish activity—a very dangerous wall to lean against—and to our great astonishment, a scorpion bites us and we chant the old cry of the weak, disillusioned man: "Oh dear, oh dear; life is just one damned thing after another."

And now Lent is upon us again and mother Church challenges us to do something about these lions and bears, to catch them by their beards, as doughty David did, instead of running away from them. The collect for this week reminds us that although we "have no power of ourselves to help ourselves," the infinite resources of God can "defend us from all adversities" of body and soul. We shall be very foolish indeed if we do not, here and now, before Easter is a day nearer, take a good long look at the besetting-sin and devote the rest of Lent to making ourselves a clear channel for the cleansing, renewing power of God in deliberate, unhurried daily prayer that begins with a recognition of his loving and omnipotent presence; that goes on to put before him the unpleasant picture of that lion-sin that we've been fleeing from; that then realizes his willingness to empower us to get free from it, and a hearty upsurge of thanksgiving for this freedom.

Just this simple, daily program may well be our most fruitful rule of life for Lent. There is no such animal as a disillusioned Christian; that's a contradiction in terms. For the real Christian soul is one who is continuously certain that "power belongeth unto God" and who keeps himself

"QUOTES"

AS a moralist, a teacher of virtuous living, Jesus was the most cavalier and the least puritanical who ever lived. It is remarkable how little troubled he was by the fun-loving propensities of common folk. In fact he scandalized his critics with his own happy and shameless indulgence in pleasures of this life. And we are glad and grateful for this, as his followers, for he has blest and sanctified our play. But he makes it very clear to us: the pleasures of this life are to be enjoyed, but not to be our obsession. In the great parable of the sower he reminds us that pleasures, like cares and riches, can choke our souls. They will, unless we control and master them rather than being mastered by them.

—FORWARD DAY-by-DAY

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persistently in living contact with that power which makes all things new—even the shoddy, worn-thin characters that so many of us possess. For such a one, life need never seem to be "one damned thing after another," but may well become, by God's grace, a blessed experience.

Let him who will apply this parable of the lion, bear and scorpion to our policy-makers and legislators in this year of our Lord, 1951. It is peculiarly easy to do, because the parable was aimed by its author at the corresponding class of public men of his day.

The Beatitudes—

Blessed Are The Meek

BY

KENNETH R. FORBES

Member of Witness Editorial Board

OF all the Beatitudes of Christ, this one is probably the most commonly misunderstood. In fact, with the English translation it seems a contradiction in terms; and the various modern versions fail to make the sense less dubious. "Meek," "gentle," "kindly"—all these words indicate for most of us someone with a disposition all sweetness and light, a submissive and spineless soul. And we know, from long experience with the world, that such as these are more likely to get kicked around than they are to "inherit the earth" or anything else materially valuable. And yet this connection between "meekness" and "inheriting the earth," as cause and effect, appears again and again in the Master's teaching and was one of the principles of life recognized by the more discerning of pre-Christian Hebrew writers. In fact, the Beatitude attributed to Jesus was practically a literal quotation from Psalm 37:11: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." So it would seem necessary for us to revise drastically our instinctive notion of what the meek really are like. What is their attitude toward God and what is their relation to the world?

I believe that we shall be right in assuming that the attitude of the meek toward God is one of constant awareness of his power and love and of their own unworthiness and inability to determine effectively the course of their lives in this world. Where the changes and chances of this mortal life bear cruelly on them personally, they will accept the fact without rebellion and look to God for a revealing of his will for their next steps. This has certainly been the attitude of all the Christian saints and heroes whose impress on the world has been creative and notable.

Clue to Puzzle

WHEN we come to consider the relation of the meek to their fellow-men as individuals, and to the world at large, it is not so simple, for it is here that the puzzling promise of our Lord applies —that the meek shall inherit the earth. I think that the clue to this puzzle is found in the mind and life of Jesus himself. His attitude toward God the Father was obviously one of submission and complete trust and also of simple acceptance of all that the forces of sin could do to him personally. The perfect poise and serenity resulting from this gave him control and dominance in all his relations with the world. The miracles he wrought in his earthly life are evidence enough of this. Sickness and death in others he overcame; and that he might literally have inherited the earth as a world conqueror was clearly possible had he not deliberately renounced it for the sake of his future revolutionary impact on the thinking and conscience of the world.

There would seem, then, to be the most intimate connection between the attitude of self-dedication of an individual to God, asking nothing for himself and trusting utterly to the wisdom and love of the Father, and the power of that same man over his environment and over the lives of his fellows. Peter's naive question: "We have left all and followed thee; what shall we have therefore?" brought this most revealing answer from the Master: "He shall receive an hundred-fold now in this time, houses and brethren and sisters and mothers and children and lands, with persecution." He answered Peter on his own level of understanding instead of rebuking him for his worldly standards. That is, the completely dedicated citizen of God's Kingdom will be possessed of such patience and clear-sightedness that even worldly goods will come to him, alone with persecution which will also be his lot, and with the heavenly inheritance in future time. This was the perfectly plain statement of Christ and it agreed with his declaration in another connection: "Seek

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ye first the Kingdom of God and his righteousness and all these things shall be added unto you." He that is in close relation with God will inevitably have power over men. This is the "meek" person; not a weak and flabby creature, nor an arrogant and grasping character, but a man or woman of conscious strength, aware of God as the source of all power, and intent to endure hardness for his sake. Such material things as do come to him, he acquires because of his poise and clear-headedness in contrast to the feverish, short-sighted graspings of the average man.

Meaning for Today

WHAT might this conception of meekness mean to us, practically, in this age of violence and confusion? Its first meaning is, of course, that there is no dependable source of power but God; that our only hope for an effective life in this world is maintaining a live contact with the Father of all men. And such a vital relationship to God by prayer and meditation ensures both our humility and our confidence; humility because we become aware of our insignificance and poverty in comparison with his beauty and glory; confidence because we are learning that "with God all things are possible." And as a direct result of this quality of character created by prayer, we shall find ourselves able to cope successfully with all the pressures and threats of a world deluded by the notion that hatred of sinners and belief in violence as a sovereign method of converting them can ever succeed in bringing peace, fellowship or righteousness to mankind. The genuine Christian today—as in all ages—is the man or woman who has put on the armor of God by prayer and, having learned his will, can set his face like a flint against violence and man-made-vengeance in the affairs of men and nations; can speak ringing words against "spiritual wickedness in high places"—which is an all-too-accurate description of the quality of today's rulers—even as our Lord did in his terrific enunciation of the "Woes" that immediately followed his "Beatitudes" in the Gospel narrative.

Conviction and Courage

SUCH, then, are the meek, as our Lord understood them. They are persons of serenity, conviction and courage, never seeking trouble, never irritable or peevish or disheartened by the sins and stupidities of friends or enemies, never intent to grab the good things of life for themselves, but ever ready to fight tenaciously for the under-dog, for the victim of brutality or ignorance and brave to denounce sin in high places or low. And they will always appear to the sinful and deluded of the world—even as our Lord himself appeared—as the "Terrible Meek" who convicts of sin because he is quite content to suffer himself from sin. It should be a solemn ambition for everyone of us who has been baptized in the name of the Lord Jesus to qualify for the noble and costly title of the "meek," for it will involve us, as Jesus made plain to Peter, in persecution as well as endowing us with power and light and love. Whatever of the material things of life the meek may acquire will be by virtue of simple psychological laws which the Master so clearly understood. The man who "blows his top," who is irritable, contentious, unforgiving is, by that very token, the man who misses even material success, which seldom comes to one who cannot think objectively, plan coherently or act decisively, because passion has blinded his eyes and weakened his will. How very true, on every level of human life, these penetrating words of Jesus: "Blessed are the meek for they shall inherit the earth."

The Master's Promise

PERHAPS no one of us Christians today, however devoutly we seek to cultivate the quality of meekness, will ever be given the inheritance of the earth on the high plane where our character, our words and our actions shall dominate the thoughts and consciences of future generations. Only a very small company indeed, after the Lord Christ himself, has attained that sort of inheritance of the earth—St. Paul, St. Francis and, in our own generation, Mohandas Gandhi and Albert Schweitzer. But it is not too much to hope that many of us in this distracted and fear-ridden world of today may learn to live so close to the Master of life in the intimate fellowship of his family, that the power and splendor and beauty of God will dissolve our fears, transform our weakness into strength and so make us genuinely to be of the company of the meek and lowly in heart who can face life's problems with clear heads and brave hearts, poised and serene as only the meek can be.

Our reward in this world and in this time will then be, as our Lord assured Peter, "houses and brethren and sisters and mothers and children and lands, with persecution"—which is to say that some of the good things of this material world cannot escape us meek folk even while we endure persecution by the blind and bitter and vengeful who are inevitably spawned by the sort of world that man's sin and ignorance has created. Such a reward and such an inheritance should not be beyond the reach of any of us who have learned to do business with God and to carry the rare fruits of that business into the markets of our rough and tumble world, claiming the inheritance the Master has promised us.

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Figs or Thistles

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

OUR Lord had the saving grace of humor. "Do men gather grapes of thorns and figs of thistles?" is a very whimsical question. It is a shame that so many stupid leaders have insisted that dullness is a sign of piety and that humor is an instrument of Satan. Satan may by cynical and even witty but Satan has no real humor. The words that we have quoted have a context that it may be well for us to observe.

They follow the warning that we are to beware of false prophets, and the intimation that we shall know these false religious leaders by their fruits.

The two kinds of fruits which false teachers seem to produce are those which have the spikey qualities of the thorn and the rasping quality of the thistle.

He unquestionably had the Pharisees and Sadducees in mind when he spoke of false leaders, for they were the popular leaders of his time, so popular that they finally succeeded in crucifying the man who exposed their falsity.

In the sermon on the Mount the Lord tells us of two kinds of righteousness;—the wrong kind and the right kind;—the wrong kind brings the fruit of falsehood, the right kind brings the fruit that he was so laboriously endeavoring to produce.

(1) "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven."

(2) "Seek ye first the Kingdom of God and his righteousness: and all these things shall be added unto you."

Popular Religion

IT is perfectly legitimate to apply this test, which he asked us to apply, to the popular relegious movements of today and to ask ourselves how much of our religious leadership is destined to produce thorns and thistles and is rather dubious about the value of grapes and figs.

The first characteristic of these false prophets, then and now, lies in their tremendous popularity.

They were backed by an innumerable company of little thorns and little thistles, which were never quite so happy as when they were pressing their ugly crown upon the Saviour's brow, or thrusting their spikey lances into his side.

Neither God nor righteousness can be determined by a referendum and mere numbers do not justify a cause.

The number of the names who follow the Master through it all were one hundred and twenty grapes and figs. The thorns and thistles were beyond count which same is characteristic of any badly cultivated field.

Neither does the rasping assurance of thorns and thistles overweigh in God's sight those who practice his righteousness in secret as they were bidden.

If you keep the outside of the platter clean by a certain abstinence from non-respectable sins you can fool the people into thinking that there is no uncleanness inside. Popularity is no sign of virtue.

The motive of Pharisaic righteousness is to justify oneself and its concomitant quality is to despise others.

The Pharisees and Sadducees could not endure contradiction, any more than the extreme partisans in the Church or out of it today can endure contradiction or rebuke.

Is it characteristic of both the high Pharisee and the broad Sadducee that they despise those who differ from them and bitterly resent those in authority who would curb their dogmatic utterances either for or against the tradition of their fathers.

Whenever you find petulance or cynical anathemas you may be certain of that mind which St. Luke describes in the following language, "And as he said these things unto them the Scribes and Pharisees began to urge him vehemently, and to provoke him to speak of many things; laying wait for him and seeking to catch something out of his mouth, that they might accuse him."

Righteousness By Law

THESE ancient Pharisees believed in making men righteous by legislative enactments; and the Sadducees sought the same end by daring speculative assertions.

They were utterly oblivious to the graciousness of Christ and loudly invoked that righteousness which was by the law, or else tried to break down men's faith by airing their own doubts and speculations.

Both Pharisee and Sadducee were adept in substituting the laws or opinions of men for the law of God.

They were like many of our sectarian ministers today who loudly proclaim against the use of wine, while they deliberately remarry people

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against the expressed law of Christ. If this isn't straining at gnats and swallowing camels, it is a piece of glaring inconsistency.

It seems to have no weight with them that Christ said that he who marrieth her that is divorced committeth adultery.

Modern Pharisaism is like the ancient thorn in that it scolds those sinners who sin against the flesh, toward whom Christ was conspicuously kind and tender, and are indifferent to those who commit meanness under the protection of the law.

Pharisees invoked prejudice against the sweet reasonableness of Christ, and today large religious bodies sanction a secret order which commits acts of intolerable meanness and cowardly cruelty in order, they say, that God may be justified.

Whatever may be the marks of Christ, they are not the marks of the Pharisee or the Sadducee. He did not appeal to prejudice nor philosophy. He was kind toward those who differed from him in their religious views.

He frankly told the Samaritans that "they worshipped they knew not what," and then complimented them on their individual acts of mercy and gratitude.

He could see good in the inveterate enemies of his religion.

He was compassionate toward those who were the victims of fleshly sins and rebuked the elder brother who was a glaring instance of harsh intolerance. He was extremely severe to those of his own company who failed him in their loyalty and comprehension, but he could forgive those who crucified him for they knew not what they did.

American Christianity

AMERICAN CHRISTIANITY needs sorely to cultivate its grapes and figs and to get rid of its spikey qualities.

Its greatest lack today is not theological comprehension but wholesome fellowship which will attract the common people, even if it loses the wise and mighty.

The Church was never advanced merely by its "wisdom after the flesh," nor by its "itching after the dollar," but solely by its ability to preach the whole gospel of Christ as it has received the same, with the compassion of Christ toward sinners and his accessibility to the fellowship of the ordinary man.

Somehow the Church lacks flexibility in its invitation to those without.

Some attribute this to the fact that common men cannot accept this or that doctrine, but would come into the Church if the bars were let down in doctrinal requirements.

Others think that the Church should come out more openly for law enforcement and civic interests.

I do not think so. What is needed is to acquire more graciousness and less stiffness of manners; more fellowship and less of the exclusive caste; more human touch and less ecclesiastical manners; more kindliness and less consciousness.

The most far reaching and permanent results are attained when men can combine a definiteness of religious conviction with an attitude of cordial kindliness toward all men.

It was characteristic of the Christ that he could tell the Samaritan: "You worship you know not what," and yet win the Samaritan to his person.

Christ did not water down his assertions to please the intellectuals of his day. Rather he allowed the intellectuals to pass him by while he sought for those who needed him.

Because you say "I know" therefore your sin remaineth but to those who said, "I sin," he forgave the sinner and inspired him with a new purpose.

The Church could afford to ignore the whole group of intellectuals, if it only could learn how to be so attractive to sinners that the common people would hear her gladly.

An After-Thought On The Assumption

BY

EDGAR L. TIFFANY
General Preacher of Diocese of Western New York

I DOUBT whether any generation was ever shocked out of its wits like unto ours. For no sooner had we partially recovered from the atomic bomb and the moral as well as spiritual problems which it has raised, than the Roman Church, not to be outdone by science, drops the dogma of the Assumption directly upon our already dizzy heads. That we were taken completely by surprise is due entirely to our self-complacency and stupidity. We had ample warning. This was a Holy Year. Some of us had an uneasy suspicion that Rome would never let it pass without giving the faithful something to remember it by; something colossal, stupendous, out of this world, in a word —atomic. Due to veiled but persistent hints earlier in the year, some of us were prepared to hear the proclamation that the veritable bones of St. Peter were finally discovered after these many years complete and intact—and woe be unto him who should question it! Then without warning,

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like a cleverly executed screen pass in football, the Dogma of the Assumption was dropped upon us, and we were left stunned, bewildered and indignant. We protested that it was not fair, it was literally not according to the book, something had to be done about it. Well, what can we do about it, if anything, to help us understand the Roman point of view, and at the same time re-examine our own.

Poetry of Religion

ONE thing is sure as the outcome of all this, George Santayana, that blithe spirit and scintillating mind, will now end his declining years in perfect peace. Always interested in the things of religion he maintained that poetry and religion were one in essence. That to look for scientific or even historical accuracy in religion was to lose its true meaning and insight. Spiritual truths were to be spiritually discerned, to be symbolically, poetically, interpreted. To do otherwise would ultimately lead to intellectual misery and spiritual apathy. So would Santayana interpret the dogma of the Assumption to his satisfaction. Not so the Church which formulated it. The dogma must be accepted literally and historically by all the faithful. If you read the encyclical of the Pope last August you would have been prepared for this. It was stressed that no longer would mystical or symbolic interpretations of doctrines be tolerated. There were to be accepted as literal, factual, final. Any attempt to correlate them with the findings of modern science, historical criticism or modern thinking were ruled out. The Church turned back to the Council of Trent—blinds were drawn and the doors locked.

Authority Not Needed

NOW the one thing that Protestantism has fallen back upon in rebuttal to the dogma of the Assumption is the fact that it cannot be found recorded in Scriptures or even mentioned to the early Church fathers. That is true, but in justice to Rome no such claim has been made. Biblical authority from the Roman standpoint is not necessary to establish any truth. What is necessary is that the Church proclaims it and you accept it. If the Church decided that the Cat and the Fiddle episode, with the little Dog laughing uproariously, the Dish and the Spoon eloping, and the Cow jumping over the moon, had spiritual value it could pronounce the same as a dogma and the faithful could be told to accept it literally. No figurative nonsense about the Cow symbolizing the rising cost of meat or increasing inflation would be tolerated. This statement is hard to believe but it is true. The Roman Church has now taken the position boldly, defiantly and apparently finally that oral tradition, what someone has said or says, is on an equal footing with Scripture, nay, is in the last analysis superior to it. Frankly, Protestantism is wasting its time trying to force Rome to admit a standard or canon it has practically given up or abandoned. The one crass test that Rome is willing to take into consideration is purely pragmatic—does it work, pay dividends, give the faithful what they want to believe. It is a pity that William James was not more familiar with the Roman Church. He would have dedicated all his works on pragmatism to it. Frankly, on the Roman theory of oral tradition, any time, anywhere, I cannot see what would hinder a complete repudiation of all Scripture if the Church so decided.

Theory of Development

IT is one of the ironies of ecclesiastical history that an Anglican was mainly responsible for getting us all in the dilemma we are now in. His name was John Henry Newman. You remember when he decided to enter the Church of Rome, raised as he was on the supremacy of Scripture and the authority of the early Church councils, the acceptance of the Papacy was not easy to that brilliant intellect. He knew history not only wisely but too well. It was his emphasis on the idea of development that made his transition possible. No one has ever stated it more clearly or cleverly. True, the Papacy and the Church could not be found, as they later developed, in Scripture or the early Church. But the seed was there capable of infinite growth, change if needs be and expansion. By comparison the Anglican Church bound to Scripture and the councils was static, paralyzed, dead — the Roman Church dynamic, fruitful, ever living. Anything the Roman Church has ever done, is doing, or will do, can be justified by this theory of development. In other words, to challenge and scold Rome for being what it is, is like berating a zebra because it has stripes. We have finally reached the stage where Kipling's East is East could be paraphrased to Romanism is Romanism, and Protestantism is Protestantism and never the twain shall meet. No, I will not say never for as long as there is oral tradition a voice may still speak out and proclaim let by-gones be by-gones to the unscriptural tune of "For it's always fair weather!"

I would like to confess in closing an unhappy thought that has come into my mind relative to the insistence that the whole difficulty relative to the dogma of the Assumption is that it is not found in the Scripture. Well, suppose it was—say in St. Luke's Gospel or one of Paul's Epistles. What would you do about it? Obviously, if you are a fundamentalist you would naturally accept it word for word even as the Roman dogma re-

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quires and your troubles would be over. But if you are not a fundamentalist and yet tried to accept the incident in the face of modern science, physics and biology—without recourse to symbolism, poetry or spiritual interpretation—yes, that is it exactly. Maybe in God's wisdom things are better just as they are!

Our Present Task And Responsibility

BY

HENRY D. PHILLIPS

Bishop of Southwestern Virginia

THERE are few people who are not conscious of the critical conditions under which we are living. Throughout the world there are misgivings, conflicts and rumors of war. Millions of people beyond the limits of the United States are in distress and physical want. The war through which we have passed left in its wake pain, suffering, destitution, maladjustments and destruction of every kind. Without some kind of faith one cannot fail to lapse into hopelessness and despair, or else people will be appealed to by the wild promises and schemes and plans which give room for a ruthless dictatorial power.

This is a critical period in the life of the world. Without proper guidance and wise choices the world can be embroiled in a horrible experience growing out of what we may call, because of scientific discoveries and inventions, a sophisticated war, characterized by a hideousness never before known.

Since the birth of Christ the world has passed through great crises. In each instance the power of the gospel through the faith and conviction of men has been able to make a definite contribution towards a better life. With all of its shortcomings and failures, the Christian Church has within it the power to be of immeasurable service in our present situation.

Underneath the rumble of confusion and uncertainty there are the undertones of a struggle for a richer and fuller expression of man's nature, in which individuals can have more and more the fruits of a fuller and better life. This struggle and expression may take a definite form and become a crystallized movement.

Already we are in the midst of revolutions and conflicts. While not characterized by the fire of bombs and other explosives, it is no less war in the realm of economics, political structure and social adjustments. Unless there is a definite guiding force born of a deep conviction, resting upon a faith in the sovereignty and fatherhood of God and a belief in the dignity and sacredness of man as a child of God, events may turn to the destruction of all that we hold dear and precious in what we have known as a Christian civilization.

Our immediate danger is that attempts shall be made to shape the events of the world by reactionaries on the one hand and extreme radicals on the other, neither of which are dominated by the spirit of the gospel of Jesus Christ.

Need for Unity

THE difficulties are not all abroad. In our own country there is great need for unity of thought and action. For America to render her best service to the well-being of the world of men it is necessary to have a strong America. To be strong we must not only have adequate defense so that there is no invitation for an aggressor to attack us, but we must be unified and firm in our conviction that this is not only God's world but that as Americans our lives shall be dominated by a firm belief and faith in him who is the author of our being and who by his spirit shall enable us to be willing followers of his son, living, working —and dying if need be—in attempting to do his will.

With such conviction and such a determination, many of our great problems which tend to disrupt our life would be nearer a solution. They may be labor problems, industrial problems, international problems or the problems of minorities. All of them can be dissolved or greatly relieved by the application of Christian principles.

Many times attempts have been made to solve these problems either through a benevolent secularism or a humanistic approach, whereas as a matter of fact our faith and belief in God and the reality of it in our own lives determine our views and theory of economies, political structure and social relationships. One might paraphrase the Proverb and say: As is one's faith and conviction so is he in his relationships in life.

We may hope that some day, instead of bitter wrangling and strife between laborers and capitalists at a bargain table, in which the general consumer pays for the damage done by the disputants, we may have a settlement and understanding of any grievances and injustices through labor-management or the representation of labor on the board of directors. I am convinced that working men are primarily more concerned about a security growing out of continuous employment than they are in securing additional remuneration at the expense of the well-being of the enterprise in which they are engaged.

When workers are taken into the confidence of the directorate through their representation I am

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convinced there will be no desire to wreck a company or an industry by unwarranted demands. In their loyalty there would be no difference from that of any other member of the directorate. By this method would come knowledge and understanding, which is always the basis of sympathetic cooperation and team-work.

This would put an end to the crippling of all life through unnecessary and unwarranted strikes and the enslavement of labor by dictators who are jockeying for power among themselves. This is no far-fetched hope. Already there are firms which are operating upon this basis. This is an illustration of what I mean by applying the gospel to working conditions.

I do not believe the solution of our labor problems lies along the abandonment of the profit motive; when tried it has failed. The theory goes contrary to human nature. A nearer solution lies along the efforts to curb greed and supplant injustice with just and fair dealings.

Individual Submerged

AS the world progresses in industrial techniques, new social problems naturally will arise which affect living and produce economic difficulties. Christian men and women must put their minds to work upon these new problems as they arise. At the present time one of the great problems is the status of the individual. Our democratic way of life is being confronted with it, and up to now it has not been solved.

Because of the great masses involved, whether in labor or in great enterprises, the individual is being submerged. As a laboring man he cannot speak his mind without reprisals. As a small business man he has difficulty in maintaining his integrity and independence. Along with this there is the growing tendency for individuals to have their thinking done for them by the syndicated columnists and the radio commentators.

As Christian citizens we are called upon not only to think our way through in matters pertaining to Christian affiliation, federation or union, but to give the Christian concept in all of our relationships; whether economic, educational, political or social.

Each individual has a definite contribution to make; for as we think, believe and act, our convictions and positions gather momentum with other individuals. Our congregations, moving in Christian thought and life with other congregations, eventually bring about state and national convictions, and it will be in this process that we shall gather a great spiritual force which will make its impact upon the life of the nation and of the world.

May God give us grace and strength to know that we are children of God and are able by his help to render a definite and specific service in our day and time. Such a consciousness will dispel fear and uncertainty and enable us to move forward with Christian men and women everywhere with courage and hope for the peace and happiness of the world.

They Forgot Things

IN 1923 a group of the world's most successful financiers met at the Edgewater Beach Hotel in Chicago. Present were:

The president of the largest independent steel company.

The president of the largest utility company.

The greatest wheat speculator.

The president of the New York Stock Exchange.

A member of the President's cabinet.

The greatest "bear" in Wall Street.

The president of the Bank of International Settlements.

The head of the world's greatest monopoly.

Collectively these tycoons controlled more wealth than there was in the United States Treasury, and for years newspapers and magazines had been printing their success stories and urging the youth of the nation to follow their examples.

Let us see what had happened to these eight men 25 years later.

The president of the largest steel company—Charles Schwab lived on borrowed money the last five years of his life and died "broke."

The utility operator—Samuel Insull, died virtually in exile.

The greatest wheat speculator—Arthur Patton, died abroad, insolvent.

The president of the New York Stock Exchange, Richard Whitney, had served a term in Sing Sing Prison.

The member of the President's Cabinet—Albert Fall, was pardoned from prison so he could die at home.

The greatest "bear" in Wall Street—Jesse Livermore, committed suicide.

The president of the Bank of International Settlements—Leon Frazier, committed suicide.

The head of the world's greatest monopoly—Ivan Kreuger, committed suicide.

All these men had learned how to make money but not one of them had learned how to live.

—St. John's, Sharon, Pa.

QUESTIONS FOR DISCUSSION

1. Was Jesus the first to announce this Beatitude?
2. What is the best way to discover just what our Lord meant by the word "meek"?
3. Mention two ways in which a person can actually "inherit the earth."
4. How can you, personally, "inherit the earth"?
5. Comment on Peter's question and Jesus' answer.

ligious thought of the modern world, he will have to take full account of those brief forty years which did more to change religious thinking in the English-speaking world than any other similar period since the Reformation.

Restoring Worship. By Clarice Bowman. Abingdon-Cokesbury Press. $2.50.

Of special value to those interested in religious education, the book expresses the importance of worship. We are beginning to see how important it is, not only for the sake of later adult worship, but in the total life of the church.

In Journeyings Often. By John S. Moyes. Oxford. $1.75.

An interesting and well-illustrated account of Bishop Moyes's journeys to England, Europe, and America, in connection with Lambeth and the Amsterdam Conference. He was an interesting and understanding guest!

Church Lobbying in the Nation's Capital. By Luke Ebersole. Macmillan. $2.75.

A factual survey of immense importance for those who would like to understand why "Washington" holds some of its views and attitudes. It is quite a mistake to assume that there is no church lobby! Under the circumstances, there probably must be one, and it ought to be a better one.

Aristeas to Philocrates. Edited and Translated by Moses Hadas. Harper. $4.00.

The second volume to appear in the great new series of Jewish Apocryphal Literature, being published under the auspices of Dropsie College. The Greek text is printed on the left-hand page, and English translation on the right. The distinctive feature of this edition is not only its scholarship, but also the fact that it is from the Jewish point of view.

The Christian Mysteries. By Bede Frost. Morehouse-Gorham. $2.55.

Taking "mystery" in a modern and quasi-scientific sense, the author insists that the Christian doctrines are beyond our full comprehension. Nevertheless, much can be known about them—and the church teaches us both to believe and to understand. But of course the word "mystery" meant something very different in the New Testament and in the early church from what it does in modern science and psychology.

BOOKS RECEIVED

The Secret of God. By Robert D. Hershey. Muhlenberg Press. $1.75.

Fourteen vigorous sermons by one of the younger preachers of the United Lutheran Church.

The Dazzling Darkness. "An Essay on the Experience of Prayer." By Guy Bowden. Longmans, Green. $2.00.

The author is not only familiar with the method of prayer, but has ability to make it real to other persons.

Children of Galilee. By Lydia S. Elliott. Morehouse-Gorham. $1.50.

An imaginative story book for children, describing the people who lived in Galilee in the days of our Lord.

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NEWS OF CHURCHES OVERSEAS

NORTH INDIA CHURCHES DISCUSS MERGER

Representatives of four Churches in North India have reached a "basis of negotiation" in merger talks held at Trivandrim, aimed at a United Church of North India. Further talks will be held in March between representatives of the Anglican, Methodist of Southern Asia, British Methodist and United Church of Northern India. Hope is also expressed that the Baptists, who have two observers at the conference, will join officially in the March discussions.

GERMAN CHURCH SERVES PEACE

The Berlin and Brandenburg Evangelical synod unanimously rejected a demand by East Berlin authorities that its headquarters be moved to the Soviet sector, though it did so in conciliatory terms. It stated that the Church intends to hold sessions alternately in the western and eastern areas, as does the council of the Church. The reply stated that "the Church is aware of the special obligation to help achieve mutual understanding between men in both areas and to overcome hate and mistrust, doing everything possible to serve peace."

DISCONTENT REPORTED IN SOUTH INDIA CHURCH

Whether or not there is discontent in the Church of South India will be revealed shortly since 14 diocesan synods are meeting this spring. Those who say "all is not well" with the Church, the result of a union of Anglicans, Congregational, Methodist, Presbyterian, and Reformed, say the discontent is based on (1) reluctance of the Church of England to recognize the validity of its orders and to establish full communion; (2) slowness of the old component denominations to submerge their different practices and forms of worship; (3) the office of bishop fails to satisfy the proponents of either the episcopal or the free Church system.

RUMORS OF CURIA REFORMS ARE AGAIN RIFE

The Pope is said to be planning a widespread reform of the Curia, governing body of the R. C. Church, which will greatly reduce the number of cardinals living permanently in Rome. One of the changes most likely to be made would be to increase the number of cardinals from 70 to 100 on the ground there is an increasing need for cardinals outside Europe. It was also reported in the newspapers last week that the man the Pope hopes will succeed him is not yet a cardinal.

WARSAW ARCHBISHOP MEETS WITH BIERUT

Archbishop Stefan Wyszunski of Warsaw, primate of the R. C. Church in Poland, recently had a meeting with President Bierut to discuss "all matters relating to the state and the Roman Catholic Church in Poland." Newspapers have revealed no details of what transpired.

REFORM MOVEMENT IN CHINA

Leaders of the Peoples government of China are urging religious leaders, both Protestant and Catholic, to join the Christian reform movement. The Peiping radio recently claimed that 100,000 Christians in China have so far signed a manifesto demanding "severing relations with foreign imperialists"

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Four New Books for Lent

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By HAROLD E. WAGNER

Taking his title from the well-known Negro Spiritual, "Were you there when they crucified my Lord?" the author here presents sixteen studies of persons identified with the Passion of our Lord, depicting first those whose characteristics exemplify the Seven Capital Sins, and second, those whose lives illustrate the opposing Christian Virtues. Price, $1.75

THE TEMPLE OF GOD'S WOUNDS

By WILL QUINLAN

NASH K. BURGER, New York Times Book Review, says: "The Temple of God's Wounds is an unusual devotional book that may well take its place among the enduring religious books of our time. In it the basic principles of Christian mysticism and meditation are presented in the form of a remarkable spiritual adventure recounted by the individual who experienced it." Price, $1.75

DUTIES OF A CHURCHMAN (DACRE PRESS LENT BOOK)

By R. C. MORTIMER, Bishop of Exeter

Regular Communion, Attendance at Public Worship, Fasting, Dues and Alms, Marriage Laws, A Quiet Conscience are the titles of the chapters in the Dacre Press Book for Lent. The book is addressed to laymen of the Church of England everywhere. The clergy will want to read it themselves and to recommend it to the laity. Price, $1.35

"MOTHER SAID SO" (CANADIAN LENT BOOK)

By R. F. PALMER

This book is called "Mother Said So" because the tradition about God is handed on to most of us by our mothers, who taught us to pray. There is a Mother of us all, in whom the true tradition about God has been preserved through Old and New Testament times down to the present. This Mother is the Holy Church of God which began as Israel, and in Christ became the One, Holy, Catholic and Apostolic Church. Price, $1.25

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and urging the development of national, autonomous Churches in China. The radio stresses the alleged participation of Catholics in the movement. Shih Ming-Liang, acting bishop of Chungking, is reported to have called on the 3,000 Catholics in his diocese to join the movement, and 1,025 in the city are reported to have signed the manifesto.

JOHANNES SMEMO HEADS CHURCH IN NORWAY

Bishop Johannes Smemo of Agder has been named by the government to head the state Lutheran Church. He becomes the Bishop of Oslo, succeeding Bishop Euvind Berggrav, one of the presidents of the World Council of Churches, who recently resigned for reasons of health. The son of a railroad worker, he was sent to a concentration camp during the German occupation where he became noted for devotion to the spiritual needs of his fellow inmates.

YUGOSLAV PAPER ASSAILS VATICAN OFFICIAL

Charges are made by Belgrade newspapers that Monsignor Silvio Oddi, charge d'affaires of the papal nunciature, has been deliberately trying to "worsen" relations between the R. C. Church and the government of Yugoslavia. His reports are said to have resulted in Vatican "sanctions" against priests who collaborate with the government, and have resulted in "false propaganda concerning religious persecutions in Yugoslavia."

OVERSEAS SPEAKERS FOR CHURCH PEACE UNION

Amiya Chakravarty, adviser to the Indian delegation to the UN, and Martin C. D'Arcy, S.J., lecturer at Oxford University, are featured speakers at a seminar on "Religious Faith and a Just World Order" which opened February 6th in New York under the auspices of the Church Peace Union. Other speakers at the seminars which will be held on successive Tuesday afternoons, are Prof. Ralph Barton Perry, prof. emeritus in philosophy at Harvard; Hans Simons, head of the New School; Samuel Guy Inman, author and lecturer in inter-American affairs. A. William Loos, educational director of the Union, said that the seminars would aim to discuss "as realistically as possible the world situation that confronts us, with special reference to making moral ideals relevant to global problems."

PHILIPPINE PROTESTANTS OUTLINE PROGRAM

Preparation of materials to expose Communism and to provide preachers with material for anti-communist sermons were planned at a conference of 100 Protestant leaders of the Philippines, meeting at Manila. It was also urged that a worker be placed in the field to cultivate ties with labor organizations, and that information be gathered on poverty, landlordism and dissident movements so as to development a program of activities embodying "a constructive alternative to Communism."

Leading the conference was Prof. John C. Bennett of Union Seminary, New York, now on a tour of Asiatic countries. He told the delegates that they should seek to provide the people with a better acquaintance with western capitalism than is afforded by Communist propaganda. "Little is known," he said, "concerning the advances made under capitalism in the United States during the past two decades," and he stressed particularly the advances made by labor, achievements under social security, the responsibility taken by government in preventing unemployment, the rise in the standard of living.



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BACKFIRE

DON FRANK FENN
Rector, St. Michael & All Angels, Baltimore

I hate controversies in the Church and so I have tried through the years of my ministry to bring to bear whatever influence I may have quietly and without fanfare. The result has been, by and large, that no attention has been paid by those with whom I have corresponded, for they seem to think I am alone in my convictions.

I now write about two of a number of matters that greatly disturb thousands of our communicants and hundreds of our clergy; all of which ought to be grouped under the head of our distress because our leaders in the House of Bishops do not seem to have the courage to take a stand. At the last meeting of the House, they passed a very high sounding resolution about gambling in parishes, in an area where they have no power, save moral suasion, for they cannot reach into the parishes thus, but they adopt an unanimous and meaningless resolution in response to a petition asking that they take a stand on the action of a few of their brethren who have violated the Constitution, Canons and the rubrics of the Book of Common Prayer of the Church, in the name of the cause of "unity" with utter disregard for the inevitable disunity that such unchecked action will bring within the Church. I refer to the two cases known to us when bishops invited ministers not in our orders to participate in the laying on of hands, at the ordination of priests, and the other when ministers, not in our orders were invited to take part in a celebration of the holy communion. I am aware of all the arguments that have been advanced, to show that the laws of the Church and the rubrics may be so interpreted as to justify these actions, but the members of the House of Bishops know well what the all but universal acceptance of their meaning is, and it is not that ministers who have not "had Episcopal consecration or ordination" shall perform the functions of bishops, priests and deacons in this Church, included among which are participation in the service of the holy communion and in the laying on of hands in the ordination to the priesthood.

It seems to me that the House of Bishops should have had the courage to say either "we wish to wink at these questionable practices because of our overwhelming sense of charity" or they should have said for the sake of the Church "such practices are in violation of the laws of the Church and indeed of love, and we advise all of our brethren, most lovingly



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that they should cease among us."

The second thing about which I write is the unconstitutional action initiated in the House of Bishops and concurred in by the House of Deputies at the last General Convention in authorizing the use of intinction in the Church, by plain resolution. I pointed out this error in the House of Deputies, but I am sure that the majority of the Deputies who were attending their first Convention, and an unusually large number were present for the first time, did not understand the point. I am sure that the Church wants intinction authorized, but my point is that there is a constitutional procedure provided for authorizing it which was ignored by General Convention. The method of the administration of the holy communion is carefully spelled out in the rubrics of the Book of Common Prayer. Any alteration of that method is an alteration of this rubric, and that is an alteration of the Book of Common Prayer. The constitution of the Church provides that such alteration can only be done by the action of one General Convention which action is certified to the several dioceses, and, after three years, the matter must be voted upon again and passed by the House of Bishops by a constitutional majority, and by the House of Deputies voting by orders. The action of the last Convention was unlawful and dangerous because, if we do not correct this unlawful act other people in the Church will try to legalize their particular desires by the same "short cut" of altering the Book of Common Prayer, and the Church will find itself doing things it will regret.

Any change in the constitution of the Church or the Prayer Book should be made with great deliberation and this the Church insures by her own constitution. Now, all of this I wrote many months ago to the Presiding Bishop and he courteously wrote and said he must take canonical and legal advice. He then became ill to our great regret and so in deference to him, I did nothing further until he had recovered. Upon his recovery I renewed my protest and he rightly pointed out that he alone had no power to pass judgment, but he did believe that there was a point and suggested that I address my protest to the House of Bishops. This I did through the secretary of that House.

The Presiding Bishop has written me most courteously expressing his regret that this matter was not presented at the last meeting and has assured me that he will understand my appeal to the Church, in order to reopen this matter, so that we may follow the provisions so carefully spelled out in our constitution.

I am sure that we are travelling a very dangerous path and I believe that people who care for the peace and order of the Church, should let their bishops know that they desire their leaders to obey the constitution, canons, and the discipline of the Book of Common Prayer and also that they wish the House of Bishops, where the unconstitutional action regarding intinction originated, to correct that error at the two following Conventions, by complying with the constitutional provisions for the alteration of the Book of Common Prayer.

I am sure that unless we have courageous leadership all along the line from our bishops, the mission of the Church in this small portion of the Church, will fail because people will not wish to give for the propagation of a form of Christianity which cannot discipline itself by observing its own regulations, set forth plainly for all to read.

CHARLES G. HAMILTON
Clergyman of Aberdeen, Texas

The professional optimist who thinks the Episcopal Church is growing fails to note that all of the 55,000 who are buried each year are there to stay, which certainly cannot be said of the 85,000 who are confirmed.

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THE

Witness

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March 1, 1951



CHURCH NOTABLES AT KENYON

Story on Page Six

Joseph H. Titus Writes on Fourth Beatitude

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STORY OF THE WEEK

Minister on Lumber Mill Job Also Runs Missions

Replies to Witness Editorial of Success He Has in Working at Both Jobs

★ THE WITNESS for December 28 had an editorial, "Ministers and Work," which stated that many parishes and missions would be better off if their ministers earned his living, or most of it, on a secular job. A number of letters have since appeared in Backfire objecting to the point of view of our editorial. We herewith present the story of a clergyman who writes on the subject from experience, the Rev. Robert R. Read, in charge of two missions in the diocese of Sacramento (see letter in Backfire by Bishop Porter). From here on it is Mr. Read:

I was interested in your editorial on Ministers and Work because I have been doing outside work. First, a little of my background. After four years at Eureka, Calif., I thought that I had given as much as I could; the parish was in excellent shape, financially and otherwise. I resigned because I like mission work. It was rather unusual that after my resignation the vestry let me sit in and help select a new rector. The church at Eureka has grown tremendously under his leadership.

Mission at Vallejo

After I left Eureka, I took over at Vallejo until they secured a new rector. I was offered that position, but declined because the Vallejo and Eureka churches were then about the same size, and, I still liked mission work.

I came to the mission at Dunsmuir and McCloud in May 1948. Dunsmuir was in bad shape, and some $1,000 was owed to the bank—the average congregation was 6. McCloud paid $50 and the diocese of Sacramento paid $50. This was not enough to live on. With Bishop Porter's permission I secured work as a night clerk at one of the hotels in Dunsmuir; seven nights a week and $7.00 per night. It seemed to work out pretty well. I met numbers of people whom I would have never known otherwise. I was taken into the Lions Club. I stayed at that work until the spring of 1949.

Lumber Mill

Then I moved to McCloud, and for some 18 months was a night watchman for the McCloud Lumber Co. That was 5 nights a week. McCloud is a company-owned town. Last fall the church at Dunsmuir had grown to such an extent that I needed more evenings—so I asked for—and was given a day job at the mill. I am now a member of the union (CIO).

During 1949 and 1950 my salary at Dunsmuir has been $37.50 per month; McCloud has stayed at $50 and the diocese at $50 (travel expense). I could have had more from Dunsmuir, but chose to let the congregation pay on the mortgage, which now is around $500. Also for the first time in almost 15 years, the diocesan assessment has been paid in full for 1950. Nothing was paid before this. The congregation has grown to an average 40 on Sunday mornings and the Church school has some 50 pupils and it is growing steadily. Last Sunday there were five new youngsters.

My withholding statement from the company shows that before deductions I received $3,130 for the year 1950.

Conclusions

To sum up—

1. My outside work has not hurt my church work with the exception of less visiting.

2. Both missions have been able to have services almost every Sunday since I arrived. But perhaps most important of all, these missions have been able to have the ministrations of a clergyman. Had I not worked, I doubt that a priest could have been found to come here, unless he had a private income.

3. The reason for the growth at Dunsmuir has been not so much from my efforts, but through the work of a fine staff of Church school teachers and the faithfulness of the members of the congregation.

4. My work at the mill has been interesting as far as my association with the other workers is concerned. At first I was not accepted—one reason being because I wore a collar and tie. But now, all are friendly. I hardly ever take the initiative in talking religion, but the subject is brought up often enough to suit me.

I am now 52 years old and single—was ordained a priest in 1928 in Western Mass. I came to Calif. in 1936. If you would like further information, let me know.

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EPISCOPAL CHURCH NEWS

FIRE OF STARS BROUGHT TO EARTH

★ "The fire of the stars has literally been brought down to earth. The power, if controlled, can bring us the abundant life everywhere; uncontrolled it will bring us to an utterly destroyed world." This statement was made by Prof. Donald H. Andrews, director of the laboratory at Johns Hopkins University and one of the world's leading atomic chemists, in a sermon preached at St. George's, New York.

"We know now that we cannot control material power by material power—from this year on it must be controlled by spiritual power." An atomic vision, he said, is ours as well as atomic energy: there is a universe we may hope for of music as well as of matter. If this power is misused, it has been suggested that it may be necessary, he said, to "shoot all scientists" as the only answer! Of this the speaker was not in favor!

The speaker declared that there is sufficient power in one human body to run the whole U. S. A. for several months. Until a hundred years ago science thought in terms of mechanism, e.g. that the whole was always equal to the sum of its parts. Now we know that "in the music of the spheres we at last find reality—which is not matter, but music."

Our personality, our identity remains, despite the complete atomic change of our bodies every five years. Our bodies, with the hydrogen removed and pressed in an atomic press, would result in something microscopic materially; this was advanced as interesting scientific evidence as to the ultimate non-materialism of man. "The music of inter-relation is the truth physics knows."

MISSIONARY SPEAKS ON CHINA

★ The Rev. Alfred B. Starratt, former missionary to China and now the rector at Stockbridge, Mass., spoke on "Christianity and Communism, a missionary's view of the revolution" on February 19 at Emmanuel, Boston. The meeting was sponsored by the women of the Advent, Trinity and Emmanuel.



BISHOP DANIELS of Montana with the Rev. Joseph Kitagawa of Chicago and Joseph Shoji, a student at Seabury-Western

BISHOP CONKLING CELEBRATES

★ Bishop Wallace E. Conkling of Chicago, observed the 10th anniversary of his consecration February 24. In keeping with the Lenten season and world conditions the diocesan celebration was confined to a choral evensong of Thanksgiving at 4:30 p m. Sunday, February 25, in St. James' Church at which a combined choir group of more than 400 voices from nine parishes and Seabury-Western Seminary sang.

During the 10 years of Bishop Conkling's episcopate the diocese has freed itself from an indebtedness of one million dollars and the parishes have removed a similar amount of local indebtedness and have spent more than a million dollars on parish buildings and improvements. Nineteen churches have been consecrated, 17 missions have become self-supporting parishes and 12 new mission stations have been started.

The over-all missionary giving of the diocese has increased 75 per cent and diocesan support of college work has increased by more than 200 per cent.

There have been 16,856 confirmations and Bishop Conkling has ordained 52 men to the priesthood. The diocese has restored and rehabilitated the buildings of the Bishop McLaren Foundation, Sycamore, for a conference and retreat center and has established Church centers at the Chicago Medical Center and at Illinois Institute of Technology.

WOMEN'S QUIET DAY IN CHICAGO

★ A quiet day for the women of the diocese of Chicago is being held today, March 1st, in each of the deaneries. The following are the conductors: at St. Mary's, Villa Park, the Rev. Don J. Curzon; St. John's, Chi-

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cago, the Rev. Harold Courtney; St. Paul's, North Side, the Rev. Ralph J. Deppen; St. Matthias', the Rev. Howard Kennedy; Holy Comforter, the Rev. Joseph B. Williams; Grace, Lenox, Bishop Street.

TRAINING CONFERENCE FOR LAYMEN

★ A conference on lay evangelism was held at Hastings, Nebraska, February 10-11, with Layman Hal G. Perrin, chairman of the committee on laymen's work of the diocese, presiding, and with addresses by Bishop Brinker, Dean Winfield Post of St. Mark's Pro-cathedral, and the Rev. Francis Havill, chairman of the field department of the diocese. Featured were filmstrips and recordings of various phases of Church work. Those present are now to be sent into parishes and missions as a part of a diocesan campaign of evangelism.

LENTEN SERVICES IN CHARLESTON

★ The five Episcopal churches in Charleston, S. C. are jointly sponsoring services on Wednesday evening in Lent, rotating the place of meeting. Preachers are Bishop Campbell of West Virginia, Bishop Gray of Connecticut, Prof. Clifford Stanley of Virginia Seminary, the Rev. John S. Higgins of Providence, the Rev. James Lichliter of Webster Groves, Mo., Bishop Carruthers of South Carolina.

URGE NO STATE TAX ON CHARITIES

★ Representatives of the diocese of New Hampshire appeared before the state legislature to urge the end of an existing tax on legacies to charities. They stated that it is the only state with such a tax and maintained that it was unfair to continue a levy on private charities to provide the state with funds to help support its own welfare agencies. Representatives of the Roman Catholic Church took a similar position.

DAY OF PRAYER IN PARIS

★ The world day of prayer, sponsored by the United Council of Church Women, was observed in the American Pro-Cathedral of Holy Trinity, Paris, France, on February 9th. Delegations from twenty-one churches attended. The service was conducted in both French and English.

PECOS VALLEY DEANERY

★ The problem of distances in the southwest was aptly illustrated at the meeting in Roswell, New Mexico, of the Pecos Valley Deanery of New Mexico and Southwest Texas on February 13. The deanery includes the southeastern section of New Mexico and all of the Big Bend area of Texas. It covers roughly 70,000 square miles, and is manned by seven clergymen. An eighth will be added in June. The towns in this area are few and far between.

In spite of the fact that a blizzard was predicted, there were about eighty registrations representing almost all of the parishes and missions. The longest journey was made by the Rev. Robert Parlour and his delegation from Marfa, Texas, three hundred miles to the south. His field is as big as the state of Maine.

The business meeting was presided over by Mrs. Charles Burns of Roswell, deanery chairman of the Woman's Auxiliary. Mrs. J. S. Porcher of El Paso, who is district president, presented the program of the Auxiliary and its organization in the district. The "achievement reports" showed encouraging progress in all branches.

There was scheduled a meeting of the laymen of the deanery, but this had to be cancelled, as only one layman weathered the storm to be present. Besides Bishop Stoney, only four clergymen arrived. Two were held back by threat of snow in the mountain passes and one was absent from the district.

The Rev. Ross R. Calvin, St. James' Church, Clovis, is rural dean of the deanery.

THE PRAYER ON PAGE NINE

★ The Prayer for Peace which is boxed on the editorial page is used at all services at St. George's, New York City, and all members of the clergy staff contributed to its composition.



ALTAR GUILD CLASS receives instruction at Camp Weed, Florida, from Mrs. J. E. Waugh. The girls are Elizabeth Hill, Inez Merryday and Mrs. Forbes deTamble

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THE PICTURE ON THE COVER

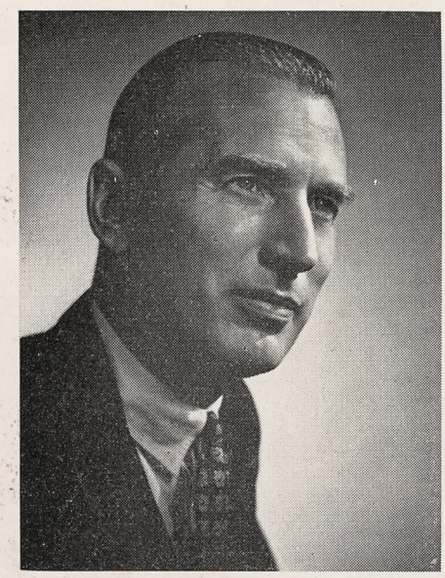
★ When the synod of the fifth province met recently at Kenyon College, some of the notables had a picture taken following a luncheon in Pierce Hall given by President and Mrs. Chalmers. From the bottom to top, left to right: Bishop Ivins, the Presiding Bishop, Bishop Tucker: Mrs. Hubbard, President Chalmers, Bishop White: Mrs. Page, Mrs. Tucker, Bishop Kirchhoffer; Bishop Emrich, Mrs. Burroughs, Mrs. Kirchhoffer: Mrs. Bailey, Bishop Burroughs, Mrs. Roach: Bishop Randall, Bishop Sturtevant, Bishop Essex: Bishop Clough, Bishop Horstick, Bishop Whittemore: Mrs. Chalmers, Bishop Hobson, Bishop Street: Bishop Hubbard, Dean Bailey, Dean Roach.

BISHOP STANG REPORTS FROM CHINA

★ Bishop Stephen H. S. Stang of the O-Hsiang diocese, China, reports in his newsletter of Church-state relations under the new regime in China. He says that there has been a gradual change in the government's attitude toward the Church "from open hostility to relative friendliness." He reports that "the churches have found many ways to cooperate with the government, raising money for government relief funds, offering school rooms for night schools, quartering passing soldiers." He relates how soldiers staying at one church for a period were heard singing Christmas hymns and it was discovered that they had learned them by standing outside windows while services were being held. The soldiers had even undertaken to organize a Bible class of their own, and Bishop Stang says that he knows of several similar Christian groups in government schools.

The Church of the Holy Nativity at Wuchang has raised a large sum for the government project of buying warm clothing for the poor. At St. Andrew's the compound swarms with wharf coolies who are learning their three "Rs" in the government program of mass education. The bishop also reports that at the middle schools, Boone, St. Hilda's, St. Lois' and Hsin Mien "the work goes on well, somewhat altered from former days, with emphasis laid on folk dancing, singing and political courses, and with some time given to work on the new airfield, under the labor program, and other patriotic efforts. The students work hard and continue to pass on from class to class with the hope of college ahead. In most of our country stations, primary schools have been reorganized into popular education classes, much encouraged and appreciated by the local authorities, where faithful teachers prepare the children to meet life conditions and give them the inspiration of our Church. The cathedral kindergarten is flourishing as never before. Education for life in the New China is desired and encouraged."

The bishop's diary has such items as "call on municipal officials"; "called on the governor in Wuchang"; "called on the mayor with diocesan contributions for the relief of the poor"; "circularized all Church leaders, asking them to buy government bonds." The diary also has a number of references to meetings with religious and government officials that resulted in the famous Wu Manifesto, wherein Christians in China are urged to give full cooperation to the Peoples government. The entry for October 25 is "Wu Manifesto translated and sent to Bishop Bentley and to missionaries."



CRAWFORD H. GREENEWALT of Christ Church, Christiana Hundred, Delaware, is one of the leading laymen of the diocese

PRAY FOR PEACE IN POTTSTOWN

★ The sound of church bells every noon brings virtually the entire 25,000 residents of Pottstown, Pa., to a halt to pray for peace. For two minutes, shopkeepers, customers, people on the street, children returning from school, pause for silent prayer for peace. The practice has spread to neighboring villages. The idea originated with the Rev. G. A. Lineker of Christ Church, and was fostered by the local ministerial association, which asked that all the 23 churches stay open daily for prayer; that the bells be rung at noon; that every church member spread the "call to prayer" invitation throughout the community. The Jewish congregation is also participating. When asked how long the daily prayers would continue, Mr. Lineker said: "So long as our world situation remains critical."

BASEBALL IS THEME OF BROADCASTS

★ It is likely that baseball fans have been attracted to broadcasts delivered over a station in Aberdeen, Miss., each Sunday afternoon in Lent. His subjects are: "You can't steal first base"; "You can't earn a base on balls"; "How you play shows what you are"; "Don't die on third"; "A sacrifice can win"; "The influence of death upon life"; "Easter is every day."

They are being given by the Rev. Charles G. Hamilton, a regular broadcaster over the

station, who has built up an audience of several hundred thousand.

DEPARTMENT OF SPORTS

★ An eight-team basketball tournament of teams representing Episcopal Churches in the district of Salina will be held at St. John's School, March 10th. The following churches will be represented: Grace Church, Hutchinson; Christ Cathedral, Salina; St. John's, Wichita; St. James, Wichita; the Bavaria unit of St. Francis Boys Homes; Holy Apostles, Ellsworth; two teams of St. John's School.

PARISH BUYS NEW SITE

★ St. Paul's, Salem, Oregon, has just purchased an entire city block for $50,000 as a site for a new plant. There is ample room for church, parish house, rectory, with space for off-street parking. It is in a residential section facing the large city park. Early construction is contemplated unless delayed by war conditions.

LOS ANGELES ELECTS MRS. COOMBS

★ Los Angeles has elected Mrs. St. Elmo L. Coombs of Pasadena to the executive council of the diocese, the first woman to so serve. Canons were amended to provide that the president of the Auxiliary, an office she now holds, shall be an ex-officio member of the council.

COUNCIL ASSEMBLY PLANS ANNOUNCED

★ Tentative plans for the second assembly of the World Council of Churches, to be held in Evanston, Illinois, in 1953 have been announced by the general secretary, W. A. Visser 't Hooft. The major theme will be "Jesus Christ as Lord is the only hope of both the Church and the world." A commission headed by President Henry P. Van Dusen of Union Seminary has been appointed to prepare the basic document which will be sent to the 600 delegates to serve as the starting point for discussions. The document will "seek to state clearly and simply what the essential message of the Churches is, and in what ways we can have that message presented." It is expected to "deal concretely with the specific challenges to the Church which come from the vast bodies and movements of men which are against or outside the Christian Church."

The assembly will also deal with the Church and society, education, faith and order, race relations, evangelism, the function of the laity, international relations.

SEWANEE RECEIVES LARGE FUND

★ The Episcopal-owned University of the South at Sewanee, Tenn., has become the joint beneficiary of an educational trust established by Mrs. Alfred I. duPont of Jacksonville, Fla., and Wilmington, Del. Sewanee is to receive a 35% share in stocks currently valued at $1,850,000, with Washington & Lee University and Hollins College receiving 35% and 30%, respectively, when certain life interests terminate.

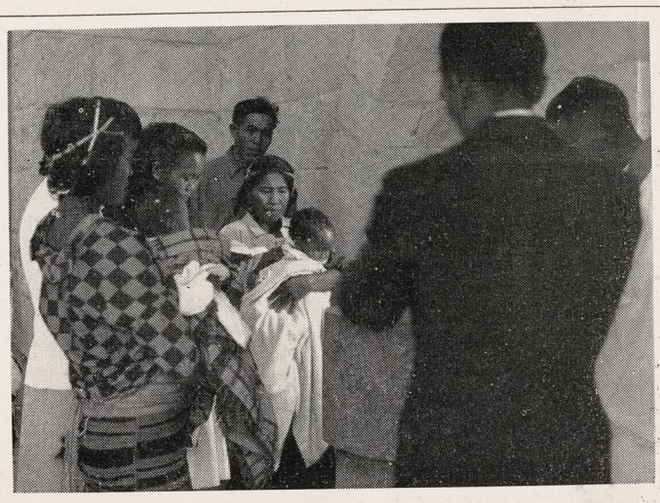
Present income from the trust is being distributed among 33 persons ranging in age from 54 to 86 years. As each annuity terminates, the income will be prorated among the three schools and final division of the trust will take place when all annuities have been settled.

The trust is in addition to over $250,000 already given by Mrs. duPont and marks her as the largest benefactor in the history of the university, according to Bishop Frank A. Juhan of Florida, recent chancellor of the university and present chairman of its campaign for $5,000,000. At the end of 1950, the fund total stood at slightly over $2,000,000, the bishop said. Final goal of the drive is to secure $2,000,000 for buildings and $3,000,000 for permanent endowment.

In making the gift, Mrs. duPont expressed feeling that privately endowed institutions of learning have important contributions to make to our freedom and democracy.

ST. BARTHOLOMEW'S HAS SPECIAL PREACHERS

★ The Rev. Theodore C. Speers, noted Presbyterian of New York, is the noonday preacher this week at St. Bartholomew's, New York. The Rev. Thorne Sparkman, rector of the Redeemer, Bryn Mawr, Pa., is the preacher next week, with Dean John J. Weaver of St. Paul's Cathedral, Detroit, preaching the week of March 5th. The parish is also featuring forums each Tuesday evening in Lent.



IGOROT BABY is baptized at St. Mary's, Sagada, Philippines

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FACULTY EPISCOPALIANS HAVE MEETING

* Episcopalians who are on college faculties met at Vassar College, February 9-11, with forty-two present, all teaching in the second province. Virginia D. Harrington of Barnard was chairman. Dean Lawrence Rose of General gave two lectures on theology. He cautioned the academicians: "Theology is one discipline among many. It requires consistency, rigor, and honesty. The danger is that one can be a master of theology and still be no servant of God. Theology is a total discipline transcending other fields of endeavor; to attempt to force other fields to come to terms with theology would be another form of idolatry. If we are to relate our theology to our work without danger, we as people must relate ourselves to God—we must know redemption by Jesus Christ and must be transformed." In conclusion, Dean Rose said: "We want people to believe that their belief in the gospel is tolerable without the theological superstructure, but to believe in the superstructure alone is to put one's faith in an ideology."

The Rev. Otis R. Rice, chaplain of Saint Luke's Hospital, gave two lectures on "Psychological insights in religious counselling." He emphasized the need for counsellors to have an abiding reverence for the integrity of the client, pointing out the danger of making decisions for the person, of giving advice, and of making judgments. A second principle for counselling, said Chaplain Rice, is an attitude of faith that the forces of life are to be trusted. An attitude of understanding is also required to create a permissive relationship between counsellor and counselee. The counsellor must be aware how the client really feels, and be honest enough to know when the situation requires the assistance of an expert to whom the client should be referred. Lastly, the counsellor must be honest with himself and know how he is getting along with the client. When they reach an impasse, he must be willing to ask what is wrong with himself, not with the client. With these principles—as a basis, Chaplain Rice went on to discuss actual counselling experiences which had been submitted anonymously by delegates.

In his second session, Chaplain Rice considered short contact counselling. Using the old railroad caution sign "Stop, Look and Listen," he drew a parallel for each word in terms of counselling: Stop messing and learn the facts about the person and the situation; observe his behavior, including facial expressions, posture, and muscle tensions; and listen intelligently to what he says. In cases of short contact Chaplain Rice advised the faculty members first of all to establish a firm enough basis for a relationship so that the student feels the door is open for him to return if he so chooses.

A celebration of the Holy Communion was held Sunday morning for the conference at Christ Church, Poughkeepsie, by the Rev. Robert E. Terwilliger, rector, and a breakfast was served following the service. A general business meeting with discussion of student work and projects in the province, and plans for future faculty conferences concluded the conference Sunday noon.

DIOCESE CONDEMNS FEDERAL COUNCIL

★ The convention of Upper South Carolina, meeting at Rock Hill January 23-24, approved the report of a committee previously set up to study the Federal Council of Churches which is now a part of the National Council of Churches. "Our concern about the Federal Council," the report states, "and also our fear for its successor, the N. C. C. C. A., is two-fold. First, many times the Federal Council has passed resolutions, or its members have made public utterances with the stated or implied conclusion that theirs was the Christian view, and tnat any other view was un-Christian, upon controversial questions on which sincere Christians differ. Second, the Federal Council has followed a definite policy of promoting and advocating political action on matters involving economic questions, social relations, labor relations, race relations, and similar matters upon which there exists widespread differences of opinion. Your committee does not believe that these activities further the cause of Christian unity, and we therefore present the following resolutions:

'Be it resolved that the diocese of Upper South Carolina views with great concern the actions and utterances of the Federal Council and its representatives with reference to controversial economic and social litigation and legislation:

'That it is the sincere conviction of this diocese that such activity, utterances and course of conduct is doing far more harm than good by giving rise to dissention and division of opinion among the Churches composing the Council and that the primary and basic objectives of the Council are being thereby impaired.

'That a copy of this report be forwarded to the Presiding Bishop who is now president of the N. C. C. C. A which embraces the Federal Council, with the earnest request that he use his great influence to put an immediate and permanent stop to such activities on the part of the N. C. C. C. A.'"

The chairman of the committee submitting the report and the resolution was the Rev. Capers Satterlee, rector of the Advent, Spartanburg, and the secretary was the Rev. A. G. Branwell Bennett, rector of St. Timothy's, Columbia.

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EDITORIALS

Voices for Peace

IT is vastly encouraging to find a non-Christian, Nehru of India, now joined by the World Council of Churches, representative agency of 158 Christian denominations, in lifting a not uncertain voice for peace. Insisting that "the least chance of negotiations" must be seized lest the present crisis lead to a war psychosis and an armament race and precipitate a general conflict, its executive committee recently stated, "Every possible effort must be made to meet the challenge of totalitarian Communism by means other than war." We prayerfully hope that it is not too late for the President of the United States, his generals and the Senate to give heed. The message sets forth what should be obvious to anyone, Christian or pagan; force alone cannot overcome Communism but rearmament may very well produce the conditions in which Communism thrives. The document also calls upon the Churches to use "all possible influence" to place all national armaments under international control. For this bold and Christlike utterance we give thanks in a day of increasing madness and congratulate the World Council on its witness to sanity.

A PRAYER FOR PEACE

O GOD, Father of us all, we pray for power to bring thy peace on earth. Amid the confusions and cruelties of today, help us to draw close to thee in quietness so that we may understand the failings within us that create bitterness and war. Deliver us from being satisfied with ourselves, and keep us from suspicion, prejudice, and hate. Inspire the leaders of all nations, especially our President and his advisers, with a vision of thy kingdom of brotherhood. Be with the men and women serving in the armed forces. Comfort those who are frightened, homesick or wounded. Strengthen the doctors, nurses, and chaplains who seek to help them. We pray for our enemies in their griefs and hardships. Fill them and us with thy spirit of tenderness and love. Unite us all in looking forward to that day when we shall be changed from foes to friends, working together to serve thee and to build thy peace in all the world. We ask it in the name of him who came to bring men peace, thy Son, our Saviour Jesus Christ. Amen.

A Voice Validictory

CHRISTENDOM, a journal of Christian sociology, is no more. This slim English quarterly was born during the great depression and has expired in what may come to be known as the age of suppression. The little band of Anglican thinkers known as "the Christendom group," who are still investigating the social implications of the Oxford movement, have not been able to call forth adequate social response from the Church of England.

The best salute to Christendom's passing is an estimate of its position. "Let us repeat," says the final editorial, "for the thousandth (and it is to be hoped, the last) time that if we go back to the Middle Ages it is precisely because, in our view, it is from there that we can hope to go forward."

Christendom is more than a catchy title for these men. Their whole thought is based on this medieval ideal of a society completely pervaded by Christianity.

May we suggest that it may be necessary to go back even farther in Christian history if we ever hope to go forward? Bishop Gore seems to have thought so, back in 1924: "'Established Christianity,' whether in the civilized Roman Empire or in half-barbarous tribes or in modern nations—the sort of Christianity which claims to embrace the whole society, which it costs men nothing to profess, and into which children are practically baptized as a matter of course —appears to be as audacious a departure from the method of Christ as can well be conceived . . . What price was paid for the assistance of the strong arm of emperors and kings we know . . . The average moral level had become what it is today."

Bishop Sherrill echoed this at San Francisco in 1949: "When the Church was formally recognized by the Roman state something of the heroic, the daring, the distinctive was lost from the Christian witness and in general, with notable exceptions, of groups and especially of individuals, this loss has never been repaired."

Christendom (both the group and the idea) ignores the tension between the Church and the world. Christianity retained that tension for only three centuries; the recovery of it is long overdue. In his good time the Spirit will move us to "the fundamental ethical reform," in relation to property and politics, for which Bishop Gore called. In the meantime we can do worse than study the ages when it was extremely uncomfortable to bear the name Christian. Certainly it is becoming increasingly evident that to bear the name today, and act on conviction, does not make for smug and comfortable living, here or elsewhere. However our certain hope is that we shall see the Son of Man coming with power and great glory.

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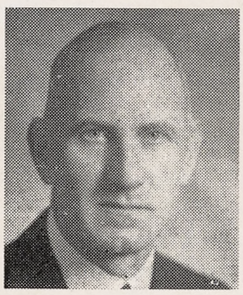
Those Who Hunger After Righteousness

BY
JOSEPH H. TITUS
Rector of Grace Church, Jamaica, N. Y.
and a Witness Editor

IN the first article of this series we read that the Beatitudes are those things which we, as Christians, should be at. True. But the emphasis of the fourth Beatitude is not on action or achievement. It is quite different from the others (with the possible exception of the sixth — Blessed are the pure in heart) in being a commendation of an attitude rather than an action. Yes, an attitude; "Ah, but a man's reach should exceed his grasp, or what's a heaven for?" Sincere aim is worthy in itself if it is directed to a proper goal. But it is even more than that here; "passionate desire" could almost be a paraphrase, for the hunger and thirst that Jesus' hearers knew was something cruelly real that most of us, in well-fed America, have little comprehension of.



The Divine Imperative

IT was Jesus' purpose to make men; his teachings are laced through with the divine imperative that men should be men. The late Alfred J. Nock once wrote an article titled, "Are all Men Human?" His conclusion was a profound doubt; he felt few had attained the level of humanity. That doubt creeps into our minds as we survey this earthly scene. Amiel, too, wrote, "We are not born human beings; we are candidates for humanity." The greatest marks of a human being, that which sets him off from the animals, are his dreams, his aims, his consciousness of values beyond him. Thus Eucken, the German philosopher: "If a man enters into and conforms to the spiritual life, he becomes what he was meant to be, a son of God; but if he refuses the life of the Spirit he cuts himself off from it, he sinks into what he was not meant to be. He loses the characteristics of humanity; he sinks, as it were, to the level of the lower species."

In other words the goal is to achieve humanity. Today's goals are not that nor realistic. We live in a world of perverted values; an Alice standing-on-her-head world. President Conant of Harvard, with apparent passivity, recognizes this when he states that we must gird ourselves "for an indefinite period of hate." A field commander in Korea confided to the press, "My men are good for fighting now. They have learned to hate." Such a forthright statement finds its parallel in the army's successful efforts to "educate" combat dogs in the last war. Domesticated pets were put through a course of discipline which made then ferocious and dangerous. The only consoling element is that, after the war, it took less time to de-condition these former friends of man and restore them to their natural state. Perhaps this was because, as Menninger, in "Love Against Hate," offers strong evidence from the purely psychological viewpoint; hate is a perversion of man's (and his best friend's) deepest self. So the means are false. Hate is always an imbecilic and fraudulent motivation. Our leaders today both in this country and others, seem, alas, to have enthusiastically adopted sheer physical force and its concomitant hate as the sole answer to our needs. No wonder that we are in a neurotic state! Deep in our hearts we feel this is false and self-defeating—and the conflict in ourselves which ensues shows itself in our fear neurosis. We simply cannot be content or happy or "blessed" in being less than that which God has planned for us.

A Sad Fact

IT is sad commentary on the so-called "Christian" nations that those who are desperately seeking a way out of our present self-inflicted crisis without using physical (military) force are the non-Christian nations: India and the Arab states! It should also give us pause to hear an avowed agnostic, Bertrand Russell, remind us of the answer we are constantly professing but as constantly denying in our actions. Said he, "The root of the matter (if we want a stable world) is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it, for fear of the derisive smile with which the cynics will greet my words. The thing I mean is love, Christian love, or compassion. If you feel this you have a motive for existence, a guide for ac-

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tion, a reason for courage, an imperative necessity for intellectual honesty."

As Christians we cannot permit ourselves to be swept off our feet by the current and prevalent deviation from, if not complete contradiction of, the fourth Beatitude. We are told on all sides that we must hunger and thirst for sufficient force, at any cost in life or treasure, to be in a position to negotiate with our enemies. What do our enemies do meanwhile? Whatever our leaders say, we cannot temporize with their amnesia in regard to the Master's words, "Seek ye first the Kingdom of God and his righteousness." Can the leaders of world policy today begin their pronouncements with, "In the name of the Father, of the Son and of the Holy Spirit?" If they cannot, they should be called to account now. They will be inevitably, for they violate God's will.

Function of Church

WE can believe through faith and evidence that man's innate desires and urges are not ipso facto basically wrong—or the Christian gospel is all wrong. They have gone destructively astray because the goal and the means of attaining it have been mistaken to the point of absurdity. The function of the Church is to provide true goals and means insistently and incessantly. Too often the Church (where else shall we find guidance?) has failed in this. It has imagined that the will to be good is enough, and offered no strong working stimulus for us to be infinitely better. Conscious of this, it has encouraged its devotees to find a comfortable way out—a too easy sublimation—in urging them to confess that they are miserable sinners in a large and vague sense. Thus it has provided for them a deceptive sense of security—but a vastly troubled one.

To be sure we are miserable sinners; but to admit that is only the first step. Then what to do? Confession must lead to action or it is worse than worthless. It is sinfully incomplete. It is not that we have no precedent. All the spiritually great have suggested and acted upon the sequence. Freed of their guilt, they have come down into the market-places and attacked the false goals of the world with unrelenting vigor. They have faced clear-eyed the enemy; Godless materialism—the exaggerated and calamitous concern of men with the things of this world. It was heartening to have our Bishops recognize the real foe when, in the El Paso Pastoral, they stated, "The immediate and obvious enemy of western civilization is Russian Communism, but the deepest enemy is Godless materialism which bred the illusions and cynicism of Communism and weakens us from within . . . With Communists there are members of all nations who share false and evil convictions." These illusions are that "Man's economic activity is his most important activity (and) the more material things we possess the happier we will be as people." Shades of the American Century! That hits us where we live.

In his arresting book, "Psychoanalysis and Religion," Erich Fromm says the same thing: "As a collective and potent form of idolatry we find the worship of power, of success and of the authority of the market." And elsewhere, "Devotion to an aim, or an idea, or a power transcending man, such as God, is an expression of this need for completeness in the process of living." For completeness substitute blessedness and you have it.

Our Apathy

THE wide-spread apathy, the result of a fatalistic acceptance of things as they are ("What can one do? Disaster is inevitable.") is a resultant of a lack of strong, realistic goals today. It is not wishful thinking to say that the great majority of decent men are not fooled by the hysterical out-bursts of the super-patriots who have erected the image of Communism as mankind's only enemy—and the FBI will get you if you don't agree. Men feel, generally, even when they do not reason, that this is a stupid deception on the part of stupid men who mistake the symptom for the disease. The disease, increasingly malignant, is Godless materialism. It does lie far deeper and is universal. With its failure to do aught but incite economic and seething unrest (vide the East and Africa) it provides the swamp in which the fetid plant Communism can flourish. Witlessly, it is Communism's best friend.

If the apathetic, the fatalistic, the aimless, the deceived, the fearful are to be roused and set on the right path they must be confronted with a clear and compelling goal. "If we are going to increase our courage and decrease our fears, we must take each of the fear-toned stimuli and attach it to some other emotion." The only practical emotion, meaning that which works for the benefit of mankind, is the stern quality of love which Jesus taught and lived as law: the righteousness, the justice of God. For love without these is a negligible thing.

This love has naught to do with sentimentalism. Gentleness, kindness—yes, even compassion—are not of its essence. They are inevitable by-products. His love has a tough quality if rightly presented as the relentless law which governs the spiritual and social universe. It is the compulsive and inviolable principle of equity and humanity. It is the only possible stimulus that can move men to achieve well-being. Hard and exacting, it can

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and must become the motivation that will fire men to action. It can never consent to be quiescent or tolerant any more than the law of gravity can. It seizes on man's aggressive instinct and bids him fight without quarter. It disclaims and abhors the weapons, the futile armaments, which doltish men have reverted to, for it knows that they are both ineffectual and a two-edged sword. They end only by destroying the destroyer; such is the lesson of history. It cannot forget, however men may try to, the weapons against which naught can prevail; truth, the breastplate of righteousness, the gospel of peace, the shield of faith, the helmet of salvation, the sword of the Spirit. Not all of these are defensive armament. It recognizes the necessity for an offensive against the universal enemy of all mankind—Mammon; Godless materialism. For the all-out assault on this it utters a clarion call to the battle; a warfare for which men, tragically unaware of this cancer in their social body, have not yet been sufficiently excited. "Ye that are men now serve him, against unnumbered foes. Let courage rise with danger, and strength to strength oppose," has been set to "a tune we love to sing," emasculated; ignoring the grim and resolute words.

Righteousness is conformity to the divine will —the divine imperative from which there is no escape. Justice, exacting, is inseparable from it. "The Lord of hosts shall be exalted in judgment and God that is holy shall be sanctified in righteousness." Amen; there is none else.

Not a Lullaby

THE BEATITUDES are not a lullaby or sweet and comforting promises to be framed in a garland of forget-me-nots—and forgotten. They are a manifesto flung in the face of our crafty and ancient foe armed with cruel hate by a God who is a mighty fortress. That foe is Godless materialism. When men are stirred to realize this they will throw themselves into the conflict, realizing that their present man-made struggles are hideous deceptions in which they go down to inglorious defeat, tragedy and death. They will join the captain of salvation for a fight to the finish, battling for the God of righteousness—for on earth is not his equal. They will hunger and thirst with enthusiasm—for the attainable end is at last clear; they shall be filled.

QUESTIONS FOR DISCUSSION

1. What are the great marks of a human being?
2. Do you think that the so-called Christian nations have acted better than the non-Christian in the present world crisis?
3. What is the function of the Church?
4. What do you consider the greatest weakness of Christians today?
5. What does hungering after righteousness require of us today, at home and overseas?

The Joyousness of Living

BY

IRVING P. JOHNSON
Founder and First Editor of The Witness

DISCIPLESHIP of our Lord is more an attitude of heart and mind than it is either a state of respectability or a record of achievement.

We must take God's own method of revealing himself to us if we would thoroughly test this.

It is as though a man of great position and wealth wished to test the loyalty of his friends, and so, clothing himself in poverty and throwing around himself the cloak of seeming failure, he goes to his onetime friends for their help and comfort.

In reality he is as prosperous as ever, but he seems to be insolvent that he may test all those professions of friendship which he has received in the high estate which he has attained.

He even allows himself to become an object of ridicule and contempt and does many things which are not the way in which they are done in the best circles.

He puts on the livery of poverty and walks in ways that seem eccentric and permits diverse humiliations to be heaped upon him.

Surely he separates those who love him from those who use him, and those who will suffer with him from those who merely would prosper with him.

Christ Tests Humanity

SO Christ tested humanity down to the last man —he tried out the twelve who had been with him when he was loved and admired of men because of his mighty works, and he permitted them to deny him and to desert him when he reached the bottom of his humiliation.

He scaled his friends down to St. John and the Marys and then received back St. Peter with the words that must have revived sad memories—"Simon, lovest thou me?"

I think it is fair to say that our Christian fellowship is more an attitude of the heart and mind

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than a matter of respectability and achievement.

Neither the beggar at the rich man's gate, nor the fallen woman in Simon's doorway, nor she who gave the two farthings, nor he who was crucified beside him could boast much of either respectability or achievement, but they were all forgiven much, because they loved much.

And the measure of their love was that none of these were ashamed of that love when others derided it.

Love is something which will not bear statistical investigation and cannot be recorded in a parochial year book.

It is not necessarily associated with culture, morals or orthodoxy.

It is the attitude of heart and mind which causes a human soul to count all else but loss.

It is a force that can constrain the outcast and the criminal to climb mountains of transfiguration reckless of privations.

It is a force that is true to Christ when all others fall away and hangs on to the cross even when the power of God seemingly has failed.

It has been the most persistent, aggressive motive that has ever stimulated men to spread the gospel of human kindness.

It is the one thing needful in our personal contact to make the religion of Christ an irresistible influence in society.

The Love of Christ

HIS power wanes and waxes strong just in proportion as he can command that kind of love which is faithful in all things; which is more concerned that Christ may be glorified than it is that the individual himself may be praised of men.

This quality which St. Paul calls the love of Christ may be possessed by any one who will persistently seek it and, when once acquired, will admit the possessor into the very best society that graces the courts of heaven; will endow him with the only riches which are imperishable and will enthuse him with a joy that no man can deprive him of.

It is a rare quality because few there be that seek it, and yet one has to glance at any one who has attained it to realize that he has found a treasure from which he would not and cannot be separated.

It is apparent to all men who look at the faces of those who have attended material success that they do not know joy, for who would look for joy in the directors of a large corporation or in the frequenters of social conventions.

Their faces betray the fact that they have not found what they sought; nay, rather that they have lost what as children they once possessed.

Where Joy is Found

JOY is not found as a rule in the homes of those who have amassed wealth even though they are surrounded with every conceivable material comfort, but joy can be found by any pastor in the homes where Christ is much beloved, and it is a joy that no man taketh from them.

Many people tell me that they get no joy in their religion when it is apparent that they have missed the source of joy.

If you will question them further you will find that Christ is not a living reality, a real person who can hear their prayers.

But surely if the human voice can carry from New York to Chicago by radio, the Son of God has no difficulty in hearing our prayers.

And if we are really seeking the love of Christ we will not confuse prayer with teasing God for something.

Permit me to suggest that at least three times a day you will use some such prayer as this:

O Christ! I believe in thee because thou art so true!

O Christ! I hope in thee because thou art so good!

O Christ! I love thee, because thou art so kind!

O Christ! I am sorry that I have been unworthy of thy love for me!

Inject into your religion, that which Christ brought into the world—the possibility of personal converse between God and man.

Make Christ's presence in your life such a reality that when you are thinking a wrong thought or harboring a mean sentiment, you are at once conscious that he sees you.

The Presence of Christ

MAKE his presence so real that when you fall into sin and do that which grieves him, you are as conscious of our Lord's pained look as was St. Peter beside the fire.

Practice the presence of Christ at each eucharist so that his promise to dwell in you may be the most real thing in your life that day.

We all must be profoundly conscious of our unworthiness the moment that the beauty of his holiness becomes the greatest reality in our lives.

Then we find our joy in serving him—in feeling that perhaps he may approve.

Then we find our help in feeling that he is near to care, to understand, to help.

Then we find the world, not a dreary thing ending in a cemetery but a wondrously beautiful thing ending in the fellowship of Jesus Christ.

No morals, no orthodoxy, no culture, can take the place of our personal sense of the presence of Jesus Christ in our lives.

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Brothers of the Faith

(with apologies to C. S. Lewis)

BY
RANDOLPH CRUMP MILLER
Professor at Church Divinity School of the Pacific

DURING the past week, a series of significant letters was received. They are the correspondence between two well-known people: one is a great power in the underworld, and it is his responsibility to see that men be kept away from the right relationship with God. His name, Screwtape, was made known to all the world by C. S. Lewis. The other is a junior assistant working in the churches and in the state to bring about loyalty to Screwtape, and his name is Wormwood. In the first letter, Wormwood is asking Screwtape for advice:

I

Dear Screwtape:

I am concerned about newspaper advertising. The great dailies are refusing to include such words as "Catholic," "Gentile," "restricted," and other qualifying phrases in their advertisements of houses for rent. This seems to me an advance of the Enemy toward brotherhood. We still control the bowling association, but you know what Jackie Robinson has done to us in baseball. I understand there will be about 20 colored men playing in the major leagues next season.

Our greatest victory a year ago, upon which I have already reported, was when two Church colleges called off their football game because there were Negroes on one team. This led to bitter feelings and editorial comments in the Church press, but we did not get as big a play in the daily papers as we had hoped for.

We have not been able to obtain Jim Crow sections on airplanes, but we have maintained separate toilet facilities at southern airports. The Jim Crow cars on trains are about the same as ever, for there is lots of old equipment. To refresh your Satanic mind on these conditions, I quote from a leading Negro:

"Usually there is no heat in winter and no air in summer: with undisturbed loafers and train hands, and broken, disreputable settees . . . The car is up next to the baggage car and engine. Usually there is no step to help you climb on, and often the car is a smoker cut in two, and you must pass through the white smoker or else they pass through your part, with swagger and noise and stares . . . It is difficult to get lunch or clean water. Lunch rooms either 'don't serve niggers' or serve them through some dirty, ill-attended hole in the wall. As for toilet rooms—don't."

We are having trouble with restrictive covenants. But while the courts will throw them out, most white people sign them surreptitiously, and are gentlemen enough not to break the agreement. Once in a while someone breaks through, but we can rely on the neighbors to make things uncomfortable for them, and of course the real estate agents are on the alert for dummy purchasers.

Our old techniques are working well, but the Enemy has been able to raise up strong leaders among the inferior races. My chief worry is the south. Jackie Robinson has become a great drawing card when the Dodgers play in southern cities. Marian Anderson sang before a mixed group in Houston. And even the churches, where we thought we were safest, have had unsegregated congregations at special services and convocations in southern areas.

Perhaps you, in your exalted wisdom, can give me some Hellish information that I may use to our advantage against the Enemy.

Ever, your obedient slave,

Wormwood.

II

Dear Wormwood:

I note with some dismay the advances of the Enemy, especially in the field of sports. We can thank our Self that the Enemy has not been nearly so successful in his own Body, the Church.

I think we shall have to use more subtle means, for thus the people are off guard and we can regain our losses more easily. One technique that never fails is the motto: "Be kind to Negroes." It sounds like "Be kind to animals," and the churches always fall for it, especially on their nefarious "Race Relations Sunday." We have used this system many times, especially among more "enlightened" congregations, and it usually destroys the perspective of the group. There was a nice old lady named Miss Lucy who did everything right. She was sweet and kind and so was her family. All the Negroes who lived with her believed that all white people were nice, and they knew all of their own race were not nice. I remember one isolated Negro who had grown up with white people, and the first time he went to a church for Negroes, he wrote:

"I expected to hear regular church music, such

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as would be sung by white people, and written, I supposed, by white people. These other were Negro songs, and we had come to Hampton to learn something better."

So he soon became spoiled for our cause, as he discovered that there were things created by Negroes which deserved outstanding attention. This was a set-back for us.

So let us "be kind to animals," I mean "to Negroes," and then we can keep them in their place. We can let people get sentimental about the color problem, for that gets their emotions out of their systems without doing anything constructive about them. The best place to work on this sentimentalism is in the Church, where they can pray about it, as long as they keep them in their place.

When a Negro comes to a "be kind to Negroes" church, we can usually count on these sentimental people to be so kind that they will scare them away.

But, Wormwood, the Enemy is making advances against our Hellish plans for baseball. This man Robinson has upset my calculations, for he is a fine athlete and a practicing Christian, which makes him a No. 1 enemy of the Legions of Hell. All we can do is hope that some of our agents will manipulate a situation which will undo the harm he has done to us.

However, we can still continue our emphasis on the menial work of Negroes. Let us retreat gracefully before the athletic prowess of Robinson, Joe Louis, and Jesse Owens, and let us admit that the accident of physical vocal cords can produce a Marian Anderson, Carol Brice, Dorothy Maynor, or Roland Hayes, and let us admit that African rhythm can give a Duke Ellington or Count Basie. Then we can counter-attack by soft-pedalling the intellectual and spiritual attainments of the race. Even people fully in the Enemy's camp will swallow the idea that Negroes have low "I. Q's." I suggest you follow this lead for the present.

Ever, your Satanic Lord and Master,

Screwtape.

III

Dear Screwtape:

I'm in a heaven of a mess. I followed your suggestion of discounting the Negro I. Q. through a speaker at a Christian American meeting, and the rebuttal made by some chance member of the crowd was remarkable. He happened to be a powerful and convincing speaker. He got the floor because he appeared to be white, and he said:

"Have you ever heard of Dr. DuBois, a graduate of Fiske and Harvard Universities? He did research on conditioning among Negroes, showed there were no more criminals among them than among whites, except due to conditions forced on them by ignorance and poverty; he established the National Association for the Advancement of Colored People; he wrote many stories, showing the problems and the genius of his own people.

"Did you know that one of the charter members of the American College of Surgery was a Negro, Dr. Daniel Hale Williams, along with the Mayo brothers? He founded a hospital in Chicago, trained many white and colored surgeons, and performed the first successful surgical closure of a stab wound of the heart and pericardium."

And, my Master Screwtape, this interloper went on to list great men like Dr. Robert Russa Moten, head of Tuskegee; Samuel Taylor-Coleridge, the famous composer; Bishop Richard Allen, the great church leader; and Frederick Douglass, the greatest orator of them all. He had the people in the hollow of his hand as he exploded our myth about Negro inability to achieve great heights. And he won them to himself. And then he concluded by telling them that although he looked white, he also was a Negro. What can I do against this kind of attack?

Our work among the churches is progressing. We still have a separate Negro convocation among the Methodists, and most churches maintain Negro congregations even in the north. We are doing well in keeping Negroes out of hospitals, but are having some trouble with restaurants. The covenants are holding up well in spite of the courts. But lynchings are falling off, and the Enemy is making real advances in the South, where some white people have worked with the colored people to provide intelligent leadership.

I was shocked today when I read a letter sent to John Oxenham, who writes hymns for the Enemy:

"This is being written somewhere in the Pacific. I feel you may like to hear about a rather unique service on board today. It was led by a Swede, a Brigadier in the Salvation Army, who spoke of his work in famine relief in China, among lepers in the East Indies, and head-hunters and cannibals in the Celebes. His audience consisted of British, Americans, Chinese, two Germans, and one Italian. We began and ended the meeting by singing, 'In Christ there is no East or West.' A meeting like this fills me with hope for the future."

We received quite a set-back when Oxenham's hymn was set to music to a Negro tune, arranged by a Negro composer and singer in a mixed choir, a man named Harry Burleigh. What effect will

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this have on our campaign? Please tell me my next step.

Your submissive but fire-eating slave,

Wormwood.

IV

Dear Wormwood:

Do not worry too much about the speech made by the representative of the Enemy. We can battle facts, because we rely on emotions to smother truth. It is prejudice (which means prejudging) which gives strength to our cause, and when it is backed by hatred (which is emotional and akin to fear) the facts will not be considered.

You must do something to undercut this Oxenham hymn, though, for if people sing those words to a moving tune, they will change their attitudes in time. And I hear that it is being sung by children as well as adults throughout the world. That stanza bothers me:

"Join hands, then, brothers of the faith,
whate'er your race or ism,
Who loves the Enemy as a son,
Is surely kin to him."

That's what we have to battle, Wormwood. You are doing a good job for Hell, but you must watch the churches. The Enemy gives power to those who really serve him, and he guides them to overcome their prejudices and shortcomings. He has people believing that Jesus was a Jew, and this has hurt our anti-Semitism. He has people believing all people were created equal. So watch this hymn, my boy, for it is full of dynamite. Otherwise, continue as you are, and you can be sure that we will make the Enemy uncomfortable.

Your Satanic uncle,

Screwtape.

Threat of Bureaucracy

BY

WILLIAM B. SPOFFORD JR.

EVERY month or so, I receive a nicely-printed magazine from Spiritual Mobilization, Inc., informing me that the Goliath of big government is ready to sweep me over the brink of economic chaos. Now I am getting another newspaper, called Christian Economics, which has adopted the same theme.



Faith and Freedom, which is the title of the Mobilizer's trade journal, apparently has two major targets. The first is taxes, individual and corporate. I have, as yet, never been bothered on this score since five sons serve to give me exemptions.

The second target is bureaucracy in government. Up to now, I have thought that the Mobilizer's editors have been flaying a dead horse. Now I'm not so sure.

Recently, President Truman appointed Bishop Karl Block of California and Episcopal layman Harvey Firestone to a new Commission on Internal Security and Individual Rights, which is chaired by Fleet Admiral Chester W. Nimitz. This commission, in the President's views, is to examine present laws, practices and procedures, both public and private, for the bearing they have not only on the nation's security, but also on the protection of individuals from "unwarranted attacks and from unwarranted infringement of their rights and liberties in the name of security."

As one who, in the past, has affiliated, and probably, in the future, will affiliate with unpopular causes, I am now listening to the Mobilizer's warnings against bureaucracy with interest. The menace of big government is definitely a threat.

Everybody, and his brother, seems to be in the business of investigation for the government. Up to the beginning of February, the roll-call was something like this: The Subversive Activities Control Board (created under the McCarran act); the Federal Loyalty Review Board which has subordinate Loyalty Boards for all governmental executive departments; the House Committee on Un-American Activities; the Civil Service Commission; the Federal Bureau of Investigation; many state committees and agencies, including sundry boards of regents of land-grant colleges; and a new Senate sub-committee to be headed, of all things, by Senator Pat McCarran himself.

The new President's commission very definitely is ordered to respect the rights of the individual citizen (a small matter which, from past history, is outside the field of concern of the others) but it is entering into a crowded field. Investigators are bound to get mixed-up, confused and lost.

Maybe the ideal solution would be for every person, who thinks he is being investigated, to sponsor a tea party, inviting representatives of each exploratory agency, and give them all the information at one time. I reason that such a procedure would save the government many thousands of dollars in travel expenses, undercover work and duplicated reports. This money saved could then be added to the atomic research budget and constructively used to discover how to blow the Spiritual Mobilizers, the various investigators, me and my five sons out of this world.

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EPISCOPAL CHURCH NEWS

SOUTH CAROLINA LAYMEN MEET

★ The annual meeting of the laymen's association of South Carolina was held at St. Philip's, Charleston, February 11th, with 300 present. It opened with a supper, followed by a service conducted entirely by laymen, and then by address by Morton O. Nace, head of the Brotherhood of St. Andrew. Others to speak were Bishop Carruthers and Harold S. Reeves, new president of the association.

ELLIOTT'S PLAY AT EPIPHANY

★ "Murder in the Cathedral," based on T. S. Elliott's novel, was presented at the Epiphany, Washington, February 16 and 17 by the Columbia Players. As readers know, it is a dramatization of the death of Thomas a Becket, Archbishop of Canterbury, who was murdered in Canterbury Cathedral in 1170 by knights of the court of Henry 2nd.

EVANGELICAL APPEAL IN PROTESTANTISM

★ Dean Walter G. Muelder of Bishop University was the speaker at the breakfast of Massachusetts laymen, following the corporate communion at St. Paul's Cathedral on Washington's Birthday. He spoke on the evangelical appeal of Protestantism.

NEW MANAGER OF CORPORATION

★ James H. Comley has been elected vice-president and manager of the Church Fire Insurance Corporation, succeeding the late Everard C. Stokes, killed in the railroad accident of February 6th. Mr. Comley has been assistant manager of the company, a wholly-owned subsidiary of the Church Pension Fund, for many years. It carries fire and related insurance on the property of the Episcopal Church.

FAITH AND ORDER CONFERENCE

★ The Episcopal Church will be asked to send five delegates to the third world conference on Faith and Order at Lund, Sweden, in August 1952. That decision was made by the Faith and Order executive committee which met February 3 to 5 at the attractive conference center of the French student movement in the little town of Bievres near Paris. Each Church in proportion to its size will have from one to five delegates. The total attendance will not exceed 250, the figure that had previously been decided upon as the most effective size for the conference. Since Church leaders now meet every five years in the Assembly of the World Council of Churches, the purpose is to make Lund a smaller and more intimate gathering of theologians especially qualified to consider the questions which will constitute the Lund program—the nature of the Church, ways of worship, intercommunion, and the non-theological factors that hinder unity. One hundred and sixty churches from all continents are expected to send delegates, including twenty-nine in the U. S. A. The invitation is open to "all Churches which confess Jesus Christ as God and Saviour."

Consideration was also given to the daily program for the Lund conference, which will meet from August 15 to 28, 1952. The tentative program proposes to devote the first week to the discussion of the topics in sectional meetings, after which the report of each section will be considered by the full conference before it is fi-

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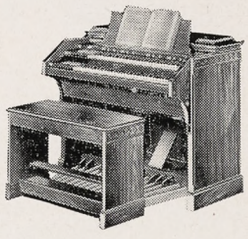

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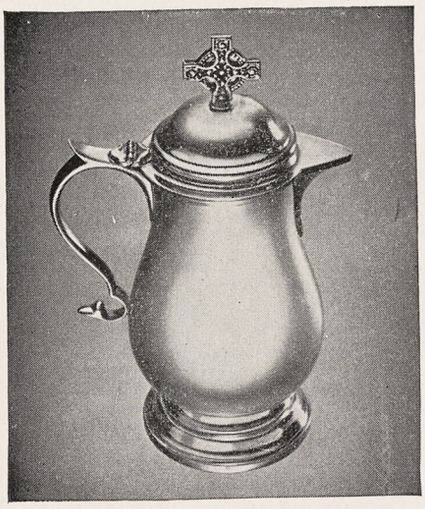
nally received for transmission to the Churches. Certain days will be devoted to discussing future plans for Faith and Order within the World Council after the Lund conference. The program for services during the conference was referred to a special committee. Final action on these matters will be taken by the Faith and Order commission at its meetings this coming summer, from August 14 to 18, in Switzerland.

Of particular interest was the proposal for a post-Lund conference of delegates from Churches in different parts of the world, but especially in Ceylon, India, Pakistan, and Iran, that are engaged in negotiations for Church union in their respective areas. The secretary of the Faith and Order commission, the Rev. Oliver S. Tomkins, recently returned from a visit to most of these places, reported that they are eager to discuss their problems with each other and with theologians from the home churches, in the wider context of the Lund conference. Full approval was given to this plan, and special effort will be made to secure the attendance of representatives from these Churches at Lund.

The new American booklet, "Exploring Paths of Church Unity," aroused much interest. Just off the press, copies were flown to the meeting by air mail. The author is the Rev. James W. Kennedy of Christ Church, Lexington, Kentucky. It is a guide for discussion groups of those who have had no previous acquaintance with Faith and Order studies, and it presents the subjects of the Lund program in terms that a layman can understand.



Sterling Cruet

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School: 9:30 and 11; E.P. 8
Weekday: H.C. 7 and 10; E.P. 5:30
Wed. in Lent: Vicar's Evening, 8

COLUMBIA UNIVERSITY
ST. PAUL'S CHAPEL
The Rev. James A. Pike, J.S.D., Chaplain
Daily (except Sat.): 12 noon
Sunday: H.C. 9 and 12:30; M.P. & Ser., 11
H.C.: Tues. 10, Wed. 8

WASHINGTON, D. C. –
CHURCH OF THE EPIPHANY
1317 G Street, N. W.
The Rev. Leland Stark, Rector
The Rev. Warren Mace, Assoc. Rector
Sunday: 8 and 11 a.m.; 8 p.m.
Mon. through Fri., 12-12:30 p.m. Noonday preaching services
Wed., 5:30 p.m., Preaching service
Thurs., H.C. 10:30 a.m. and 12:30 p.m.

SOUTH ORANGE, N. J. –
ST. ANDREW'S CHURCH
The Rev. H. Ross Greer, Rector
Sunday: H.C., 8; Service, 11
Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

SAN ANTONIO, TEXAS –
ST. PAUL'S MEMORIAL
Rev. H. Paul Osborne, Rector
Sunday: 8, 9:30, 11
Weekdays, Wed. 10; Fri. 7

LOS ANGELES, CALIF. –
ST. PAUL'S CATHEDRAL
615 S. Figueroa St.
Very Rev. John M. Krumm, Ph.D., Rector
Sunday: H.C. 8 and 9; 11 Morning Prayer and Sermon; 7:15 Evening Prayer
Tues., H.C. 10; Thur. 10:30
Daily service, 12:05

ST. JOHN'S CHURCH
Rev. George Davidson, D.D., Rector
Sunday: H.C. 7:30, 9, 10. 1st & 3rd S. Choral at 11. Baptism 12:30. Vespers 7:30
Weekdays: Daily, 9; also Thurs. 10
Litany, Fri. 12
Office Hours: Daily at 9

AUSTIN, TEXAS –
ALL SAINTS' CHAPEL
The Rev. Joseph Harte, Rector
The Rev. Gray Blandy, the Rev. Keith Bardin
Sundays: 8, 9:30, 11 & 6
Daily: 7 & 5:30; Wed. 10

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CHRIST CHURCH
Monument Circle Downtown
Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon
Sun.: H.C. 8, 12:15; 11, 1st S. Family, 9:30; M.P. and Ser. 11
Weekdays: H.C. daily ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

POUGHKEEPSIE, N. Y. –
CHRIST CHURCH
Rev. Robert Terwilliger, Ph.D.,
Rev. Carleton Sweetser, S.T.B.
Sun.: H.C. 8, 9:15, 11 (1 & 3), M.P. 11 (2 & 4), Cho. Ev. 5
Weekdays: M.P. 9, E.P. 5:30; H.C. Wed & Fri. 8, Thurs. 10; H.D. 8 & 10; College supper-discussion Fri. 6; Lenten address, Rev. Prof. P. M. Dawley, Ph.D., Fri. 7:30

ATLANTA, GA. –
THE CATHEDRAL
Rt. Rev. John Moore Walker D.D.; Very Rev. John B. Walthour; Rev. Canon Alfred Hardman; Rev. Canon F. E. Eckel
Sunday: H.C. 8, 9:30, 11, 1st S.: M.P. 9:30,11. Litany 5th S.
Weekdays Wed., Fri. & H.D. 10:30
Intercessions at noon as announced
Office Hours 10-12

OKLAHOMA CITY, OKLA. –
ST. PAUL'S CATHEDRAL
Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

PROVIDENCE, R. I. –
GRACE CHURCH
Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H.C. 8 and 9 a.m.; Church School 9:30 and 11; Morning Prayer and Sermon (H.C.) first Sunday) 11; Y.P.F., 5 p.m.; Evening Prayer and Sermon, 7:30 p.m.
Thursday: H.C., 11 a.m.–Lenten noonday services, Mon. thru Fri., 12:10 p.m.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Religion as Experience, Belief, Action. By Frederic Bartlett. Oxford Univ. Press. 75c.

These three lectures, delivered at the University of Durham, form one of the most brilliant and penetrating psychological studies of religion that I have read in many years. I would like to see some of the clergy take this booklet and show the apologetic and doctrinal implications of this approach to religion. For example, faith is no leap in the dark, but a rounding out of an interpretation of the normal data of experience—so that you need not kick the ladder from beneath your feet after you have reached the top!

Beyond Humanism. By John Julian Ryan. Sheed and Ward. $3.00.

This is another volume by the author of "The Idea of a Catholic College," and continues the discussion of education from the standpoint of a devout and intelligent and highly trained member of the Roman Catholic church. The author uses the word humanism in the rather unhistoric sense of the position which sees man meeting all his problems with his own resources. So any philosophy which acknowledges and accepts the divine grace is beyond humanism. To the author true religion is religion as it is taught and exemplified by the Roman Catholic Church. He seems to classify all other thought about and practice of religion as pagan. The book is a stout plea for an education conceived and carried out in the terms of catholic dogma. Often it is brilliant. Always it is provocative. And one does not have to be a member of the communion to which the author belongs in order to find in it many stimulating and useful suggestions. —Lynn Harold Hough.

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NEWS OF OTHER CHURCHES

EXPERTS ADVISE CHURCHES TO SELL RELIGION

Churches must learn to sell religion if they are to regain the millions who have drifted away. So a number of public relations experts told a group of Illinois Methodist ministers who attended a seminar in Washington, D. C. An ad executive told them: "Religion is the greatest product anyone ever tried to sell; all it needs is proper advertising and attractive merchandising." A psychologist said: "Stop being apologetic. Modern ministers are far from being as forthright as they should." A lobbyist for the movies asked: "If private business can cultivate good public relations, why can't churches? Let's study how business does it and apply the same means."

WEEKDAY EDUCATION HAS COMEBACK

Weekday religious education has fully recovered from the setback dealt it two years ago by the McCollum decision of the Supreme Court. Erwin L. Shaver, head of the education division of the National Council of Churches, addressing the division in Columbus, said that more than 2,500,000 children in 40 states are now sharing in such programs. He estimated that 1,250,000 are Protestant and the remainder Roman Catholic. He warned against false optimism. "It is costly—in planning, in effort and in money. It means that the churches and the Christian citizens who contemplate such a project must lift their sights far above their habitual expenditures for Christian education."

CHURCH BUILDING CONTEST FOR SEMINARIANS

A church building program competition for students in Protestant seminaries has been announced by the bureau of church building and architecture of the National Council of Churches. Contestants must submit a building program they consider necessary for a church of their own choice if the congregation were to erect a complete new building. First prize is $200; second, $100; there are two of $50 each and four of $25 each.

SOUTHERN BAPTIST MEMBERS PASS SEVEN MILLION

Membership in the Southern Baptist Convention passed the seven million mark last year, according to the secretary of the department of statistics of the denomination's Sunday school board. There were 376,085 baptisms last year—an all time high. Sunday school enrollment hit a new peak of 5,024,553.

MODERATORS ADDRESS PRESBYTERIANS

The moderators of the three denominations of the Presbyterian Church addressed a joint meeting of Presbyterians in Atlanta, Ga., February 18, to discuss beliefs they hold in common.

NATIONAL CONFERENCE RECEIVES GRANT

The National Conference of Christians and Jews has received a grant of a million dollars from the Ford Fund with which to build new headquarters near the U. N. in New York. The building will also house Religious News Service, created by the conference.

EDUCATION DEFENDS PUBLIC SCHOOLS ON RELIGION

Prof. L. C. Little of the University of Pittsburgh challenged statements of religious leaders, meeting in Columbus, who had said that public school education is secularistic and indifferent to religion. He declared that teachers have a growing concern for the religious development of their pupils. He suggested that "Protestantism might concern itself much more than it has with the problem of improving its own education program." Dr. Little is director of religious education courses at the university.

CHURCH COUNCIL OPPOSES CONTROL BILL

The Nebraska Council of Churches has opposed Communist control legislation, thus at least delaying passage. The bill, calling for registration of Communists and their sympathizers, and loyalty oaths, according to Church leaders, would lead to "irresponsible accusations," threaten civil liberties and make it dangerous to disagree with "popular thought."

YALE DIVINITY ADOPTS NEW CURRICULUM

Yale Divinity School has adopted a new curriculum, aimed at preparing men for specialized fields as well as ministers to churches. Included are courses aimed at preparing men for religious education, service in the community, leadership in colleges, teaching and research, religious journalism.

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THE PRESS

Edited by
GEORGE MacMURRAY

POTENT WORDS:—Layman John Cort, a convert to Rome from the Episcopal Church, has some potent words to say in The Commonweal (R. C.). Mr. Cort is arguing for the Mass in the language of the people. Mr. Cort quotes the oft quoted words of Pious XI—"the great scandal of the 19th Century was that the Church lost the working class."

Then comes some potent words. Although addressed to Roman Catholics they apply to Episcopalians as well:

Today one of the most frightening things about the Church is the absence of an appeal to men. The art is feminine; the hymns are not only feminine but girlish; the communion rail is so crowded with women that a man feels de-sexed if he is seen there; in the average Mass as it is said in our churches there is no intellectual content to hold the male mind. Why do workers still go to Mass? There is nothing there but God. They still see him, but through a glass darkly. If you sit behind them on Sunday you can see their attention wandering. If there is a pretty girl they will sooner look at her than at the altar. If there is a window open their eyes will wander off and away to the distracting world.

It does not seem possible to hold them much longer unless a change comes. For America it will only have to be rewritten slightly: "The great scandal of the 20th century was that the Church lost the working class." And then, like the French we will have to send our priests to work in the factories so that they can see what a workingman looks like and how he talks and how he feels, so that once again they can show the trade-mark that Christ put upon his mission: "the poor have the Gospel preached to them."

MARCHING AS TO WAR:—The hymn, Onward Christian Soldiers, has come in for condemnation from time to time. The Friend Intelligencer (Quaker) gives a wholesome exegesis:

Many of us like to sing that we are Christian soldiers "marching as to war." But we should sing of ourselves as warriors only if we have very clear concepts of what we mean by Christian soldiership, only if we attach sufficient importance to one word—as to "war." We are not to march with the hatred of armed men, with the discipline of courts martial and firing squads, or with the self-righteousness of a narrow patriotism. Rather we are to show in peace, as others do in war, intelligent courage, discipline achieved voluntarily by self over self, and a willingness to sacrifice, to sacrifice even oneself, for peace.

Hell's foundations might very well quiver when Christians mean what they sing. Certainly, most certainly not before.

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FATHER X



LENT IS A SEASON OF GRACE—not a season of gloom: there is plenty of **that** about already. In fact the only genuine gaiety left is the sort that comes in the same package as holiness. The young priest who wrote **EVERYBODY CALLS ME FATHER** ($2.25) is full of it. This is a blissful book, about the author's first five years in the priesthood: the pastor who put up with him, the children who taught him how **not** to teach religion, the parishioners he got to know—you will love him, and them, but you will quite see why it's better the author should not identify them by giving his own name—that's why he is "Father X." This is a wonderful book for mid-Lent, and you might follow it up with Msgr. Ronald Knox's **ST. PAUL'S GOSPEL** ($1.75). Msgr. Knox is always at his best on Scripture, and as he particularly loves St. Paul, he is especially so here. He approaches the Epistles by way of the fascinating question: what should we know of Our Lord if these were all we had about Him—if the Gospels had never been written? We've just published another wonderful book for Lenten reading: **FOR GOODNESS' SAKE** by William Lawson, S.J. ($2.25). The author once asked a class of students if they had noticed how **attractive** goodness is. They said, kindly but firmly, "no." Father Lawson was amused, but a little alarmed: he wrote this book to show why the answer ought to have been "yes."

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If you would like to know more about these books or the fifteen others we are publishing this Spring, ask Testina MacGill to send you Sheed & Ward's **OWN TRUMPET.** It comes free and postpaid.

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PEOPLE

CLERGY CHANGES:

OWEN JOHNSTON, Canadian, who is chaplain at St. Francis Boys Home, Ellsworth, Kan., is now also rector of Holy Apostles, Ellsworth.

EARL MINTURN, formerly rector at Fort Scott, Kan., is now rector of St. Thomas, Garden City, Kan.

GORDON LYALL, formerly rector of St. Matthias, Trenton, N. J., is now rector of St. Luke's, Roselle, N. J.

LUMAN J. MORGAN, formerly rector of Our Merciful Saviour, Penns Grove, N. J., is now rector of St. Peter's, Smyrna, Del.

WILBUR E. HOGG has resigned as rector of St. Mary's, Burlington, N. J. to become an army chaplain, assigned to Fort Dix.

WILLIAM C. MARSHALL, rector of St. John's, Bedford, Va., has resigned on advice of physicians, though he is not retiring from the active ministry but is taking rest for an indefinite period.

THOM WILLIAMSON, formerly rector of St. Peter's, Narragansett, R. I., is now rector of Trinity, Moundsville, W. Va.

G. COLIN DAVIES, formerly rector of Holy Comforter, Angleton, Texas, is now rector of St. Barnabas, Apponaug, R. I.

R. A'COURT SIMMONDS has resigned, effective Easter week, as rector of St. Mark's, Portland, Ore., to retire.

SAMUEL F. BURHANS has resigned as rector of St. Thomas, Hamilton, N. Y., to retire. He is now living at Earlville, N. Y.

BEN NARBETH, formerly curate at Trinity, Binghamton, N. Y., is now in charge of Grace, Waverly, N. Y. and Christ Church, Wellsburg.

H. WILLIAM FOREMAN JR., rector of Christ Church, Sherburne, N. Y., becomes rector of Trinity, Fayetteville, N. Y., April 1.

JOHN F. McLAUGHLIN, formerly rector of Calvary, Batavia, Ill., is now rector of Christ Church, Canon City, Colo.

DEATHS:

FRED INGLEY, bishop of Colorado from 1938 to his retirement in 1949 died in Denver Feb. 16. The funeral was at St. John's Cathedral on the 19th. He was rector of St. Mark's, Denver, at the time of his election as coadjutor.

SAMUEL E. JACKSON, warden of St. Peter's, Minneapolis, Kan., and member of the bishop's council of advice, district of Salina, died Feb. 3.

MARION A. SMYTHE, 65, senior warden of Christ Church, Roanoke, Va., died of a heart attack Feb. 2. He was chairman of the finance dept. of diocese of S. W. Va.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

NOEL PORTER
Bishop of Sacramento

The Rev. Robert R. Read is writing to you regarding a recent editorial in The Witness. This is by way of further explanation. Mr. Read held one of the larger parishes in this diocese where he had a beautiful church, fine parish house, and a modern rectory. He was greatly beloved by his parishioners. One day he came to me and said: "The parish, as you know, is in excellent shape, so I feel I should tackle something else. Give me the hardest place—the weakest mission—in the diocese. They may not be able to offer a living stipend, but with your permission I will supplement same by doing some secular work on the side." So he went to a weak struggling mission in a little railroad town, with supervision of another small mission in a lumber town about twenty miles away.

Shortly thereafter he asked whether it would be permissible for him to take the job of watchman at the lumber mill, five nights a week. Smilingly I said: "That's all right Bob, for when you were ordained part of the charge was that you were to be a messenger, a steward, and a watchman! So go ahead!"

He did so, and by his manliness, consecration, and devotion not only won the admiration and affection of the men of both communities, but has built up the church in both places. Being a bachelor priest and a man of fine constitution, he could of course undertake such work better than a man with domestic ties. His fine spirit has been a real inspiration and we are grateful to God for what he has accomplished.

It is interesting to note that from the financial end he is now making more than what he would get in many a parish—but beyond his own simple needs all his surplus income he gives away in helping needy cases and in giving underprivileged youngsters a chance at a summer's vacation. Like his Master he is broad in his sympathies. Needless to say we are proud of him.

MRS. W. R. HOFFMAN
Churchwoman of Millville, N. J.

I heartily agree with the article (Witness, Jan. 25) "Churches consider older persons." The housing situation is especially serious. Most of my family have passed on. After my husband died I built a little cottage which was started by a welfare worker who realized the problems of old age. With a great deal of difficulty she got her project started and built 12 small cottages and rented them for $6 and $8 a month so many couples who live on old age pensions or social security could enjoy their independence in the twilight years of their lives. The last five years the project has been expanded so that a person over 65 can build his own cottage, which I have done. At the person's death the cottage goes to the colony for someone else to enjoy. I find it very pleasant down here among the oak and pine trees and have been kept quite busy with the work at the church in Millville. A new house is going up across the road from me which is to be occupied by a nurse from Chicago, an Episcopalian, so we hope to have a nice neighbor this spring. I do think the small cottage helps solve one of the problems of old age.

LEO A. GARDNER
Layman of Hartford, Conn.

It would seem to me that the greatest work of the Christian Church today is to restore peace in the world. For we realize that if the present armed conflict continues in Korea it will spread in time to all Asia and to Europe.

Should not our Churches seek to influence the attitude of the Truman administration so that it will earnestly try to reconcile our differences with China and Russia through the United Nations? It is undoubtedly true that Russia has been uncooperative, but have we not also been at fault in this direction? No matter who has been at fault in the past, there is no time to be lost in seeking a settlement of differences before a devastating atomic war breaks upon us.

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THE
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March 8, 1951



John Howard Melish sits for William Zorach (story page three)

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STORY OF THE WEEK

John Howard Melish Delivers His Farewell Address

Following Supreme Court Decision He States Basis For His Unique Ministry

By JOHN HOWARD MELISH

The Supreme Court of the United States last week denied an application for a writ of certiorari that had been made by the Rev. John Howard Melish, rector of the Church of the Holy Trinity, Brooklyn, N. Y. This action brings to an end the Brooklyn rector's attempt to have reversed a decision of the New York State Supreme Court enforcing his removal by Bishop DeWolfe of Long Island. Upon learning of the Court's decision, Dr. Melish issued the following statement:

★ I have just been informed by my lawyers that the Supreme Court of the United States has denied my application for a writ of certiorari that would have permitted a review of my case by the highest court of the land.

From a purely personal point of view, the termination of my rectorship, which this decision of the court makes effective, is scarcely important. I am an old man of 76, my health is impaired, and my work is done. What concerns me is not my personal vindication but what this outcome of my case represents for religious freedom in the Protestant Episcopal Church and the United States of America.

No one can deny that I have been removed from a parish that I have faithfully served for nearly half a century and where I enjoyed the overwhelming support of my parishioners, because I took certain public stands in the light of Christian conscience, well within the recognized dictates of the Christian faith and the long-established traditions of my own communion. It was these stands that evoked the disapproval of a small group of powerful but unrepresentative laymen who had the support of the bishop of the diocese and were urged by his chancellor to take their case into the civil courts when they found our congregation in opposition to their application for my removal.

State Interference

What these men have done in securing the injunctive power of the state to enforce an ecclesiastical decision, in direct contravention of the specific provisions of the canon law of our Church, establishes a precedent of state interference in Church affairs that endangers the freedom of every minister and congregation in the land and breaches the concept of separation of Church and state at the heart of the American Constitution.

I have no doubt that the constitutional issue on which my application for a review by the Supreme Court was based, will come before the Court in some one of the related cases now headed for Washington. Though I have been denied relief, I am certain that public insistence will require the Court ultimately to face the constitutional issue involved, and to maintain the traditional principle of the separation of Church and state on which our government is founded.

It was my hope, of course, that the Supreme Court would review and reverse the decision of the New York State Court imposing an injunction enforcing the bishop's dissolution of the pastoral relation between myself and the Church of the Holy Trinity. It was my desire that the real issue—the freedom of the Christian conscience—might then be tried within the judicial procedures of the Church. From the beginning, I have consistently held that this issue was ecclesiastical in character and should never have been referred to the civil courts for adjudication. In that opinion I am now more than ever convinced.

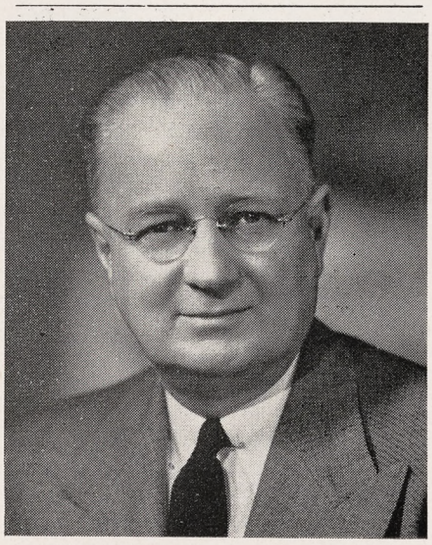
Basis of Ministry

Were I granted the right to live my life over again, I believe I should do precisely what I have done. My task as a preacher has been not to tell men what to think but to help them to think as Christians. My work as a minister of Christ has been to have the Church serve the community. The Church exists for men, women and children, without regard for color, race, national origin or material consideration. The Church is not a private club, it is not a social set, it is not a system of political and economic opinions. It is a life of faith and service, implanted by God in this world of men to reconcile and redeem needy humanity. This has been the creed of my ministry for a lifetime. I cannot now acknowledge any other.

The people of Holy Trinity have been superb in their loyalty to the principles that I have sought to teach and exemplify. For two long years they have patiently explored every possible means of reversing this removal proceeding. Faced with legal defeat in their courageous endeavor, they tell me that they

are nonetheless still determined to maintain the Christian principles that have been the substance of our life as a parish. I am proud of them as a congregation. They have run a straight race. They have fought a good fight. They believe in a free pulpit and a liberal, comprehensive Church. Whoever now is my successor will be free to speak the truth as he sees it, and to have the loyal support of people who desire to be led by the spirit of truth. I lay down my arms in the assurance that the future of Holy Trinity is secure in their hands.

I have always believed that a man could enter the ministry of the Christian Church in confidence that if he speaks what he believes and adheres to what his conscience tells him is right, he will find people ready to uphold his Christian principles. My experience throughout these difficult days has strengthened this conviction. The letters that have come from every corner of the earth and from every state of the Union, have proven this trust. More than a thousand clergy of my own Church and two thousand of other denominations have sought to support the principles involved in this case. For acting as "Friends of the Court," these brothers-in-faith have my deep and abiding gratitude. Their action will not be lost. It is not half so important that one man should be vindicated as that a flame should be lighted that will rekindle the torch of intellectual, moral and religious freedom that our beloved country has let drop so low in these evil and hysterical days. If my removal contributes one iota to the resurrection of America's traditional faith, I shall be more than rewarded.



EINAR W. JACOBSON, superintendent of schools in Santa Barbara, is one of the leading laymen in the diocese of Los Angeles

Where Case Belongs

From the outset, I have believed that this case was taken into the civil courts by the former vestrymen of the parish on the advice of the chancellor and bishop of Long Island, because they knew that there existed no ground for removal that would stand up in an ecclesiastical trial. Today I am more convinced than ever of the correctness of this belief. The chancellor has fought tooth and nail to prevent any further legal review that might return this case to the ecclesiastical jurisdiction where it rightly belongs, and where the present verdict would almost certainly be overturned. On shrewd, worldly, legalistic grounds the chancellor has won the day. I have no further legal recourse in this life. My next appeal must be to the court of heaven where some day I hope that the chancellor and the bishop will stand with me before the bar. I doubt if procedural consideration will count in that court of final justice as they seem to have weighed the balances in Albany and Washington.

I bear no malice towards any man in Church or state. I seek to acknowledge only one who knew how to forgive. But, in acquiescing in the judgment of the bishop of Long Island enforced by the injunctive power of the state, as I must now do as a law-abiding citizen, I am bound to say that it seems to me that legalism and ecclesiasticism have triumphed.

As a Christian, I still resolutely affirm my duty to speak out for peace and goodwill among men. From the faith expressed by Lowell in his memorable lines I shall draw my personal consolation:

"Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above his own."

* * * * * *

ADDITIONAL STATEMENT BY SENIOR WARDEN

★ Mr. Lewis Reynolds, senior warden of the Church of the Holy Trinity, made the following statement:

"The congregation of Holy Trinity has been aware that in the present atmosphere of the country it was scarcely to be expected that this case would be granted its full due. The refusal of the Court to review the constitutional issue is a disappointment but scarcely a surprise. As Dr. Melish knows, our love for him has never wavered. Since this action finalizes his removal, and no possibility of further appeal remains for him or for us, the parish appears to have no alternative but to accept the dissolution of the pastoral relation. However, we have been consulting the ablest lawyers available and have been ascertaining just what are our rights as a parish under the canons of the Protestant Episcopal Church. When a vacancy exists, it is the responsibility and the authority of the vestry, in consultation with the bishop, to elect a rector. This we shall proceed to do in accord-

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ance with the canons of the Church."

It was stated on February 27 that the vestry would meet on March 19th to discuss a successor, but the Rev. William H. Melish, assistant, said that it would doubtless be sometime before one was named. He would not comment on speculation that the vestry, now 9 to 2 pro-Melish, might elect him as his father's successor.

Guest preachers are continuing to take the services, with Prof. Joseph F. Fletcher there on March 4th and the Rev. Andrew M. Van Dyke on the 11th.

The picture on the cover shows Dr. Melish sitting for William Zorach, noted sculptor. It is now in bronze in the Church of the Holy Trinity, the gift of the sculptor.

ELSA Has Annual Meeting In Wilmington

By ANDREW M. VAN DYKE

★ The annual meeting of the Episcopal League for Social Action was held on February 22nd, in St. John's Cathedral, Wilmington, Delaware. The sessions centered about the work of the commissions which were established in the fields of the concern of the League. Mary van Kleeck, chairman of the commission on social change, reinforced the report which the commission had drawn up by presenting to the members and friends assembled, Dr. Derk Bodde, professor of Chinese at the University of Pennsylvania. His paper on "The present situation in China" dealt with the ten similarities and the ten dissimilarities between traditional Chinese thought and that of today's Chinese Communists. The commission on democracy was temporarily chaired by Arthur H. Fawcett of Annapolis, Md., and heard read a paper prepared by Bishop Edward L. Parsons, president of the League on "The Church and civil liberties." Under the chairmanship of the Rev. Dillard Brown of Washington the commission on livelihood listened to Philip Robb, a senior at Princeton, tell of his work among migrant laborers. Mrs. Benson Harvey of Easthampton, Mass., spoke to the commission on the Episcopal Church on "Personnel practices of the Church."

Presiding at the business sessions was the Rev. William Marmion, a member of the national committee. After discussion, the meeting gave to the various commissions specific tasks for the coming year. The program will have four main emphases: a study of social change in China that will promote an understanding of that country in order that cooperation between it and the United States may be achieved and war averted; stimulation in the Church of interest in and action for migratory workers; a recognition that democracy can most effectively be extended by concentrating on better race relations; promoting an educational program on establishing Christian standards of employment for clergy and lay workers in the Church.

Dean J. Brooks Mosley led the worship in the afternoon. The evening session, presided over by Bishop Arthur R. McKinstry of Delaware, was addressed by Prof. Albert T. Mollegen of the Virginia Seminary. He spoke on "The faith for a world in social change." He demonstrated how Marxism and Christianity parallel each other in the best of their social concern. He then declared that the naturalistic philosophy of Marxism has within it the seeds of its own destruction.

BARRETT PREACHES IN LEXINGTON

★ The Rev. Thomas (Entwhistle) Barrett, chaplain at Kenyon College, is the preacher this week at the noonday services at Christ Church, Lexington, Kentucky. The week of the 12th it will be the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Missouri, and Holy Week it will be Canon Theodore O. Wedel of Washington.



CANTERBURY CLUB of Northeastern State, Natchitoches, La., takes time out for a picnic. The center of attraction here is the offspring of a young GI student

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FIGHT NEGRO BAN IN HOSPITALS

★ The department of Christian social relations of the diocese of Kentucky is playing a major part in a statewide movement to break down racial discrimination and segregation in Kentucky hospitals. The department is one of more than 30 organizations which have formed the interracial hospital movement to correct the situation. The organizations include the leading Church and labor groups of the state. The Rev. J. Albert Dalton, pastor of St. Stephen's Episcopal Church, Louisville, and head of the department, is chairman of the steering committee.

The movement grew out of an automobile accident last August about 70 miles from Louisville. The all-white Breckinridge County Hospital, the only hospital in the area, refused treatment to the three Negro men injured in the accident. One of the men died. Investigation following this accident disclosed that other hospitals over the state do not admit Negroes.

The interracial hospital movement circulated a petition calling on the governor and all state officials to take steps immediately to see that hospital facilities are provided for all Kentucky citizens, regardless of race. These petitions bearing 10,000 signatures gathered in 56 Kentucky cities were presented to Governor Lawrence Wetherby in January. Mr. Dalton and Allen L. Coones, Louisville labor leader, were leaders of a delegation of 150 which presented them to the governor.

The governor immediately ordered the state health commissioner to investigate the situation and recommend action. He promised to report back to the interracial group.



Kentucky citizens jam the office of Governor Lawrence Wetherby (left) to demand hospital facilities without discrimination and segregation. The delegation was led by the Rev. J. Albert Dalton (back to camera, right foreground), chairman of the department of Christian social relations, diocese of Kentucky, and Allen L. Coones, (back to camera, left), Louisville labor leader.

HOSPITAL EXECUTIVES HAVE MEETING

★ Executives of Episcopal Church hospitals met in Chicago March 1-2, to discuss problems. Public relations, promotion and publicity were presented by the Rev. Mark D. McCallum, rector of All Saints', Omaha. The Rev. Otis R. Rice of St. Luke's, New York, spoke on the opportunities for chaplains and problems of religious education in schools of nursing. The relation of Church hospitals to others was outlined by the Rev. Almon R. Pepper, head of social service of the National Council, which was followed by the presentation of results of a questionnaire, designed to assess the resources of Church hospitals, presented by Charlotte Gluck, assistant in the same department.

The first afternoon there was a panel to discuss hospital design, equipment, financing, rates, nurses, internes, with Hal G. Perrin, administrator of our Church hospital in Omaha, and the chairman of the Episcopal group, one of the leaders. Methodist Bishop G. Bromley Oxnam gave the address at a dinner that evening which was attended by representatives of the American Hospital Association.

The next day the Episcopal group joined with other members of the Association when various phases of hospital administration were presented by outstanding experts.

FLETCHER SPEAKS FOR PEACE

★ Prof. Joseph F. Fletcher of the Episcopal Theological School was one of the speakers at a conference held in New York on March 3 on "How to avoid war and make peace." Others on the program were Mrs. Paul Robeson, Hugh Deane, Cedric Belfrage, George Marion, author of "Bases and Empire," Prof. Henry Pratt Fairchild of New York University, Prof. Harry F. Ward, former professor of Christ ethics and Union Theological Seminary. The meeting was sponsored by the National Council of American-Soviet Friendship.

DENVER CATHEDRAL HAS SEMINARS

★ Seminars on the social needs of the community are being held Wednesday evenings in Lent at St. John's Cathedral, Denver. There is a guest speaker at each meeting, with discussion following. Subjects include health programs; youth; the migrant; the aged.

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LITURGICAL COMMISSION HOLDS MEETING

★ The liturgical commission of General Convention met recently at the College of Preachers, Washington. The commission is divided into small committees, with each assigned to study and report on possible improvements in various services in the Prayer Book. Bishop Fenner reported on the ordinal; the Rev. Bayard Jones on the litany; Prof. Massey Shepherd Jr. on morning and evening prayer.

It was stressed by the commission that it is not their function to promote revision of the Prayer Book, but rather to insure that when and if it comes, it will be done intelligently, so that, in the words of Bishop Oldham, president of the commission, "it will be of such a character as to enlist the whole hearted support of clergy and laity and so spare us the individual vagaries from which we suffer today."

URGE GOVERNMENTS BE RECOGNIZED

★ A group of 14 San Francisco Protestant ministers and Jewish rabbis have advocated the "recognition of de facto governments" by the United Nations and "questioned" the wisdom of rearming Japan and Germany. The Rev. John C. Leffler, rector of St. Luke's, a member of the group, said the statement had been released after seven weeks of meetings.

The proposals were contained in a joint statement on "Religion and the World Crisis," read to congregations. The statement also was telegraphed to President Truman. The group emphasized that they were not speaking for their religious bodies, but as individuals deeply concerned with the role of the Church in today's world situation.

"Our policy must be based on the conviction that the coexistence of radically different economic systems and cultures is possible," the clergymen stated. "The alternatives to coexistence is mutual annihilation. Therefore, we believe that the recognition of de facto governments is a sound principle of operation for the United Nations. Once co-existence is accepted as a basic condition of policy-making, it will be possible to consider realistically the control of weapons of mass destruction and of all armaments. We must control the will to power which our position in the world has thrust upon us, especially must we respect the surging spirit and will to freedom, security and national dignity of China, India, Africa and colonial and oppressed peoples everywhere."

The clergymen said that the rearming of Germany and Japan "is an abandonment of the avowed aims for which World War II was fought, contrary to the wishes of a large proportion of the people of these nations, and a step in the direction of war."

"In the long run, a policy of peace must be peaceful in method as well as in purpose," they said. "To this end we urge that a large part of the vast material and human resources now being spent on weapons and destruction be dedicated to the assistance of underdeveloped areas of the world, to the relief of suffering and to the elimination of ignorance and poverty through the welfare agencies of the United Nations."

McCALLUM PREACHES MISSION

★ The Rev. A. A. McCallum, rector-emeritus of St. Paul's, Washington, D. C., conducted a preaching-teaching mission February 13-18, at the Holy Communion, Charleston, S. C.

BISHOP PEABODY OPPOSES RACE TRACK

★ Bishop Malcolm Peabody of Central New York appeared before a commission of the state last week to oppose the building of a race trace outside Syracuse. He was one of a large group to appear for the opposition. The plan had previously been approved by the commission, and grading was being done on large tracts of land purchased for the track but the work was stopped by a court order.

SCHOOL OF PRAYER IN LONG ISLAND

★ A diocesan school of prayer was held for churchwomen of Long Island on March 5th at the cathedral house, Garden City. There were addresses by Mrs. G. Paull T. Sargent, wife of the retired rector of St. Bartholomew's, New York; Mrs. John Curry, New York City; Mrs. Griesmeyer of Richmond, N. Y.; Mrs. Peter Oliver, author of "A study of Collects"; Mrs. Lawrence Rose, wife of the dean of the General Seminary.

DENVER CATHEDRAL STARTS SCHOOL

★ St. John's Cathedral, Denver, has opened an auxiliary Church school in the Cherry Hills section of the city to provide for parents and children who live at such a distance from their parishes that they find it difficult to come into the city regularly. A regular family service and a school are meeting in the building of Kent School. The area has grown rapidly in recent years and there is no Episcopal church there.

LINDSAY PATTON GOES TO OXFORD

★The Rev. J. Lindsay Patton, rector of Grace Church, Colorado Springs, has been given a three month leave of absence by the vestry so that he may attend Oxford University, England, for a period of study. While he is away the parish will be in charge of the Rev. Gilbert Symonds, formerly editor of "Forward."

CLARKSON HOSPITAL RECEIVES GIFT

★ The service league of Clarkson Hospital, diocesan hospital at Omaha, Nebraska, has made a gift to the hospital of $17,000 for remodeling the obstretrical department.

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WOMEN CONTINUE SUPPLY WORK

★ The extent and value of the supply work carried on by the women of the Church through the national supply office of the Women's Auxiliary at 281 Fourth Avenue, New York, are indicated by a summary and report now going out to diocesan supply secretaries from the national secretary, Miss Dorothy Stabler.

The sending of personal supplies was begun more than sixty years ago to supplement the insufficient salaries of missionaries, before the days when parcel post and mail orders or local shops were available even if the missionaries could have afforded to use them. This part of the work has almost ceased, especially since 1943 when the triennial meeting of Churchwomen voted a gradual elimination of the "personal boxes" of clothing, the reason being "a strong conviction that such supplementary gifts were an unworthy way of recognizing the devotion of our missionary clergy, and that the time had come to press for better salaries for them." For three years, gifts of money replaced the former gifts of clothing.

In 1946 such gifts ceased for active clergy. Two small groups continued in need of some help: retired missionary clergy or their widows, not affected by increase in salaries, and a number of lay workers, mainly in the South Dakota Indian field, working part time on small salaries. These are helped through the supply secretary's gift fund. General Convention in 1949 increased the smallest pensions, and this lessened the amount of help needed from this gift fund, and a decrease in this giving was planned for 1950.

Supplies to institutions continue to be needed and provided, either in actual material supplies or in money for local purchases. A discretionary fund has been extremely useful in caring for certain needs not covered by assignments taken by the diocesan branches of the Auxiliary.

Miss Stabler's report, therefore, is in terms of these three categories: Supplies or money given on assignments. Supply secretary's gift fund. Supply secretary's discretionary fund.

Miss Stabler reports to the diocesan secretaries: "The total value in 1950 of the supply work and gifts based on the national assignments amount to $165,771. Omitting the supply secretary's gift fund, the small amount of the discretionary fund, and over $8,500 in shipping and postal costs, the mission supplies alone were valued at $151,870, which is more than the grand total a year ago. Since an increase of about $2,200 in shipping costs was more than offset by a planned decrease of $4,200 in the supply secretary's gift fund, there is a net gain of about $18,700 in the value of your gifts to the missions.

"A large part of the increase is due to the fact that assignments were larger and more costly, especially for some of the overseas mission fields. Also, the cost of materials and ready-made articles has increased very considerably, even since I sent you your assignments last summer.

"All of this adds up to one important fact, that the women of the Church are willing to give and to work to make it possible for our missions and institutions to continue their ministry among the needy and underprivileged. In a period of increasing costs of practically everything that the missions need in the way of material goods, with budgets not increasing to catch up with the costs, the supply work plays an even more important role than during a period of relatively low prices."

Expenditures from the discretionary fund including $270 to Brent Hospital, Zamboanga, Philippines, for local purchase of mosquito nets, and over $400 to meet the cost of getting shipments to Manila, through the customs, and to the distant mission posts. In Hawaii $500 provided bedding and towels for two new centers, the Hawaii Episcopal Academy, a new school in a district which had no other high school, and the youth conference center. In Nevada $200 provided bedding at the conference center.

Smaller items were baby blankets at Hudson Stuck Hospital, Fort Yukon, Alaska, special surgical dressings for St. Luke's Hospital (for tuberculosis), Phoenix, Arizona; and at Ponce, Puerto Rico, clinic supplies for Holy Trinity Mission, bedding for the nurses' training school, and a minimum of clothing to boys released from jail. The Sisters of the Transfiguration, doing social service among these boys, were the only source of friendly interest the boys had encountered, and they naturally turned to it in their need. After the fire which destroyed much of St. Christopher's Navajo Mission at Bluff, Utah, a check was sent to help the mission continue its help to needy Indians.

The source of this discretionary fund is the initiative of diocesan secretaries sending gifts to the national secretary.



LEWIS LEE, left, is the fifth son of the Rev. L. Valentine Lee, rector of the Good Shepherd, Jacksonville, Fla., to enter the University of the South. His father and four brothers have Sewanee degrees

EDITORIALS

Passion of Christ, Strengthen Me

PASSION SUNDAY begins a period when the mood of Lent deepens. In much of western Christendom the crosses and crucifixes are veiled in purple from this Sunday until the unveiling on Good Friday. The intention is that the perception of the meaning of the cross should sharpen. We should not in Passiontide depend upon symbols but should see for ourselves with the eyes of faith the events and the instruments through which our Lord wrought out our redemption. The true cross (not "works of art" made of ivory or precious metals), should shine forth for what it is. We must see for ourselves the horror of the wayside gallows. We must see for ourselves the tree of shame burst forth with leaves for the healing of the nations.

When we speak of the Passion of Christ we ought to mean all of his sufferings. In this extended sense all of his human life comes under this title. All was the working of love to set right a world gone wrong. Wherever love, brought to bear upon the poverty and cruelty of the world, was rejected—Jesus suffered. By many he was despised. This was all finally, once and for all, graphically demonstrated on Calvary when love was nailed to the cross. This was the inevitable conclusion for the kind of life he lived in the kind of world this was (and is). Those who wrongly think of his life as a happy sunny existence suddenly and unexpectedly marred by the grim details of death have not read the gospels aright.

The great Christian paradox is that Christ's glory is his crucifixion. His six hours of most complete weakness and humiliation were his greatest strength. Because of that we suggest that you turn to the spiritual treasure of the "Anima Christi" and think on the heading of this column.

"Passion of Christ, strengthen me." How is it possible for his passion to strengthen me?

First, when we turn our eyes upon the whole picture of Jesus' self-offering, his stedfast following of God's line without deviation, we see the world's most notable example of suffering nobly endured. Many in the history of men have risen to momentary heights of such moral grandeur. No other has paid the price so fully and so unflinchingly for being God's man at all times . . . The Passion of Christ strengthens us when we look deeply into the great courage of this man—quietly accepting, "taking it," because he walked only God's way.

Second, when touched by the sufferings of the world (as all who live must be); especially when called to undergo suffering for the purpose of redeeming society, again we turn to the Passion of Christ. Here it strengthens not only as heroic past example. It strengthens because Christ makes himself the yoke-fellow of all who taste his sorrows in the cause of God's righteousness. His yoke is easy and his burden light if we permit Christ in us to work with the Christ without. The felon without fault is always eager to shoulder the heavier part of the load.

Third, but some ask: if he loves me why doesn't he take my cross away? Why does he give me such a burden, and then offer to share it? Briefly, he bore the cross on our behalf, for us, doing for us as God-Man what man alone could never do. He did it to take away sin. He took away sin through suffering. It was the necessary means. He showed us the principle that suffering is necessary for life, for growth, for conquest of evil, for redeeming the lost, for eternal life. In baptism we are in him—dead unto sin. We are buried with Christ in his death that we may also be partakers of his resurrection. The Passion of Christ strengthens us by demonstrating that suffering is not God's cruel punishment or joke. It is the blessed instrument for effecting most of what we call good—here and hereafter.

"QUOTES"

THE "ANIMA CHRISTI"

THIS devotion, or rhyming of aspirations to Christ in his Passion, is often ascribed to Ignatius Loyola (1491-1556) founder of the Jesuits. However it was probably in use for about 250 years before his time. Some Dominicans claim, without real authority, that it is actually a prayer of Thomas Aquinas (1225-1274).

"Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesu, hear me.
Within thy wounds, hide me.
Suffer me not to be separated from thee.
From the malicious enemy defend me.
In the hour of my death call me,
And bid me come to thee
That with thy saints I may praise thee
For ever and ever. Amen."

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Fourth, "This is my body. This is my blood." All of the strength of the Passion of Christ is infused into our needy, faultering frailty at the communion rail. Here at the showing forth of the Lord's death, at the pleading of the holy sacrifice, most fully does the Passion of Christ strengthen. He gives us all of his strength, to supplant all of our weakness.

Witness Travel Seminar

THE WITNESS announces the formation of a travel seminar in the interest of world peace, in cooperation with the Church Peace Union. If you believe, with us, that there is a vital need for first-hand knowledge in a world abounding with second-hand prejudices, you are invited to share in a pilgrimage to Europe this summer to visit the countries whose destinies are being so closely linked to ours, to talk with representative people in these countries about our common problems, and, most important of all, to see how we ourselves look from "over there."

This seminar will include a visit to England, Germany (East and West), Switzerland, Italy and France. It is also expected that we will be able to include a visit to Yugoslavia, Czechoslovakia, and Poland, and thus be able to obtain some direct information about conditions and attitudes on the other side of the "iron curtain." Here too interviews will be arranged, wherever possible, with leading citizens and churchmen.

If you are interested in making a friendly visit to our neighbors across the Atlantic, please let us know immediately, as better transportation facilities will be available if reserved early. You may also make a direct contribution in shaping this seminar if you will let us know where you would most like to go, what you would like to learn, and whom you would like to see. An exact itinerary and schedule has not been fixed as yet, since we would like to meet the needs and interests of the whole group as nearly as possible.

Group travel, with simple but comfortable accommodations, is not expensive. It is even possible to make arrangements for time-payments, if desired. The seminar will be of about six weeks duration, during July and August.

For further information, write to Witness Seminar, 12 West 11th St., New York 11, N. Y.

The Beatitudes—

Blessed Are The Merciful

BY

GEORGE H. MacMURRAY
Rector of St. Philip's, Brooklyn, New York
and Witness Editor

A SUCCESSFUL business executive had occasion to visit an associate who was sick in one of the Church hospitals. The busy executive had never been in a Church hospital previously. He had never come into contact with the good Sisters of St. John the Evangelist. He was very much impressed. After his visit he said that he could not understand how fine, upstanding, personable women could devote their lives to a religious order. "After all," he said, "they would be better off in business."



I felt sorry for this man. I felt sorry for him not only because he had so little feeling or sensitivity for the work of mercy these women were doing, but because he had been so completely conditioned by the secularism and materialism of the time. He could think of life, and the meaning of life, only in terms of material success.

Yet how general is this man's appraisal. We are all conditioned to a degree by the materialism and the secularism of our age. These conditionings even have their effect on the clergy. How often a bishop talking to a clergyman about the new cure, introduces the subject, not by indicating the needs of the people for help, but by stating quite bluntly, "the salary is $2400 plus a rectory." It works the other way also. A clergyman seeking a new post—invariably asks as his first question, "What does it pay?" We are not as callous to spiritual values as was the business executive, but like him we are all very much conditioned by the impact of the economic conditions under which we live. When we hear the words of Jesus or read the words of Jesus they resound against the overtones of materialism and

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secularism. So with the Beatitudes. We agree that they are comforting, beautiful, idealistic, but as the motivating factors in our lives and as eternal truth, we do not live by them.

Beatitudes vs. Platitudes

THE Beatitudes are not platitudes. They are truth. We are wrong. We must realize that we have been so conditioned that our resistance to spiritual truth is high. Our concern is the fifth Beatitude. "Blessed are the merciful, for they shall obtain mercy." We must consider it, recognizing that we are conditioned against spiritual truth and acknowledging that the Beatitude is not a platitude. Blessed are the merciful is not a suggestion for complacent living. For all who call themselves Christians it is definitely a word to live by. It is a command.

Blessed are the merciful. We must distinguish now between mercy as an emotion and mercy as a motive. Mercy as an emotion is quite a common thing. Mercy as a motive is altogether different. You can make the distinction yourself, but an illustration may help. Assume that a young married man in your parish is killed in Korea. You knew him and you know his young widow. You might visit her and express your sympathy. Perhaps you would invite her to your home. These would be acts of mercy based on emotion. But mercy based on motive is that quality within you which would drive you to fight with all your strength of body and mind those things which lead to war. Mercy as a motive would drive you to seek peace among nations so that men would not become pawns in war. Mercy as an emotion is comparatively easy. It does not cost much in effort. But mercy as a motive is of sterner stuff. Mercy as a motive is based on belief in God. It was those who are merciful as a motive whom Jesus had in mind when he said, "Blessed are the merciful, for they shall obtain mercy."

Works of Mercy

WORKS of mercy are not vague things. In traditional Christian thinking the works of mercy are well defined. They are divided into two categories of seven each and are known as works of spiritual mercy and works of corporal mercy. The works of spiritual mercy are: One, to instruct the ignorant; Two, to correct offenders; Three, to council the doubtful; Four, to comfort the afflicted; Five, to suffer with patience; Six, to forgive offenses and wrongs; Seven, to pray for others. These are seven specific acts. One can pretty well determine just how merciful he is by checking how many of these things he does, not as an emotion, but as a motive. These works are specific and they are practical. Consider just a few. If we took the first one (to instruct the ignorant) seriously, there would be no practical problem in our Church schools due to lack of Church school teachers! If we took the sixth (to forgive offenses and wrong) as a motive in our lives and forgave offenses and wrongs there would be less anger in our souls and minds. There would be more room for love and peace. After all, conflicts among men is basically one of misunderstanding.

These are the seven works of spiritual mercy. They are specific. They are not suggestions nor are they platitudes. They are commands.

Then there are seven works of corporal mercy. These are not vague but specific. The seven works of corporal mercy are: One, to feed the hungry and to give drink to the thirsty; Two, to clothe the naked; Three, to harbor the stranger and the needy; Five, to visit the sick; Five, to minister to prisoners and captives; Six, to visit the fatherless and widows; Seven, to bury the dead. Now it is true that some of these corporal works of mercy can best be carried on by trained personnel. For certain of these activities nurses and doctors are needed, for others trained social workers are best fitted. If people had mercy in their hearts as a motive in life and were not really conditioned or motivated by the secularism and materialism of this age, nursing schools would not be begging for students, rural sections would not be pleading for doctors, seminaries would not be pleading for funds, and social agencies would not have to seek constantly for adequate resources. For if mercy were a motive in the hearts of all those who call themselves Christians, it would show itself clearly in spontaneous and adequate support of the agencies of mercy. The effect of mercy, or the lack of mercy, as a motive may be clearly seen in our society.

The works of corporal mercy are not vague things. They are specific. They are not suggestions, nor are they platitudes. They are commands.

Influence of the Merciful

CERTAINLY as one looks back over history the influence of the merciful is obvious. In our own day Albert Schweitzer, Mahatma Gandhi, Dr. Seagrave (Burma surgeon) and others afford striking examples of mercy at work through the individual. As you scan your own life certainly it is the merciful in many walks of life who stand out. You can readily recall some of them: a doctor who took care of you, a nurse who watched over you, a faithful school teacher or Church school teacher, perhaps a scoutmaster who taught you, or a parish priest who counseled you. All these were performing works of mercy within the meaning of the works of mercy. Their influence

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was great; it was lasting, and it was for good.

For you see those who have influenced others by their mercy were being merciful as a motive in their lives. One does not become a good doctor or a good nurse or a good teacher, or a good scoutmaster or a good parish priest just as an emotion. The quality of mercy in these people is the result of a motive. All these fields of endeavor call for sustained effort and they entail sacrifice. All these people had a motive for the works of mercy which they performed. Either direct or indirect they were responding to a divine command and a divine example. "Blessed are the merciful." The command to which they responded is still the command which awaits our response.

Our Need for Mercy

CERTAINLY our need for mercy is clear from the Book of Common Prayer. In morning prayer we say: "Lord have mercy upon us." In the holy communion we ask God mercifully to accept our alms and oblations and prayers. We say that God through his tender mercy gave Jesus to die of the cross. In the absolution we say that God of his tender mercy has promised forgiveness of our sins. God is merciful. We count very heavily on his mercy. If we depend on God's mercy, certainly it is expected of us that we shall be merciful. Christ died on the cross as a work of mercy for all men. His death was not just the result of an emotion but was a motive—the greatest motive in the world.

Despite the secularism and materialism which necessarily conditions much of our thinking and feeling, certain things should be clear to us. We must recognize that mercy is more than an emotion, that it must be the motive by which we act. We must remember that it has been those motivated by mercy who have made for true progress in the world and that it has been those who have been motivated by mercy who have made indelible impressions on our lives.

A beautiful prayer in the family prayer section of our Prayer Book asks for God's grace and concludes with this petition—"and above all keep in our minds a lively remembrance of that great day, in which we must give a strict account of all our thoughts, words and actions to him whom thou hast appointed judge of the quick and the dead, thy Son Jesus Christ our Lord." We shall hope for mercy in that great day. We shall rely on the Beatitude at that time. "Blessed are the merciful for they shall obtain mercy." But we have had a command.

We are all familiar with the parable of the Good Samaritan. After hearing the story the lawyer knew who had been the neighbor to the man who fell among thieves. The lawyer gave the correct answer, "He who showed mercy." Then Jesus said unto him, "Go then and do likewise."

"Blessed are the merciful for they shall obtain mercy." It is more than a platitude. It is more than a promise. It is a command!

QUESTIONS FOR DISCUSSION

1. What are some of the factors in our society which so condition us as to make us callous to spiritual things?
2. What is the distinction between mercy as an emotion and mercy as a motive?
3. How could you utilize the seven works of spiritual mercy in your parish, your community, this nation?
4. Discuss the relationship between the works of corporal mercy and the shortage of doctors, nurses, and the limited resources of social agencies.
5. Who were the people who made marked impressions on you for good? What do you think motivated them?
6. Is our need for God's mercy the only basis for our works of mercy? If not what should be the basis for our merciful acts?

Unionized Religion

BY

IRVING P. JOHNSON
Founder and First Editor of The Witness

ONE of our leading weekly periodicals recently ran a series of communications in which various persons told the world "what the matter is with the Church."

In very few of these letters was there any adequate appreciation of the fact that the chief trouble with the Church is, the people.

The Church as a potent factor in civilization is scarcely on trial.

It has been demonstrated time and again what it could do with people.

It was the one potent factor which tamed and civilized the Anglo-Saxon savages and Scandinavian pirates from whom we are descended.

It is the only potent factor that has ever attempted to do anything with Fiji cannibals and Polynesian head-hunters.

It is the only instrument of our rather smug civilization which has ever carried its benevolent influence into Uganda or Metlakatla.

The only other stimulants, which the Caucasian race has ever attempted to give the savage, have been racial prejudices and bad whiskey.

Really the Church as an institution has done so much more for the race than the modern critics of the Church are doing that it would be more seemly for the people to confess their own sin in abandoning the one instrument of grace that the world has known and substituting generalizing negations for personal service.

The real trouble with agriculture is usually poor soil and muddled heads.

Blaming God

AS a rule the providence of God is to be depended upon; but, strange to say, whenever a floor or

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an earthquake destroys the crops, it is called a visitation of God.

Why that curious name? God visits us with sunlight and rain and fertile soil, yet we emphasize exceptional acts of destruction as his visits.

Man is prone to lay the blame of things on God.

What is this Church that is so frequently discussed?

It is so easy to enter a general indictment against a mere fiction of the mind. It must be apparent that the Church is one of two things: either it is the instrument of God to convey grace to men, or else it is the creation of men to convey information to God.

Either it is an organization founded by Christ to tell men about God, or else it is an ecclesiastical union organized by men to tell God what man wants.

You belong either to the corporate body of Christ or else to the union.

If you belong to the corporate body you are apt to be long on your privileges as a member of the corporation and are apt to be looking for dividends more than service.

And if you belong to the union you are apt to be long on grievances and short on a sense of personal responsibility.

The old medieval corporation was apt to abuse its privileges. The Reformation was a unionizing of religious workers, and they are strong in airing their grievances and shouting for shorter hours of service and better wages in the way of ecclesiastical attractions.

Church Unionists

AND the worst of it is that the shorter the hours and the better the sermon the less labor one gets in return.

The best laborers I know in the Church are not the product of fine sermons, but rather of a good conscience.

These new ecclesiastical unions want none of that "penny a day" stuff, although they are rather keen for the eleventh-hour privileges.

They hang about the market place and tell us how the Church should be run, but no burden and heat of the day for them.

It is true that no man has hired them, but not because they have received no invitation to work, but because they are on a strike for shorter hours and better sermons.

Men are very prone to complain about the weather, their religion and the policies of the administration.

This is not a sign of an enlightened conscience, nor of a constructive mind, but rather that the disease is catching. It is easy to condemn a government that you couldn't run to save your life and to tell what the Church ought to do when you yourself are doing nothing.

The only legitimate critic is the hard worker, and he is so engrossed in his work that he forgets to criticize.

There is a quadruped who whenever he stops work begins to kick and bray. He is a fairly intelligent animal, but has an unsociable disposition.

The vineyard is here, and it is the Lord's will that we should work therein. The fact that we have poor overseers and poor grub does not justify a strike, for, after all, God is expecting us to work and isn't interested in our complaints.

A poor preacher may be his test of your sincerity, and I doubt whether he will accept your alibi when pay day comes.

Ruskin has defined a critic as "a painter who cannot paint, himself."

It is a suggestive definition and fairly comprehensive in its conclusiveness.

Don't Be a Quitter

WE may as well recognize that the kingdom of heaven includes the corporation and the workers and that the interest of one is the interest of both.

The Church must go on and do the work that it is ordained of God to do. If those who temporarily represent the corporation are poor "stuff," the workers in the vineyard do not please God by going on a strike. They merely please themselves and the vineyard grows more weedy and less productive.

We are not going to improve the spiritual force which the Church has always contained when men stir up the gift of the Spirit, by pulling out of the kingdom.

The truth is that God made a Church which he never intended should be acceptable to quitters.

It is the grit of continuance in good works which God demands, and those who murmur are destroyed by the serpents of anger, envy and hate, and those who persist in complaining are destroyed by the destroyer.

If the Church in any particular age has been run down (as it frequently has) then it has owed its resurrection to the persistence of good men who stick to the cross of Christ, when all the rabble about is gabbing.

It boils itself down to this:

Your life is your job and God is your Master.

He knows what is going on better than you do, and it is harder for him to put up with poor priests than it is for you to put up with poor preachers.

If he sends you into no man's land of spiritual

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desolation, he expects you to carry on with the same fidelity to him that you would manifest if you held a title deed to the garden of Eden.

The real answer to the complaint is to be found in your definition of the Church.

Is God a hard master who calls you to an unprofitable job? If so, then strike, but do not imagine that you have reached the end of the question. You are responsible for what happens afterward, for you have contributed to the chaos by your desertion of the forces that make for law and order.

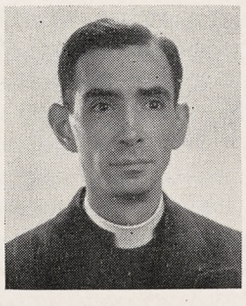
The Living Liturgy ---

The Problem Of Ceremonial

BY

MASSEY H. SHEPHERD JR.

ONE of the distressing features—I almost said irritations—of my correspondence is the number of letters I receive from the clergy asking for advice in the minutiae of ceremonial, or asking that I take up space in this column discussing such things as the number of candles which should be placed on the Holy Table, what to do with the service-book after the Communion rite is completed, whether a genuflexion is a good thing or not, whether a white linen chasuble is always appropriate at any celebration of the Eucharist, and so forth.



Certainly ceremonial is not unimportant, as some clergy vainly imagine. For one thing, it is a very significant means of teaching, since we learn through our eyes as well as through our ears. And we express meanings by gestures no less than by words. The making of the sign of the cross is as devout and expressive a form of prayer or of faith as any number of verbal ejaculations. One must say, too, that ceremonial is necessary in liturgy since liturgy is action. The sacraments, at least, have to be performed. Even an act of corporate silence is ceremonial of a sort. It is certainly ceremonious, i.e., if it is really corporate. If ceremonial, then, is necessary to liturgical worship, it is important. And clergy who concern themselves with it are not to be despised for wasting time on trivialities, provided always that their concern is with the expressive and didactic values of ceremonial and not with mere correctness of ceremonial according to preconceived norms. Good usage in ceremonial should not be tight-fitted to Roman or to Sarum patterns, or for that matter to what is acceptable to the E.E.F. or the Anglican Society.

Christian worship has always exhibited much variation in ceremonial from parish to parish, or diocese to diocese. It was the 16th century Reformers, whether Catholic or Protestant, who conceived the idea of rigid uniformity that has plagued us ever since. Today we are more tolerant of differences than even our forefathers of a century ago, though we can still hurl at one another epithets (not always unjustified) of "sloppy" or "superstitious." Yet most parish priests can testify from experience that an attempt to alter an established usage or to introduce a new piece of ceremonial can create a parochial crisis. It is easier to preach heresy to some congregations than to change their accustomed ways of doing the obvious. A genuflexion made by the celebrant during the Consecration prayer will arouse more ire than the terribly medieval doctrine of the Atonement in terms of "satisfaction" which the celebrant reads in that same prayer at every Eucharist. Is there any cure for this disposition?

For one thing, we can stop calling certain types of ceremonial "Catholic," for the term is absolutely meaningless in this context unless one defines the century and the locale of such and such a usage. I recall in this connection an amusing discussion I had several years ago when I was in Rome visiting one of the old basilicas in company with a friend who had just graduated from his confirmation class in an American "high-church" parish. My friend could never get it into his head that the custom of standing behind the altar, facing the people, was the original, Catholic position of the celebrant at Mass. He was certain that the manner of celebrating in this venerable Roman basilica was incorrect. I do not know whether he ever saw the Pope himself celebrate in this "incorrect" way in St. Peter's. If he did, I hope it did not destroy his faith.

Recently one of my former pupils who has just gone to a new parish asked me what I considered to be the most important, single ceremonial practice which he might introduce at his Eucharistic celebrations. Without hesitation my reply was that he should institute the Offertory procession. Now there have been many ways of preparing the Holy Table for the Eucharistic offering. The Orthodox do it one way, the Romans another; and the Anglicans and the Meth-

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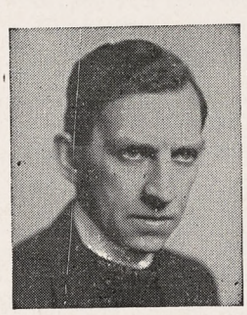
odists have their own customary ways. The Offertory procession fostered by the modern Liturgical Movement leaders does not exactly correspond to any of these historic usages. As a matter of fact, some amount of experiment will be necessary until the best way is found for making this procession. But the best way will be the one that is most expeditious, reverent, and expressive of the essential meaning of the Offertory itself. The important thing is that the people realize that the oblations of bread and wine are their offering, and that it is they themselves who bring them to the altar for consecration and communion. So it is with all good ceremonial. First, we do what has to be done, and do it in as dignified and courteous a way as we can. And secondly, we try to do it in such a way that we make explicit in the action what is the intent and devotion of our minds and hearts.

Talking It Over

BY

W. B. SPOFFORD SR.

ENOUGH time has passed since the Bishops issued their El Paso Pastoral for us to learn a number of things from it. The first is that it hit us where we live when it declared that the deepest enemy is godless materialism. And the important thing to remember about that statement is that our Bishops were talking about my materialism, and yours, not so much about the Russians or Chinese.



We can also learn from the pronouncement something about how the secular press and radio handles news these days. Every newspaper and commentator that mentioned the Pastoral at all, as near as I can discover, headlined just one sentence—not even a complete sentence—"The immediate and obvious enemy of western civilization is Russian Communism"—and they put a period after that instead of completing the statement, "but the deepest enemy is the godless materialism which bred the illusions and cynicism of Communism and weakens us now from within. Beneath much of our own life there are assumptions which must be fought by every member of the Church, for they are part of the total enemy we face."

The Bishops then went on to name three "enemies": "this life is all there is"; "man's economic activity is his most important activity"; "the more material things we possess the happier we will be as a people."

The secular press and the commentators ignored all this.

IT is a part of my job to read many religious journals, published here, in England, in Canada and elsewhere. Since the Pastoral was issued I guess I have read a dozen editorials commenting on it. There was not one that did not praise it for hitting not so much at the other fellow's "materialism" as at our own. This was particularly true of the English and Canadian Church papers whose editors, I suspect, are a bit fed-up with U. C. domination that is largely based on materialism, and were delighted to have our Church leaders denounce it and warn against it.

Another lesson which can be learned from the way the Pastoral was handled could go under the heading of "watch your tongue." What I wish to say about this I presume will be misunderstood. It is that unless you want to add to the hate and fear and the terrible barrage of propaganda that blind our eyes and plug our ears, don't give the propaganda makers anything they can grab and blow up for their own purposes. That is what they did with "the immediate and obvious enemy of western civilization is Russian Communism."

If I have counted accurately, there were 1,326 words in the Pastoral. Just eleven of those words were lifted from their context and printed in big headlines all over the United States, thus adding to the over-supply of hate, fear and bitterness. This, of course, was quite contrary to the intention of our Bishops.

It can be further added that if you want accurate reports of Church news, properly interpreted, you better subscribe to one of the Church papers. And if you choose The Witness, those of you who are getting the magazine at the church door during Lent, it will be swell with us. Incidentally—maybe not so incidentally—the price remains at $4 a year and the address is still Tunkhannock, Pa.

Saints Alive

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

SAINTS are alive, both in this world and the next. Worldly wise people speak of saints as if they missed most of life because they avoid sensual self-indulgences. But the distinctive mark of a real saint is vibrant life, serene strength, a

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quiet faith and joy which is caught by those they meet. Saints are the most fully alive people in this world. They are real folks with a twinkle in the eye and a joyous spirit.

They also live after death. It is not uncommon for us to be conscious of them. Superstitious folk describe the experience of awareness of their presence as "seeing a ghost." Christians prefer the expression "communion of saints."

For it is the saint who lives, the real person, not the shadow or ghost. And though we do not know much about the life after death, we do know by faith that there is such life, like life in this world a gift of God. And one of the glories opened to us by the entrance into that life by those who love is the deeper ties of fellowship which their presence give us with the saints in light. Thus death becomes an occasion of confident hope and the "separation" which death brings turns out to be an even deeper connection in the communion of saints.

Latent Heat

BY

JOHN E. HINES

Bishop Coadjutor of Texas

"LATENT heat behind formal exterior" was a phrase once applied as being descriptive of the music of Johannes Brahms. I wonder if it could not be even more fittingly applied to our Episcopal Church. For, certainly, we have a "formal exterior," if one may describe a liturgical service in such terms. There is dignity and stately motion and order, if not downright precision. And there is indisputable merit in all of this. So that —to discover it, one has only to consider the possibility of throwing it away carelessly, depending for worship values upon the intuition of the minister and the eleven o'clock Sunday morning dynamic of the Holy Spirit.

But what of the heat? Ah—that is another question! This is not a discussion of the weather. I am speaking of a different kind of heat. It is a heat with flame! It is a heat which has emotional drive! It is a heat which generates the steam which drives the machinery of a man's heart, and makes him ceaselessly restless until he finds someone else to whom he imparts at least a portion of that heart-warming conviction. I, for one, would like to see my fellow-Episcopalians aflame. Then things would really begin to happen.

St. Paul has a phrase which is condemnatory of the people who are possessed of the heat, but without adequate intellectual direction. "I bear them witness" he said "that they have a zeal for God, but not according to knowledge." How swift we are to apply St. Paul's remark to many of our fellow Christians who seem all heart but no head. Yet, I wonder which is the most serious offense against the Divine Person: to be all heart and no head, or to be all head and no heart. I believe that our Lord had words to say about those men who possessed a burnished exterior, but no redemptive emotional human concern. And, remembering that, I had rather take my chances with the men and women who were reckless of the formal exterior because they felt that they were both the Keepers and the Transmitters of the Flame!

Fear Not

BY

GEORGE I. HILLER

Rector of Trinity Church, Miami

"WE know not what the morrow will bring forth," and "we are living in perilous times"; "The atomic age and its terrors"; "the dissolution of civilization," etc.



Somehow or other, every speech we hear or read echoes these sentiments, but it is not new. We have lived in the same kind of uncertainty in 1780, 1815, 1869, 1900, 1920 and, in fact, many other years in between. We have never known what the morrow would bring forth, and the perils of every age have been the subject of prophetic fears.

The speaker does us a disservice with this emphasis—no matter how true his fears. We are all capable of conjuring up enough fears to spoil our spirit, efficiency and progress. It is time we emphasized God and our Faith; and stepped boldly, not blindly, into the future for whatever it may hold.

Let the pendulum swing to the need of confident fighting faith, and with less emphasis on the terrible buga-boos of the future. Our worst fears are never realized, and we are "frozen by fear." Let the emphasis be on hope for on hope we build. "A man's reach must exceed his grasp else what's a heaven for?"

If we must decry something, let it be the past; and let us not in fear shrink, but rather, in hope strive for the future.

"Prophecy unto the children of Israel that they go forward."

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Problem of Christ in the Twentieth Century. By W. R. Matthews. Oxford Univ. Press. $2.00.

One more essay in Christology that takes a cue from modern psychology and tries to fathom the relations of the divine and human in our Lord. But the historical antecedents, the data of the gospels, are not thoroughly enough analyzed.

The Glory of God and the Transfiguration of Christ. By A. M. Ramsey. Longmans. $2.50.

A study of the theme of the Transfiguration against the background of the Old Testament and Jewish ideas of the divine glory. It is unfortunate that the festival comes at a time of year when it gets neglected: but there is no reason the clergy should not preach upon its meaning at other times—and here is a good book to stimulate thought on the subject.

The Belief in Progress. By John Baillie. Scribner. $2.75.

Whenever one hears of a new book by John Baillie, there is only one thing to do—order it and devour it! This one is a survey of the ideas of social progress as set forth in classical thought and later, down to the present. Conclusion: there is no automatic progress of society, but only the religious transformation of the individual and of society.

A Pioneer in Northwest America, 1841-58: the Memoirs of Gustav Unonius. Vol. I. University of Minnesota Press. $6.00.

This is a book of more than ordinary interest to Episcopalians, as Unonius settled west of Milwaukee, welcomed the three young missionaries from General Seminary who arrived to found Nashotah, attended their services, and was himself finally ordained.

His piquant account of his house-raising and the pioneer problems of furniture, clothing, cold and illness are absorbing, although his tales of pheasant, partridge, duck, goose, venison and trout, served in their season with cranberries, wild grapes or easily grown melons, are less likely to arouse our sympathies.

It seems that at the end of volume II he returned to Sweden and was forever after a misfit there. His book notes that the two greatest mistakes of his life were in coming to the United States at all and in not remaining after he had settled here. —Helen Hardie Grant

Dream and Reality. By Nicolas Berdyaev. Macmillan. $4.50.

This "essay in autobiography" is a perfectly fascinating revelation of the way in which Berdyaev's mind developed. Here was a theology—or a theologian—very different from what we in the West are accustomed to: mediaeval, yet ultra-modern, even futuristic; Catholic, but with a difference; socially minded, but aristocratic. Berdyaev has spoken to our generation as only a few others have, and his voice will still be heard many years hence.

You're Human Too! By Adele Stresseman. Coward, McCann. $3.00.

Dr. Stresseman, as an accomplished practitioner in the growing psychosomatic field, has a wide understanding of what makes people "tick." This book is outstanding among the many written on human behavior and misbehavior and how to remedy the latter. The reader is bound to find himself and his problems on almost every page—if he looks sharply! It is surpassingly good on several counts; it is written with deep religious insight; it is non-technical without being superficial; it is sympathetic and hopeful. Excellent for pastors and people.—J. H. T.

Everybody Calls Me Father. By Father X. Sheed and Ward. $2.25.

A very clever book about the Roman Catholic Church, designed to present it in the most attractive light, and

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undoubtedly full of appeal to many persons somewhat disillusioned over Protestantism—which is rather severely cariacatured. Its type of Catholicism is the bluff, hale and hearty police sergeant type, which seems to predominate here in America. The mountainous backgrounds of Catholic spirituality and intellectual power are submerged in a sea of sentiment.

Pastoral Counseling. By Carroll A. Wise. Harper. $2.75.

This is an excellent book so far as it goes. We do not mean that we expect anyone now to write a definitive book on pastoral counseling; the author disavows any such attempt. But what we do need and can have is a book on this subject by someone who understands the meaning of Christian symbols and sacraments. There is a section on the Minister as a symbol, but nothing on the use of symbols. There is little appreciation of the meaning of penance. However, this is a good exploration of the process of pastoral counseling and any man in the ministry will find this a valuable and useful book.—A. C. L.



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Were You There? By Harold E. Wagner. Morehouse-Gorham. $1.75.

Personalities whose sins helped crucify our Lord or whose virtues helped sustain him in his Passion.

The Assumption of Our Lady and Catholic Theology. By Victor Bennett and Raymond Winch. Macmillan. $1.00.

A Roman Catholic criticism of the new dogma.

The Justification of God. By P. T. Forsyth. Macmillan. $2.00.

Reprint of a famous book that anticipated present day positions.

Good Friday Victory. By Canon Peter Green. Morehouse-Gorham. $1.05.

A Good Friday book by a leading English clergyman.

The Temple of God's Wounds. By Will Quinlan. Morehouse-Gorham. $1.75.

A long mystical meditation, in story form.

The Gifts of the Holy Ghost. By John of St. Thomas. Sheed and Ward. $3.75.

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EPISCOPAL CHURCH NEWS

CHRIST CHURCH GOES TO SYNAGOGUE

★ In the early years of Congregation Mikveh Israel, the synagogue building was situated on Cherry Street between 3rd and 4th Streets, Philadelphia, while Christ Episcopal Church occupied its present location. So, the two houses of worship were practically neighbors and very good neighbors, too. When the new building of Mikveh Israel was dedicated in 1825 on the same site as the old one, the chief justice and the associate justices of the Supreme Court, and many other distinguished citizens including Bishop White of Christ Church and other clergymen, were present.

From that time, even though Congregation Mikveh Israel moved to other localities, the neighborly feeling between the two congregations continued and grew stronger through the years. Now, they still come together as a group once a year. Last year, Mikveh Israel was the guest of Christ Church. This year, Christ Church was the guest of Mikveh Israel at a dinner at Gratz College on February 14th. A letter to Mikveh Israel from George Washington was read on the occasion.

The Rabbi of the Jewish congregation is the Rev. Leon N. Elmaleh, and the rector of Christ Church is the Rev. E. A. De Bordenave.

HOLY WEEK SERVICES IN CHICAGO

★ The Church Club of Chicago is again sponsoring noonday services during Holy Week. They are being held in the Great Northern Theatre in the Loop. All of the services and addresses are to be by Bishop Conkling.

BISHOP Y. Y. TSU VISITS ARKANSAS

★ Bishop Y. Y. Tsu of China opened a series of meetings in Arkansas on February 18th and is to remain in the diocese for a month, speaking before numerous congregations. Also in the diocese during Lent is the Rev. D. A. McGregor, formerly head of religious education of the National Council, conducting missions at Batesville and Fort Smith.

CONFERENCE HAS SCHOLARSHIPS

★ Those who have attended the summer conference of the province of Washington are now raising a fund to provide scholarships for this year. Scholarship aid is also provided by a number of parishes, Auxiliaries and dioceses of the province. Information may be obtained from the Rev. E. A. de Bordenave, Christ Church, Philadelphia.

A THEOLOGICAL WORD BOOK OF THE BIBLE

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NEWS OF OTHER CHURCHES

ATHEIST BEGINS FIGHT ON RELIGION

A self-styled "militant atheist" has begun a legal fight against the University of Minnesota on the grounds that it is too friendly to organized religion. Frank C. Hughes, the atheist, an alumnus of the class of 1903, says that he will go to the Supreme Court if necessary to halt what he claims is "wholesale violation" of the university's constitution. As precedent, the 63-year-old engineer, cited the court's decision in the McCollum case on what he defined as "separation of Church and state" and says he hopes to obtain a similar decision.

ASK CONGRESS APPROVE FOOD TO INDIA

Representatives of Churches testified at hearing conducted by the House foreign affairs committee urging the sending of two million tons of relief food to famine victims in India. President F. C. Fry of the United Lutherans spoke on behalf of the National Council of Churches; the Rev. Vincent McCauley of Washington spoke for Roman Catholics; the Rev. William S. Nelson, dean of Howard University, testified for the Friends Service Committee. Dr. and Mrs. Nelson were missionaries for the Quakers in India during 1946-47.

CIVIL LIBERTIES UNION ENTERS DIXON CASE

The American Civil Liberties Union has entered the Dixon Case, stating in an amicus curiae (friend of the court) brief that it is opposed to disqualifying all members of R. C. religious orders from teaching in public schools. George Soll of New York, the ACLU spokesman, stated however that they oppose the wearing of religious garb in such schools. Action was originally taken when a group of Protestants in Dixon, N. M., went before the state's supreme court in an effort to ban R. C. influence in the schools.

NEW PROTESTANT GROUP FOR SERVICEMEN

The National Council of Churches will launch this spring a "United Fellowship of Protestants in the Armed Services." The program will follow the general pattern of the various denominational youth organizations, with worship, study, service activities and recreation. Local units will be developed at military bases and on ships. Units in the U. S. will cooperate with local Christian youth councils.

INDIANA SENATE APPROVES BONUS FOR COs

The Indiana Senate has voted to include in state bonus payments conscientious objectors who served in the armed forces in the last war. It amended the bill to include 1-A-O soldiers, who were men willing to don a uniform but not to bear arms. Most of them were in medical units.

In Montana a bill has passed the House and is now before the Senate which will bar COs from holding public office (58-22) and also approved another (61-17) making military non-cooperation a crime, which would subject convicted persons to a fine of $1,000 to $5,000 or imprisonment from one to five years. Both bills have been opposed by Church leaders.

ASK LEGISLATIVE INQUIRY ON MIGRANTS

A survey of conditions among Minnesota's 15,000 to 20,000 migrant workers, made for the Council of Churches, has resulted in a request in the legislature for an inquiry of its own. A Senator and a Representative, in a joint statement, say that conditions under which migrants work are "unbelievably disgraceful" and that "the plight of their children who are deprived of an education in order to work endless hours for a pittance is appalling."

CHURCH COLLEGES THREATENED

The commission on Christian higher education of the National Council of Churches says that emergency funds are needed if Church colleges are to remain open in what was described as the "most critical struggle for survival since the Civil War." The commission also asked for assistance to strengthen the student movement, and urged recruiting and training of more people for such Christian vocations as education, evangelism, and medicine. A spokesman said that none of the Church colleges is now "on the verge of closing but many Protestant-affiliated institutions are wrestling with the problem of how they may stay open beyond next June."

WARN AGAINST USE OF ATOM BOMB

The Rev. Nicholas Maestrini, R.C. missionary with 20 years of service in the Far East, said in St. Paul that the use of the atom bomb in China or Korea would be a "real tragedy". Such action he said would alienate the Asiatics.

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NEWS OF CHURCHES OVERSEAS

REFUSES TO SILENCE DEAN JOHNSON

Prime Minister Clement Attlee last week rejected a suggestion made in the House of Commons that the Dean of Canterbury, Hewlett Johnson, be silenced. A member proposed that legislation be introduced which would enable the Church of England to acquire greater disciplinary authority over its members, particularly when they associate themselves with the propagation of "anti-Christian creeds." Mr. Attlee replied that the procedure for legislation on matters concerning the Church of England originates in the National Assembly of the Church and added that it would be particularly dangerous if the House of Commons were accused of interfering with religious liberties. Sir Richard Acland, Labor M. P. and a member of the Church Assembly, said that the Church already has disciplinary measures but that they do not restrict the expression of political opinion.

Dean Johnson had, on Feb. 16, commented on Stalin's recent public statement on war or peace as follows: "Stalin's statement is calm, logical and lucid. Like a blast of fresh air it penetrates the fog of muddle and propaganda lies spread by the enemies of peace. It deals a blow at Attlee's attempts to justify the new colossal British rearmament program; it tears his mask off and, I presume, leaves him shame-faced. He prefers to adhere to any malicious slander invented by the enemies of socialism. If we want to avert war we must force a change in Attlee's policy."

PROTESTANTS REFUSED PERMIT TO BUILD

The Greek government has rejected a petition from the Evangelical Church to build a church. Under the law, Greek Orthodox authorities are entitled to be consulted when non-Orthodox groups propose to erect a religious building. In this case Metropolitan Pandeleimon of Edhessa said that he had no objections, personally, to the building but he felt inhabitants of the village where it was to be erected "would not tolerate such a building."

WORLD COUNCIL GROUP WANTS CHINA IN UN

In a special "message to the nation," the Australian committee for the World Council of Churches said it favored admitting Communist China to the United Nations, "because international justice demands such a step." The committee also endorsed the British government's stand against recrossing the 38th parallel in Korea by UN forces until after "the fullest consultation with UN members and further patient attempts at negotiation."

Anglican Bishop Ernest H. Burgmann of Canberra and Goulburn told the committee that John Foster Dulles, President Truman's special envoy to Japan, is, in many ways, "a dangerous man." The bishop said that "probably Dulles is an honest Christian, but we don't want to commit the World Council to anything he does."

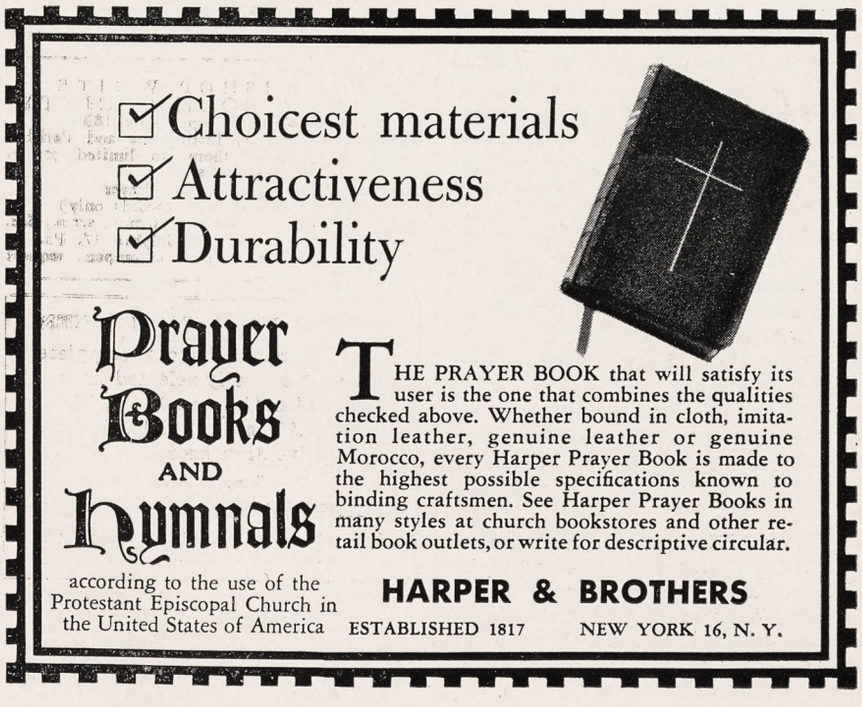
"Nor," he added, "should we commit this body to anything in the way of American international politics, or we will get our fingers burned."

CZECH VICARS PLEDGE LOYALTY

Loyalty to the government of Czechoslovakia was pledged in a message drafted by R. C. chapter vicars and vicar generals who met in Prague, attended by representatives of all the dioceses in the country. They promised fidelity to the people's democratic regime and its laws and expressed their desire "as sincere and honest Christians and patriots to go side by side with the people and to serve and defend their interests. We want to help with all our strength to build up a better and juster social order."

PRIESTS APPOINTED IN SLOVAKIA

About thirty additional priests, loyal to their government, have been appointed to important administrative posts in R.C. dioceses in Slovakia.





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CLERGY CHANGES:

CHARLES W. F. SMITH, rector of St. Andrew's, Wellesley, Mass., becomes prof. of New Testament at Episcopal Theological School July 1st.

EDMUND G. COE has resigned as rector of St. Peter's, Charleston, S. C., because of ill health.

ARCH C. HOPPER, rector of St. Paul's, Henderson, Ky., and in charge of St. Clement's, Henderson, becomes rector of Christ Church, Cody, Wyo., April 15th.

WILLIAM I. COOL JR., formerly in charge of Christ Church, Indiana, Pa., and St. Peter's, Blairsville, is now canon of St. Paul's Cathedral, Oklahoma City, Okla.

JAMES JOSEPH, formerly in charge of St. Peter's, Brentwood, Pa., is now in charge of St. John's, Corsicana, Texas.

JAMES STILWELL, formerly rector of St. Mary's, Blair, Nebr., is now rector of Grace Church, Columbus, and Trinity, Schuyler, Nebr.

ORDINATIONS:

WILLIAM H. COWGER was ordained deacon by Bishop Brinker on Jan. 25 at St. Mark's, Creighton, Nebr. He is in charge of churches at Neligh, Creighton and Niobrara, with residence at Neligh.

GEORGE D. GRIFFIN was ordained priest by Bishop Brinker on Feb. 2 at Christ Church, Central City, Nebr., where he is rector. He is also in charge of churches at Albion, Harvard and York.

CLINTON W. BILLIG, assistant at St. James, Los Angeles, was ordained priest Feb. 15. Others in the diocese to be ordained to the priesthood by either Bishop Bloy or Bishop Campbell: JOSEPH E. LIVINGSTON, Navy Family Chapel, Long Beach, Feb. 16; WILLIAM A. BLONDON, assistant at the Cathedral, Feb. 17; CHARLES W. SCOTT, St. Paul's, Pomona, Feb. 17; RAYMOND P. JONES, All Saints, South Pasadena, Feb. 19, when EARL RANKIN of S. Pasadena, and CAMERON HARRIOTT, who is to go to Point Hope, Alaska, were ordained deacons.

JAMES O. REYNOLDS, chaplain at St. Andrew's School, Middletown, Del., was ordained priest Feb. 17 at Trinity Cathedral, Easton, Md., by Bishop Miller.

JOHN H. STIPE was ordained deacon Feb. 14 at Washington Cathedral by Bishop Dun. He is in charge of Christ Church, Wilmington. Prior to entering the ministry he was chief of the social service division of the national veterans' administration.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

A. F. GILMAN
Layman of Chicago

I want to thank the Witness and Dr. Grant from the bottom of my heart for "Our Protestant Heritage."

I am sorry I have made so many of your readers unhappy by my remarks about the Catholic Church. It might startle Mr. Thompson to hear that most of the 400,000,000 Catholics (I use the word in its commonly accepted meaning) in the world consider the Episcopal Church not only as excommunicated but as not even Christian. As there are only some 200,000,000 Protestants in the world and the Pope has announced that 400,000,000 Catholics cannot be wrong about the Virgin Mary, there is little chance of our historians getting anywhere with their arguments.

As for my "imaginary Church," which Mr. Ellsbee finds fault with, I seem to remember a remark to Peter made by Christ which ran something like this, "on this rock I will build my Church." Now people who build things don't pull them down out of the thin air all complete. They usually lay a foundation and then carry the structure up from there a little at a time. Certainly this is the way the Church has grown and surely it isn't perfect even today. I firmly believe that every sect and division of the Church carries in it a speck of divine inspiration and that God in his good time will integrate all these divisions into a whole which bears the same relation to the Church on earth that infinity does to the finite in mathematics. I think it is high time that we applied scientific methods to the study of religion and sloughed off the tremendous amount of wishful thinking that has crept into it.

A. L. MURRAY
Rector of Epiphany, St. Paul, Minn.

Honor Roll of The Witness truly "Salutes the Church," and is an apt way of "speaking good of his name." Possibly you have published stories of Warren McKenna and Robert Muir and also of C. Kilmer Myers, Mr. and Mrs. Paul Moore and Robert Pegram. Would it be possible to give your avid readers a summary of their several good works and tell us how they go about doing their unique good in their communities?

FREDERICK SONTAG
Layman of Syracuse, N. Y.

The labor issue of December 28, with the picture of Bishop Pardue and Phil Murray on the cover, was one of the best issues of recent months. I have heard much constructive comment on it.

MRS. O. E. GIFFRY
Churchwoman of Detroit

I want to congratulate Dr. Grant for the article "Our Protestant Heritage." I have so many good Roman Catholic friends, but I don't like their literature. I never pick up a Catholic paper without seeing articles against the Protestants and our Churches. For the past month or two I have been placing our Forward Movement booklets and a few other tracts in the rest room at the N. Y. Central Depot. I find so much of the Catholic booklets there that I believe they ought to be met with some of our own.

BERNARD IDDINGS BELL
Chaplain at University of Chicago

I wish to endorse the letter of the Rev. Don Frank Fenn (Witness, Feb. 22). The straddling attitude of the House of Bishops toward the protests sent to them about what seemed, and to many of us seem still, to be violations of the law of the Episcopal Church by two bishops of our communion, has seriously disturbed many of our people. Why cannot the House of Bishops clearly state their opinion on important issues clearly presented to them? There comes a time when avoiding issues augments acerbity. This is a case in point.

I know, as many another priest knows, how this refusal to decide things interferes with serious-minded men and women seeking confirmation, and makes it hard for the better sort of young men to offer themselves for holy orders. These are deterred not so much by the cases at issue as by the refusal of the Bishops to speak out.

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THE

Witness

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MARCUS JAMES
Receives Honors in England

(Story on Page Eight)

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The Rev. Edward W. Conklin, Assistant

Sundays: 8:30 a. m., 11 a. m., 4:30 p. m.
Tues.-Fri. (October-May): 12:10 p. m.
The Cathedral is open daily.

ST. PAUL'S CHURCH
Montecito & Bay Place, OAKLAND, CALIF.

Sundays: 8 a. m., Holy Communion; 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon.
Wednesdays: 10 a. m., Holy Communion; 10:45, Rector's Study Class.

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Week-day, Lenten Noon-Day, Special services as announced.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams

7:30 a. m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education

Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

CHRIST CHURCH IN PHILADELPHIA
Second Street Above Market
The Rev. E. A. de Bordenave, Rector
The Rev. Robert M. Baur, Assistant

Sunday Services: 9:30 and 11:00.
Wednesdays and Holy Days: 12 noon.
This church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter.

Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH
Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector

Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

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STORY OF THE WEEK

A Free Convalescent Home Maintained For Clergy

Dr. Alice North Ministers In Maine Home Completely Free of All Costs

By JOHN F. KOLB
Clergyman, Diocese of Massachusetts

★ Last May I thought I was done for. That's when I had a cerebral hemorrhage. Nobody knows the agony of lying in bed with one side paralyzed until they have gone through it. All I can say is that if I can ever return to an active ministry I will know how to be more helpful to those who have gone through my experience and haven't come out of it so well. But what I really want to talk about is the fact that I think I am going back into the active ministry because of the kindness and care of Dr. Alice North here at Castine, Maine. First, let me tell you how I got here.

After the cerebral hemorrhage I went to the veterans' hospital. By the first of July I was able to sit up and everybody had high hopes. In fact I thought of myself as a kind of "wonder boy." My parish told me to take at least six months off, but I got along so well that I thought I would be all right by the first of September. So back I started, even though I had a limp and wasn't just as steady emotionally as I might have been. Then, suddenly, I felt pains around my heart and it looked very much like angina. The doctor told me I had to get away where I could have complete rest. But how is a clergyman with three small children to do that?

I knew Dr. North and I knew how she took in clergymen who needed convalescent care without any expense, except train fare. So I asked her if I could come. Promptly came the welcome reply, "Come as soon as you can and stay as long as you receive benefit from rest and care." Two days later I was on my way.

Convalescent Home

Arriving in Bangor, Maine, in the evening Dr. North met me at the train and drove me to her beautiful estate on the seashore at Castine. I had been a little worried about my diet, for to reduce blood pressure a salt-free diet is sometimes essential and weight reduction is highly desirable. Also there must be no consumption of tea, coffee, chocolate, spices, and little red meat. Moderate exercise and lots of rest taken frequently through the day are important parts of the regimen. I hated to mention all these things to Dr. North, not wanting to make an eternal nuisance of myself with all my special requirements. It seemed to me that I required more care than my year old daughter. Well, I didn't have to say a word. Dr. North knew what I needed better than I did, and what's more, she was ready to see that I carried out a program of diet and rest that was most beneficial.

On the way home she brought up these matters herself, informing me that she had purchased salt-free bread, butter and cereals, low calorie desserts and had worked out a diet on a basis of calories that would get my weight down. She suggested a daily program of rest and very mild exercise best suited to my condition. Her kindly and generous advice was concluded with the question, "What books would you like to read?" "If I don't have them I'll get them for you and put them in my library." I was so flabbergasted over this unheard of understanding and generosity that the only books I could think of were, "All this and Heaven too" and "It can't happen here."

Upon my arrival at the home I was shown to my bedroom by Leon, the pleasant, ever-cooperative handyman and gardener. My room turned out to be the "pink" room. There is a "yellow room," a "violet room," the "blue heaven," etc., all large, cheery bedrooms with a splendid view of the ocean. The rooms were even pleasanter with bouquets of flowers fresh every day from the garden.

Informality

While packing my bags I had given some thought to the matter of correct dress in such formal surroundings. As it turned out, most of the things I brought were wrong, for informality is the order of the day. When I came down to dinner in stiffly correct clericals I felt pretty silly and over-dressed to find my fellow guests in comfortable corduroys with flannel shirts open at the neck and the like.

What a dinner it was. As I was soon to discover, the cusine here in superb and the company delightful. I was seated between a veritable saint in the guise of a Lithuanian Baptist with fundamentalist leanings, who was a convert from Rome, and a rather young high churchman. Between bites of delicious golden bantam sweet corn, fresh

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from the garden, lamb chops and flaky brown apple pie, I rapidly came to the conclusion from the cheery banter that was going on around me, that what our Church needs is both more and better fundamentalists and more fine balanced high churchmen.

In the evening, as during the day, everyone did exactly what he pleased. There is no set routine here, even the time for breakfast is not set. It is served whenever one arises. Some read, others play games, some go to bed and listen to their radios with which every room is provided. Being tired from the trip that night I soon retired, rather bewildered by it all. In fact, I was so astonished by the unheard of generosity of our hostess that I found myself in the position of the little beady-eyed hoodlum from the slums of New York in one of O. Henry's stories who was taken into the home of a rich Texas rancher to recover his health. The first night he quite understandably lay awake asking himself over and over, "wo'ts the angle, where's the catch?" The moonlight shining over the bay crowning each wave with a silver halo and the steady pulsing of the surf against the shore seemed to say, "All is well" and before I knew it I had dropped off into a dreamless slumber only to be awakened by the sun shining in the window and the tantalizing aroma of freshly made coffee and frying bacon.

Things to Do

After bathing and dressing in a leisurely fashion, I went down and joined one of the guests at breakfast. The early birds had eaten and were out for their constitutionals. After breakfast I found there were many more things to do than sending picture postcards to one's "sisters and his cousins and his aunts" to "wish you were here." There is a golf links nearby where clergy can play without charge, or there is croquet for less active men like myself. There are any number of fine hikes to take and more historical spots to visit than in Boston. This whole area was once known as Acadia, and between the French, the English, the Indians and the Tories many exciting events took place, all carefully labeled with appropriate markers. Personally, I enjoyed sitting in the living room with its magnificent picture window overlooking the bay and with a magazine or book in hand and a crackling fire in the fireplace, sort of day dreaming while watching the sea which from that cozy place is fascinating in all its moods. The village of Castine is a picturesque place, preserving much of the old New England atmosphere. Just wandering about the streets with their fine colonial homes and chatting with the very friendly inhabitants is a pleasure.

One could not live in this delightful atmosphere long without marked improvement in mind and body. Soon the great question in my mind changed from "if" to "when" I would be able to resume my work. Neither could my scepticism, which would have done credit to a bowery hoodlum, long remain. Dr. North, like Abou Ben Adhem is "one who loves her fellowman" and has consecrated her life and her inheritance to the welfare of others. One needs to live here but a short time till the conviction steals over him, so well expressed in the words of a former guest, "Here is the house, here is the river cool, here is nature, dignified, untouched. Merely worldly things have no place in this pastoral serenity. Here is the peace which passeth all understanding."

This little article is both my way of saying "thank you" to Dr. North and of telling some brother clergyman in need where he may find by these sparkling Maine waters a pool of Bethesda where he too may be restored.

Anyone desiring further particulars or information about this home may write to Dr. Alice North, Castine, Maine.

Editor's Note: When we received this story we were skeptical, thinking that there must be a catch somewhere. Checking reveals however that Dr. North finances everything, is able to do so, and is anxious to receive requests for admission. Everything is free, meals and all. John Kolb repeats, in a letter just received, "I stayed there for two months and all it cost me was my railroad fare to Bangor where I was met by Dr. North and driven to Castine."

BABY SITTERS AID CONFIRMATION

★ Baby sitters are provided for parents who attend confirmation classes at St. Andrew's, Amarillo, Texas, where the Rev. Smythe H. Lindsay is rector. Sitters for services are fairly common but this idea seems to be a "first."

LONG ISLAND HAS NEW GUILD

★ A craftsman's guild has been organized in the diocese of Long Island by Bishop DeWolfe. Its purpose is to aid in the repairing of mission property and the construction of furniture for them. There is at present an enrollment of 75 with special skills as carpenters, electricians, plumbers and painters.

UNIQUE CLUB IS FORMED

★ St. Andrew's, Scottsbluff, Nebraska, has a "45 club" whose members pledge to attend church at least 45 Sundays during the year. There are 40 members at present, each wearing a button signifying membership.

New York Workshop On Social Issues

★ The diocese of New York had a most successful workshop on the Church and the social order, sponsored by the commission on social relations and meeting for two days at the Cathedral of St. John the Divine. Three laymen warned of the inevitability of war and of the danger of Fascism in the United States because we are preparing for war. However three clergymen rejected the fatalism of this prophecy by analyzing the spiritual basis for our present danger and by asserting that peace should replace war as an instrument shaping the future of the nation.

Layman Speaks

The direction of social and economic change, was brought to its sharpest focus by Austin M. Fisher, an industrial consultant. He criticized previous speakers for dealing principally with inflation as the fundamental problem of today. He said "symptoms are being confused with causes. Inflation is part of the evolution of an historic era."

Identifying this era as a period of conflict with Communist states, he said, "Lenin said the capitalistic system would spend itself into destruction. The tactics and strategy of the Soviet Union are to rear a Communism indigenous to each country by internal revolution, not external aggression.

"What is happening now in Korea can go on in other places, such as Viet Nam and Iran. In each case, if we are to oppose it, our American resources will be pitted against a domestic Communism and will impose a drain on our manpower, already causing inflation.

"We must have an austerity program. We must sacrifice gains already won. The labor movement must sacrifice some of its gains."

He implied that the alternative would be to fulfill Lenin's prophecy about the bankruptcy of Western Democracies. He said, in effect, that peace is the greatest threat today. "Most business men are now dependent on war or war possibilities. Peace tomorrow would bring great unemployment. Four or five years from now, when we face peace, it will be just the more difficult than if we faced it tomorrow."

Labor Leader

As a comment on Mr. Fisher's call for an "austerity program," Ellis Van Riper, secretary-treasurer, local 100, Transport Workers Union, CIO said, "We are entering a period just ahead that could . . . make America into a semi-fascist state with all the trimmings of a corporate economy."

Mr. Van Riper felt we should wage war at once to head off Fascism as "a lot depends on whether we are to enter a short but intensive period of two or three years to win a war or whether we are to enter a period that will bring twenty or thirty years of rigidly controlled economy and production. It is obvious that the social gains of the past and the general well being of the American people have most to fear from the latter."

Cameron Hall, secretary, department of the Church and economic life, National Council of Churches, like both Mr. Fisher and Mr. Van Riper assumed the inevitability of war and talked at length how inflation, the product of our war preparations, could be met in a "Christian way."

Leland Henry

The second session on the preservation of peace and freedom came seemingly as a direct retort to the previous speakers. In talking of the threat of wars, the Rev. Leland B. Henry, executive director of the commission, who conceived the workshop and was a guiding light to its realization, cited the pronouncement of the National Council of Churches in Ohio in December, saying, "we are warned against hysteria, self-righteousness, unilateral action, false pride and facesaving tendencies, making our economy dependent on war. And above all we must guard against impatience.

"We must have militant preaching. We must repeat over and over again the great Christian doctrines of the universal Fatherhood of God and the dignity of man as the child of God.

"We must not only preach these things, but we must practice what we preach. Our greatest danger is inward decay."

Henry reminded the gathering that pacifism as an answer to war has behind it "the teaching of the Hebrew prophets, the teaching and examples of our Lord, the practice of the early Church and the long, unbroken stream of pacifist conviction extending through the centuries to our own day," quoting the Lambeth, 1948, "that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ."

While Lambeth, 1948, went on to say there are occasions when war may be the lesser of two evils, Mr. Henry warned, "there remains the duty of suggesting a strategy of Christian statesmanship which will offer the best possible chance of avoiding war. We must guard against dependence on military strength alone. As the bishops said in their latest Pastoral:

". . . we must realize that no final victory can take place on the field of battle. Since ideas are not destroyed by guns, the only way to overcome a false view of life is by the militant preaching and living of a true view of life."

Mr. Henry, in closing, remarked that the spiritual undergirding of our people, to give them strength to stand and endure, could prevent us from

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"choosing war, as the easier way out of an impossible dilemma."

As a long-view solution, he called for a true federal government, stronger than the North Atlantic treaty or the United Nations, "a union that will bring the same access of strength and prosperity and freedom that federal union brought to the thirteen American states in 1787."

Causes of Fear

The Rev. M. Moran Weston warned "fear is slowly stealing on us and its paralyzing effects are being felt more and more." He listed the six causes of American fear which are propelling us toward war as:

1. The international movement of Communism.
2. The counter-revolution, Fascism.
3. The surviving system of colonial empires.
4. The increasingly aggressive activity of the Roman Church.
5. Our deep sense of guilt.
6. The spectre of disease, poverty and ignorance in the world, our standard of living in America being eight times higher than that of non-Western people. He noted that our presentation of the American way to deprived people is often such as to excite hostile jealousy rather than admiration.

Mr. Weston cited "loyalty oaths" and the McCarran Act as "products of that fear which are destroying Christian freedom of conscience."

He called for the following:

"To win more people to the Christian view.

"To live what we preach.

"To r e s i s t repression of thought, racial restrictions, censorship in all forms. To replace a policy of revenge with winning over to our ideas.

"To encourage more of those movements involving universal laws.

"To seek ways of increasing communication between peoples of the world."

Christian Action

The Rev. Arthur L. Kinsolving, in discussing the two presentations, added that "We can't seek peace as an end in itself. Peace must be the result of efforts of those seeking justice and truth."

The Rev. Richard L. Harbour closed with additional warnings as to the results of fear and tension. He urged that "freedom is everything" and should not be sacrificed to any passing exigencies or fears.

At the after-dinner session the Rev. Thomas J. Bigham Jr., instructor at the General Theological Seminary provided the apology for Christian action. Discussants were Mrs. Sarah Dickson Lutge and Bishop Boynton.

The Rev. Mr. Bingham emphasized the universality and omnipotence of God as placing a compulsion upon all Christians to attack evil and sin, whether within one's self or the outside world.

He said, "If God be God, then follow him," warning of new false prophets offering new gods.

"The root of all evil, then, is the attempt of the creature to seek autonomy, to try to be self-sufficient, to be a law to itself, to be self-existent . . . being tempted to say 'Mine is the kingdom and the power and the glory forever'."

Stressing the width of the Church's mission, he said, "If Jesus Christ (goes into all parts of life), then the Church, the body of Christ, follows him by entering into all areas of life to relate them all to him who alone is absolute, helping them avoid their tendency to absolutize their own relative values and goods."

And yet, the speaker said, "How deeply haunted is every effort at social service by the insidious sin of personal domination," pointing out how men pervert the objectives of the Church into selfish, personal goals.

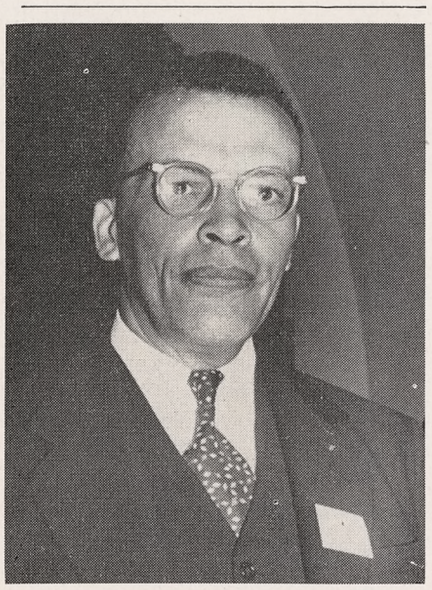
The Real Issue

As to the international struggle, he asked what the real issue it.

"We cannot as Christians say that the issue is the Communist economic system, for the Christian faith does not see any absolute good in any economic order, but only a relative good as an economic order enables the full life of man in his eternal destiny; and the social goals of Communism are in many ways Christian; after all, social justice and economic justice are ideals that Christians m u s t guiltily confess to be Christian ideals. And at least American Christians can hardly hold that revolution, even armed revolution, is always per se an evil. Not even the materialism of Communism, nor its theistic philosophy, is chiefly the issue, for —as the House of Bishops has just reminded us—materialism and practical atheism are very much at home right among us.

"The issue is rather the fact that Communists absolutize that system as the only solution to the human problem, and absolutize their program as the final means for human redemption . . . 'it is not the atheism of Communism that should be our major concern; it is the practical idolatry'."

In conclusion, he said, "What-



HAROLD L. TRIGG is the President of St. Augustine's College in Raleigh, N. C.

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ever the political decision that Christian statesmen and others must make, the Christian faith is content with no decision that merely sets up some democratic or American Baal, expressive of our genius, over against the Communist Baal. If the Lord be God, then follow him."

Bishop Boynton

In commenting on the address, Bishop Boynton said, "The Church is the visible and concrete means—because it is the body of Christ—to make known to the world the will of the absolute God, and to carry out God's action in society. It accomplishes this through its nature as prophet and priest. In its capacity of prophet, the Church has the obligation to declare what is God's direction for social action; and to judge whether a given social action is in line with or departing from God's will and decision.

"In its capacity as priest, the Church gives the strength needed through sacrament and prayer to bend social endeavor in the direction of God's will, and then to consecrate all who are following him.

"A reason why we do not have a more effective Christian social order is because through our sinfulness, we who compose the Church have failed in our prophetic and priestly function."

John A. Bell

The Rev. John A. Bell spoke on the techniques of the Church for social education and social action. He made a plea for more earnest Christian conviction and described more expert knowledge as being the necessary beginning of concrete program. He listed as some parochial techniques study groups and the worship service of the Church.

He described the techniques the national bodies and the diocese are using to realize Christian objectives, citing especially the work of the commission of the Churches on international affairs and the central committee of the World Council of Churches which "initiated action which has had the direct result of creating the peace observation commission. The commission is virtually a United Nations 'peace patrol' whose function is to send impartial observers to areas of special international responsibility, such as Germany, Austria and Japan."

Mrs. Malcolm Tuttle, vice-president, Christian social relations, Woman's Auxiliary, pointed out that "the best techniques in the world without loving and informed people to carry them out are of little value." She said, as an aside on an extended discussion of study-materials and methods, "It doesn't take background to push a wheel chair."

Mrs. Muriel Webb, assistant secretary, department of Christian social relations, National Council, discussed the helps and aids to program available through their office.

The workshop closed with an address by Bishop Donegan.

CORPORATE COMMUNION FOR LAWMAKERS

★ Eleven members of the Church who are also members of the state legislature of West Virginia held a corporate communion at St. John's Church, Charleston, March 2, with Bishop Campbell as celebrant. At breakfast afterwards, at which they were the guests of the bishop, they discussed some of the bills that were coming up for vote in the legislature and also something of the obligations of Christian stewardship in the field of political action.

SUMMER PROGRAM AT PARISHFIELD

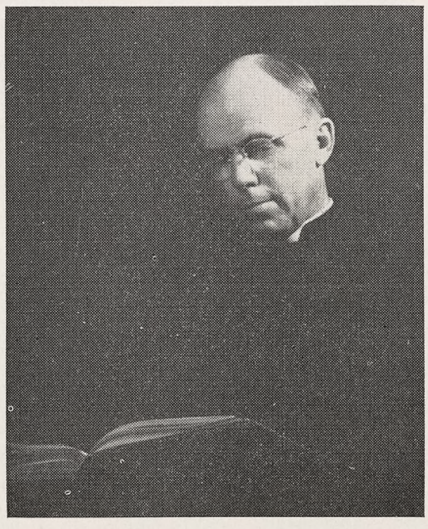
★ Parishfield, conference and retreat center of the diocese of Michigan, has announced a summer program for those of college age or older. It will concentrate on experience in a Christian group and skill in working with groups. The daily life for those attending will include opportunity for Christian growth through corporate prayer, group discussion and manual work. Details will be developed by the group after their arrival. It opens July 1 and closes August 26. The cost for the period is $100.

MISSION OFFERINGS IN NEW YORK

★ Parishes and missions of the diocese of New York gave more than $600,000 for the missionary program of the Church in 1950, according to Theodor Oxholm, assistant treasurer. It represented an increase of over $200,000 over 1949. The National Council received $378,977 of the amount, an increase of 81% over 1949. The Auxiliary adopted a larger budget and its share of the total given was $56,483, against $48,450 contributed the previous year. The Church schools gave $40,523.

MEMORIAL PLAQUES DEDICATED

★ Bronze plaques in memory of the Rev. William G. Ivie, an Episcopalian, and the Rev. A. Hamilton Nesbitt, Methodist, founders of the St. George Association, were recently dedicated at Biblical Seminary, New York. The association is composed of Protestant employees of the city of New York, and since its founding has spread to other cities.



WILLIAM C. MUNDS became rector of Christ Church, Christiana Hundred, Del., in 1942 when there were 143 communicants. Today there are 550

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THE PICTURE ON THE COVER

★ We told the story of Marcus James in our news columns of February 15th. However we were so impressed with his achievements that we sent for his picture. He is the overseas secretary of the Student Christian Movement of Great Britain and Ireland, and associate chaplain at the University of London. He recently received the degree of doctor of philosophy from the University of Oxford and is the first Negro to be awarded a doctorate in Oxford's faculty of theology.

He has been named by the Montgomery Foundation to give the 1951 lectures in London on the philosophy of the Christian religion, the first American to be so appointed.

He is a graduate of Harvard and Union and is a priest of the diocese of New York.

THE 400th ANNIVERSARY OF GENEVAN PSALTER

★ Commemoration of the 400th anniversary of the Genevan Psalter was observed at a service at St. Michael's, New York, March 4, sponsored by the Hymn Society of America. Choirs of New York and suburban churches joined in singing tunes from the Psalter which have been set to hymns. It was the source of the most famous of all Protestant hymn tunes, Old Hundredth, known and sung familiarly as the Doxology.

The service was conducted by the rector, the Rev. William F. Corker, with officers of the society assisting.

CHURCH ARCHITECTURE COMMISSION

★ A questionnaire which went to all the bishops and clergy of the Church was the basis of discussion at a recent meeting of the commission on Church architecture and allied arts, headed by Bishop Oldham. A number of committees were appointed, including one on prefabricated and preengineered churches and parish houses headed by Frederick Dunn, architect of St. Louis. Also prizes totaling $300 are to be awarded teams consisting of seminarians and architectural students for the best designs for small churches.

It is hoped that a hand book may soon be published by the commission which will offer typical plans and details that would apply regardless of architectural design. The commission is also anxious to build up a lending library for the use of clergy and building committees.



CATHEDRAL DOMAIN of the diocese of Lexington is again to have several camps for boys and girls this summer

ANNOUNCE MEETINGS FOR LAYPEOPLE

★ Fourteen educational conferences for laypeople will be held this summer, sponsored by the National Council's department of Christian education, the Auxiliary and the committee on laymen's work. The new educational program will be presented and also those attending will be trained to present the national program to diocesan and parish groups in the fall and winter. Those to attend are to be chosen by their bishops.

The eastern team from headquarters will hold conferences at Hartford, Conn.; a center in Virginia to be named later; Mount Pocono, Pa.; Geneva, N. Y.; Racine, Wisconsin; Sewanee, Tenn.; Bloomfield Hills, Michigan; West Point, N. Y.

The western team will have meetings at Evergreen, Colorado; Santa Monica, California; Oakland, California; Tacoma, Washington; Northfield, Minnesota; Norman, Oklahoma. One has also been planned tentatively for Idaho.

The eastern series will be led by Mrs. Arthur Sherman; the Rev. Reuel Howe; the Rev. John Heuss; the Rev. Jesse Trotter. The western leaders will be Miss Avis E. Harvey; Mrs. Dora Chaplin; the Rev. Theodore O. Wedel and the Rev. Walter Williams.

YOUTH CONFERENCE IN IOWA

★ The annual youth convention of the diocese of Iowa will be held at St. Luke's, Des Moines, April 20-22.

BISHOP HIGLEY IS HURT

★ Bishop Walter M. Higley, suffragan of Central New York, and his daughter and son, were injured in a three-vehicle accident near Maple View, N. Y. on February 25. A truck driver apparently was at fault since he was fined for violating traffic laws. Neither the bishop nor his children were seriously hurt.

EDITORIALS

Palm Sunday

THE drama of the first Palm Sunday has inspired the following Christian centuries with a fascinated reverence for that notable entrance of our Lord into the holy city just five days before he was crucified on a hill outside the city wall.

It is enlightening, and therefore wholesome, for us to examine carefully the Palm Sunday story in order to make clear to ourselves what lay back of it as the motive and purpose of the Master. The facts are simple and plain enough; the donkey, the disciples, clothes for a saddle; the Master seated there, as the animal entered the capital city; the excited crowds with their hosannas and flowers and palm-branches.

It is when we begin to ask ourselves "why"?, that the facts themselves assume a startling aspect. Why did our Lord, himself the very soul of simplicity, deliberately stage this spectacular entry? And why, if he was going to do it, did he choose that rather absurd beast, the donkey, to carry him? Save for his own majestic presence, it would have been anything but impressive. The answer to these queries is found, we believe, in the political situation of Palestine at that period. The multitude surging into Jerusalem to celebrate the Jewish festival of independence was aroused to patriotic fervor and quite ready to follow any leader who would strike a blow against the hated Roman oppressor. Jesus' reputation was at its peak and he had just arrived from Galilee—famed centre of revolutionary activity—with his band of disciples, one of whom at least was well-known as a revolutionary zealot. The stage was set for violence—for futile violence with resulting terrible Roman retribution. Jesus was well aware of this and wished no part in it. So he carefully prepared to do what he could to prevent it and to make clear to the Roman authorities that he would lead no violent revolution.

He proceeded to fulfill in a dramatic way the prophecy of Zechariah, familiar to every Jew, describing the sort of person the Messiah would be: "thy king cometh unto thee: he is just and having salvation; lowly and riding upon an ass. And I will cut off the chariot from Ephraim and the horse from Jerusalem and the battle-bow shall be cut off: and he shall speak peace unto the heathen." To Jews and Romans alike the ass was the symbol of humility and peace, as the horse was the sign of war and violence. So the pageant our Lord staged that first Palm Sunday was a momentary drama which decisively punctured the ambitions of the revolutionary leaders and silently announced to the Roman authorities that "my kingdom is not of this world."

The Palm Sunday procession was what we should call today a demonstration for peace. It prevented for the time being bloody rebellion and implacable retribution. It didn't stop the enthusiastic crowds from doing homage with flowers and palm-branches. These were the tributes of popular affection and gratitude to the gracious prophet who had healed their sick, raised their dead and taught them the words of eternal life—and we may believe that Christ welcomed them as such.

How desperately we need leaders today who can see the awful futility of war and who shall have vision and understanding of the common man everywhere; whose gestures shall no longer be fist-shaking, armament-piling, name-calling, but rather gestures of humility that summon potential enemies to counsel and compromise, to a cutting off of the battle-bow from both Washington and Moscow, lest there comes upon our entire world the fate that overtook Jerusalem in the year A. D. 70. A persistent and determined longing for this ought to be the intention at every Palm Sunday eucharist and the dominant prayer of every worshipper who carries palm-branches home from church in remembrance of the Prince of Peace who is just and having salvation.

"QUOTES"

"JOYFULLY SERVE"—what does it mean? Certainly not simply singing hymns, or living in happy-go-lucky irresponsibility, least of all being self-satisfied or congratulating ourselves that our own life flows on peacefully and happily. Christian joy is inseparable from penitence, a clear conviction of Christian truth, a constant choice of the eternal in preference to the temporal, self-sacrificing devotion to those things in the community and in our own lives which are clearly in accordance with the will of God. If the Church prayed in such a spirit there might well be peace in our time.

—WILLIAM PALMER LADD
Prayer Book Interleaves

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Center of History

WHEN a great and good person goes as far as dying cruelly and unjustly for the sake of saving the very people who misunderstand and spit upon him—this is unforgettable indeed. Especially when this great and good person goes to his death, not with any martyr complex, nor with self-pity or cry of judgment on his enemies, but purely out of a heroic devotion to a truth still to be revealed, and purely out of a love of humanity that seems utterly mocked—this is surely one of the heart-shattering spectacles of the world. This alone would explain mankind's reverence before the cross of Christ. As a human achievement it is truly the high water mark of our race.

But if this great and good person were, as the Church believes, none other than the high God himself wearing our mortal flesh and sharing our human travail—then the cross takes on a fourth dimension and stands at the center of history. Even more now it moves our hearts as nothing else in heaven and earth. It means—how poor are words—that God is the good beyond any possible imagining, that love so amazing, so divine, demands my soul, my life, my all! It completely humbles our pride, and in our sin and separation from the one our souls crave—it means there is atonement and reconciliation for even such as we.

This is the miracle of the ages, that God should so love the world, that he should come not with condemnation but with salvation. The ancient story is still the greatest of all. There is nothing like it in the written or spoken word: this story of a great and good person, strong and gentle, who dying for all mankind in lovingkindness and tender mercy, turns out to be the king of kings and lord of lords. This is the love, says the gospel, which is at the heart of the universe, by which we live and move and have our being. This was done for us, and this is our salvation. And this we remember with trembling and thankful hearts each Good Friday, the day of the wondrous cross of him who died that we might live.

Who Had the Victory?

AS we heard the Supreme Court's decision in the Melish case the words of the Duke of Wellington at the battle of Waterloo came into our minds: "Next to a great defeat the saddest thing in all the world is a great victory." Who had the real victory? Certainly not the Bishop of Long Island and his chancellor. To be sure they had had their pound of flesh, if that be any satisfaction, but somewhere even in their minds must have been the words, "God . . . hath made us able ministers of the New Testament; not of the letter but of the spirit; for the letter killeth but the spirit giveth life." Certainly not the Church, for this ruthless action has brought this branch of it into disrepute among many who had thought it represented mercy and humanity. Certainly not the episcopate, for the Bishop's pretense about this being conducted on a "pastoral" level is demolished by all the evidence.

But there is a victory, as there proved to be even in the Cross. Dr. Melish comes out of this travail more loved and respected than ever. Esteemed as a man of courage and honor who refused, even though he was far from physically strong, to compromise; to abandon his Christian convictions, his parish, his multitude of friends. The principle of democratic justice for the Church cannot be killed; certainly not by those who value love of power greater than the power of love. They have achieved an unenviable fame; sad is their victory.

Church in the Week

BY

WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln

THOSE who go to church regularly on Sundays can testify about how helpful they find the habit to be, and how the week doesn't seem to go right unless they do attend Church on Sunday. Many Church people however, have not discovered the great value of going to church during the week. I am not referring to attending church services during the week (their helpfulness goes without saying) but I mean simply going into the church when there is no service in progress, and worshipping God in silence. Those who have learned to do this know how much it can mean to us as we try to keep the right perspective on our joys, sorrows, and responsibilities.

There are many people these days who have little quietness in their lives. Their days are spent in the midst of hurry and clamor. How refreshing and restful the stillness of the church is! Many concerns beset us in these times and it is hard sometimes to see them in their proper relationships. But when we are quiet in church and try to look at things from a religious point of view, we find that our problems become easier to deal with. Some things do not look so big when we view them in the light of the Christian religion. Our souls need refreshment along the way of life. Just try going to church during the week and in the silence feel the touch of God's help.

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The Beatitudes—

Blessed Are the Pure in Heart

BY
GORDON C. GRAHAM
Rector of St. Paul's, Eastchester and a Witness Editor

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IN other words — "Fortunate are the single-minded: for they shall find God." Or better— "Happy are the emotionally adjusted: for they are able to discern the reality of God." Certainly not—"Blessed are the sexually undefiled: for they shall be fit to go to heaven." Best of all—"Well adjusted personality tends to promote awareness of God." Such reduction as this does not claim, of course, to improve upon the original beatitude, but it does help to clarify certain points that are often misunderstood. The beatitude is to be considered, first of all, as stating part of the total attitude that is typical of the citizens of the kingdom of God. They shall, amongst other things, "see God," which certainly does not mean visionary experience, but refers to the sacramental interpretation of all reality as a direct means of perceiving the existence and presence of God. "Pure in heart" has an emotional connotation but it must not be thought of as the sole religious faculty; rather it stresses that area of the personality in which maladjustments have their rise. The interpretation, then, of the beatitude is in terms of the relation between emotion and faith.



Ends and Means

"PURITY of heart" and "seeing God" are inseparable. They describe together different aspects of the same attitude, but these aspects are in an operational relationship of means and ends. Awareness of God is the end and personality adjustment is the means. It is the means that comes first—personal adjustment, and it leads to the end—awareness of God. Yet the end is not separated from the means as some far off goal of future reward. The blessedness of seeing God is already being experienced in the practice of personal adjustment. As the process is continued the end works back on the means—seeing God works further adjustment of the personality, which in turn enables the person to discern God more fully. So a growing circle, or dialectical development, is set up which will produce both greater personal integration and deeper awareness of God. The reality of the end can be seen only in the growth of the means. If we are really seeing God we shall become better adjusted people. If this is not happening to us, we are not seeing God, no matter what we profess; we are seeing instead the projection of our own unintegrated personality, and ultimately we shall find (as Tawney once put it) not God, but a devil, whose continuance bears an embarrassing resemblance to ourselves. If, also, we do not find the end it is because we are not really trying the means—unawareness of God is due to some form of maladjustment.

Psychic Health

PERSONAL psychology and belief in God, to use other terms, are clearly closely related. It is, of course, no new idea. The book of Genesis teaches that man was made in the image of God —which sets the foundation for the principle that knowledge of God and knowledge of self are interrelated. He who is an integrated and adjusted person is able to believe in God because he is not preoccupied with himself nor is he projecting an impossible deity modeled after himself. He who sees God sees, of necessity, something of himself. Man tends to make God in his own image. The kind of God a person has, therefore, reveals the kind of self he is. An inferior idea of God denotes an unhealthy personality. Religion, then, is the clearest indicator of psychic health. It was Chesterton who said, following along this point, that in considering a person for a job or some relationship the surest reference was his religion because it told more about the man than anything else.

Every man sees God in proportion to his personality adjustment. It is not a matter of education or intelligence but of "purity of heart." There is no problem about the person who is properly adjusted. His character is the evidence that he discerns the presence of God. He may not, of course, believe in the sort of God he sees portrayed about him by the religious people. This

conflict may, in fact, force him into a kind of verbal atheism as the only honest way out. The serious problem is with the person who only thinks he sees God. He is deceiving and deceived. Often he does not know that he has made his own god without consulting the God of all gods. His need may be for a psychiatrist but what he really needs, and probably the psychiatrist too, is a Perfectly Adjusted Man who can show him what God is like.

The problem of seeing God is really insoluble without Christ. He demonstrates that he sees God so clearly that "he and the Father are one." He shows what God is like by his actions and his teaching. The gospel portrait is of the perfectly integrated and adjusted personality. He is the supreme example of the formula of this beatitude. We know, therefore, what God is like in terms of Perfect Man and from him we get the highest standard. If our god is not like Christ's then we are seeing our unadjusted selves. If we want to see God we must in our spiritual experience "follow him."

Not seeing God has always been a disquieting problem to the religious consciousness. Why is it that when it is so clear to one person that another does not see it at all? Two persons of equal intelligence and ability will be presented with the same phenomena. One will give them a religious interpretation while another will either give a different explanation or be quite unaware of the religious possibilities involved. Such a situation is so intolerable to the person of strong conviction that in order to vindicate his own certainty he has to find some explanation of another's failure to believe—he is not destined to have faith—that is the answer. Hence the doctrine of predestination with all its arbitrariness and caprice.

Blinded By Sin

DOES not this Beatitude provide the answer? Theologically speaking, man could see God before the fall, but sin blinded his victim and he lost his purity of heart. Unless we are to believe in the doctrine of total depravity, what has happened to the human race cannot have corrupted its organic structure but has only impaired its function by the disorder resulting from the effects of sin. The theologians would phrase it by saying that "essential man" could see God but not "existential man." Man can be restored to his pristine purity by the operation of redeeming grace. If he can regain the purity of heart of his real self he can once again see God. The remedy is to restore order to life according to the divine plan so that man can see what he was originally intended to perceive.

Maladjustment is ultimately caused by the cultural and environmental disorders to be found in the sort of life that man produces. The disordered personality cannot see the real world, due to his inner confusion. He cannot, therefore, see God as he is. The remedy, therefore, for such a person is to be helped to regain his proper adjustment and then he can see God. It is significant on this point that modern therapy is cathartic and retroactive, seeking to restore order into the disturbed life by going back to the beginning where the maladjustments first began. This process really assumes that each individual has an ideal personality from which he has fallen, and the task is to restore him to it as the basis upon which he may build his readjustment. It is the well adjusted personality that is the real personality which can see God and the real world. We are reminded by this point of the prodigal son who when he came to himself, said "I will return to my father."

Distorted Vision

CERTAIN types of maladjustments either prohibit or distort the person's vision of God. There is the insecure personality. He is so occupied with trying to compensate for his own problems that he has no place for God. His defense may inflate his own ego so that he has no need for him or anyone else in his life. Immaturity is a cause of unbelief. Such a personality refuses to grow up and persists in childish attitudes. God is not sufficiently attention-giving to be the sort of father figure that he needs. Over-dependency makes a person so weak that he is unable to develop any independence in his personal relations with either man or God. There are many varieties of this sort of inner maladjustment, all centering around the ego. They exhibit their condition both theologically and psychologically. A person may have difficulties with a severe idea of God because he is rejecting his own rigid father. If he could be made to understand his own early family relationships he would be in a position to see God as a loving father. The solution lies in approaching him psychologically before trying to give him a new theology. The means must be straightened out before dealing with the end.

All of these personality difficulties are traceable to early cultural and environmental patterns that are perpetuated from parents to children and between group and group. Individuals in rare cases can be changed but the radical remedy is in changing the social climate so that there will be better opportunity of becoming an integrated person. People will see God if they are given the chance. The problem is fundamentally a sociological one. A better world will mean better people. It will not do the whole thing but it will

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begin with the means which in practice comes first. This is the emphasis that lies behind all those who are interested in changing the social structure. They believe that a restoration of society to its true function is the first step towards reforming the individuals who have been created by it. A peaceful social order is the necessary climate in which to nurture peaceful people. In our world today it is impossible to see God. Atheism is incurable except by getting at the causes of social maladjustment.

The Church should operate in terms of social evangelism as the means to personal evangelism. If we want people to see God, the first step is to see that they are properly adjusted. If they are pure in heart, they will see God. The next step is to provide the conditions which make for the best integration of personality. This is preparing for the kingdom into which those who are pure in heart may come. Happy will they be: for they shall see God.

Orientation

BY

IRVING P. JOHNSON

Founder and First Editor of the Witness

THE word is derived from the fact that the sun lies in the east and we look toward the rising sun as the beginning of the day. The sun-worshipper faced the rising sun as his first act of worship. Sunday is a word of pagan origin and testifies to this ancient devotion to the sun. In life we may be said to orientate ourselves, when we determine the prime factor to which we credit the origin of our life. To what do we look for inspiration?

So Christ is the sun of righteousness to the Christian and we strive to orientate our life to Christ, as we "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."

Religion is primarily concerned with this matter of orientation and a good deal of man's ultimate character is determined by the orientation of his life as the dawn of his day is breaking.

Religious Phenomenon

To me, it is a very curious trait of modern thought that it gets so easily irritated over the phenomenon of religion. Irritation is always a sign of mental unbalance. The man who refuses to deal with facts as facts is on the way to the madhouse and religious phenomena are as much fact in human life as is bacteria or logic.

"We believe in God" is such a universal characteristic of man that if you care to take it out of man's experience, you would have to re-write human history.

And yet, scientific writers have coined a phrase, "nature," which science does not define and talks glibly and unscientifically about nature's doing this or that.

What is nature? A person, a force or a bogey? Nobody knows. In fact the word nature is a synonym for "X" in the equation.

"We believe in the hereafter" is another human characteristic to which the human race gives universal testimony. To the mere scientist this is "Y" in the equation.

This phenomenon is baffling to the scientific mind. Man is not concerned with the unknown future, but rather is concerned with man's origin.

If we ask the mere scientist what he thinks is the purpose of human life, he smiles in a patronizing way and tells you that science is concerned with the origin of life; but, piffle! If I ask the station master where this train is going to, and he tells me in a dogmatic fashion that my question is foolish because the train will pass out of his sight in a few minutes, but that I should be satisfied to know that this train had its origin in Boston, I may be pardoned if I regard him as mentally unbalanced.

Whither To?

MANKIND is anxious to know whither it is going. It may be that no one can answer the question, in which case mankind must feel as irresponsible as a hobo, who boards a train merely because it is going somewhere; but it is a silly answer to man's earnest inquiry to be told science is not concerned with where you are going but it is on the eve of certain important investigations as to whence you came.

Perhaps I came from an ape or a shell fish, in either of which cases I may be said to carry with me unmistakeable marks of my ancestry, but I submit, even so, I am more concerned with whither I am going than I am to unearth my noble pedigree. In other words it is unquestionably outside the sphere of science to tell me where I am going, but I am not impressed by the sanity of the savant, who tells me that the question is a foolish one, but that it would be wise for me to concern myself with where I came from.

Either question is of course permissible, but if I ask the former question of the science policeman and get snubbed for my folly, I am not going to be any more discouraged than if I ask the religious policeman where I have been and he arrests me as a suspicious character.

There is a class of parents who resent the questions of their children and suppress curiosity

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as childish folly, but they are stupid parents who are stunting the growth of their children's mentality because they themselves lack sense, or at least imagination.

But no more so than the father of science who answers his child—"No! my child I do not know where you are going. In fact do not concern yourself with such a silly question. I will tell you what I know of where you come from, for all in life which is worth while must be fashioned by the scientific code."

He seems to be like the silly mother who refuses to allow her starving child to enter the bread-line because it is contrary to her social code that her child should receive bread in such fashion.

Of course there is a scientific code and a social code and a political code, but life is too big a thing to be limited by a code. It seeks food in any case and asks questions because it was made that way and acquires character that way and arrives at its destination that way.

I want to know why I am here and where I am going and if science can't answer and society doesn't satisfy my quest, then I am going to ask somebody else because I would be a quitter if I didn't.

Primitive Reality

NOW let's get back to all this code stuff and consider life in its primitive reality.

I know that I am a creature as well as I know anything and if I am a creature, I know that I had someone who created me, never mind the method—and I am pretty sure, looking around the rest of creation, that the Creator had some purpose and that I, like everything else, have some destiny. I ask the mere scientist about my destiny and am told to look into the past, and I shrug my shoulders and say that science is a fogy and something of a has been.

I ask the mere business man about my destiny and he tells me to accumulate things, to be practical and to stop my idealism, and I shrug my shoulders and say that judging from those who have made a success in accumulating things, most of them look as though they had lost their last friend or never had any—I ask them where I am going and they tell me to enjoy the scenery.

I look around for some one to give an intelligent answer to my perfectly legitimate question and I find someone who looks spiritually intelligent. I find a benevolent old man, who differs from the mere scientist and the mere financier in that he looks as though he had some idea of life's purpose.

He is old in years but he has graciousness of character, the enthusiasm of youth and the bearing of a gentleman, and I put my juvenile question to him and he tells me that I am a child of my Father in heaven and that I am going to a home which he has prepared for me.

The answer has the merit of being reasonable, intelligible to a child and highly satisfactory if only it is true.

This policeman acts as though he was kind and intelligent—qualities that did not impress themselves on my childish mind in the previous encounters.

A Trusted Guide

AND so I ask him eagerly to tell me the way to satisfy my search.

This old man tells me that he can direct me to the same guide that is conducting him and that while he himself has not yet reached this home, nor seen this Father, yet thus far the guide has been so satisfactory that he recommends me to follow him also.

Now if you have ever been in the big woods you know something about guides—

I have seen guides for whom I had such trust that if they had told me that they could conduct me to some strange and beautiful place that I would put my life unhesitatingly into their hands, and when one entrusts himself to a guide in the big woods, he pretty nearly does that very thing.

Now the qualities in a guide that impress you are not assurance but confidence; not assertion but humility; not pretense but simplicity.

And so when this old man directs me to Jesus Christ as my guide in the way of life, he does so not because he has arrived at his destination but because he has learned that his guide never deceives him.

Never promises him an easy way, when it is hard; never boasts of what has been achieved, but presses toward the difficulties ahead; never is brutally indifferent toward the sufferings of the smallest animal, but is ever considerate of all life.

The Nature of Things

SO as the pressure of the question is an imperative one I accept the guidance of the Master and I learn three things that belong to the nature of things—

1st—That I must accept my guide not on his own testimony merely, but because of the works that he has done and teaches me to do.—As I learn his ways I follow more confidently in his footsteps.

2nd—That if I would know his doctrine, I must do as he bids me.

3rd—That in proportion as I learn his way and do his will, I begin to enter the kingdom which

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he assures me I will ultimately possess; and that as I deviate from his standards and his integrity, I lose that confidence which his presence begets in me.

Now let us go back to our guide. No man is sufficient unto himself, but we all have experienced the joy of personal devotion to a leader.

During our childhood, the greatest joy in life was found in personal devotion to our parents.

In school, it was not the wisest man that helped us most but the teacher to whom we were most devoted.

In the army it was not the ablest captain but the most beloved who inspired us to the highest plane of duty.

This then is life.

Who is your guide?

What master, if you have one, commands your best loyal devotion?

There are three masters of men who guide their destinies today.

The one is a God as revealed in mechanical force; the next is a God as revealed in personal ambition; the third is God as revealed in Jesus Christ.

Choose then, which one you will serve.

Adventures of Mr. Entwhistle

BY

THOMAS V. BARRETT

THE WOMAN VOLUNTEER

"THE Church needs women workers," said the Rev. Samuel Entwhistle, to his wife Isabel. "And I think I've found an excellent prospect."

"But you're always saying, dear, that there are too many women in Church now!" Mrs. Entwhistle answered, frowning at her bank book.

"I mean professional women workers, my dear. You know, in religious education, rural work. They get paid. Like deaconesses, only they don't wear those old fashioned clothes."

"Oh yes, I remember. We heard about them in Auxiliary. Who is the prospect?"

"Madeline Veblenstein. She's very much interested in the Church. She asked me again today if I thought there was a place for her in Church work. She's fed up with the impersonal, dog-eat-dog conditions in the business world. I believe she's personnel director in one of the department stores."

"Has she got a sense of humor?" asked Isabel, chewing her pencil fiercely.

"I believe so," Mr. Entwhistle said slowly.

"If she hasn't she'd better stay where she is," Mrs. Entwhistle muttered, glaring at a cancelled check. "Now why did I pay that bill last month?"

"I think Madeline is just the kind of person we ought to have working for the Church," Samuel went on with enthusiasm. "She's mature, wholesome, intelligent."

"Does she look like somebody's room-mate?" Isabel asked.

"Not at all . . . she's quite, shall I say, winsome."

"Well," said Mrs. Entwhistle raising her eyebrow a notch. "I wrote to headquarters for an application blank," Samuel said. "There are a few forms to be filled out."

In a week Samuel received the application blank, plus a booklet about women's work in the Church, plus a letter expressing eagerness at the thought of another recruit. Mr. Entwhistle hustled to the store where Madeline worked, gave her the questionnaire, and made a brief but moving speech on the need for women workers in all fields of the Church's work. He had up-to-the-minute information, he told Madeline, on the existing needs which were all urgent. Madeline was quietly hopeful and set to work on the application blank.

At the end of three weeks Samuel received a confidential letter from three people on a personnel committee. Person A was much impressed with Miss Veblenstein's picture, and her business experience, but he questioned her physical vigor, since, he noted, she had been seriously ill with scarlet fever when she was seventeen. He advised another medical examination by a fever specialist.

B thought that M. Veblenstein showed remarkable sincerity in her essay on "Why I want to do Church work," and was confident of the integrity of her character. He observed however that the said M. Veblenstein only made a C in English in her junior year in high school. This might, he said, show a tendency toward either (a) intellectual mediocrity, or (b) emotional instability under duress. He suggested that six additional letters be obtained from former teachers, vouching for M. Veblenstein's mental competence. B said she might do in the rural field but he doubted her suitability for college work.

C wrote a glowing account of her impression of Madeline's questionnaire. On the whole it looked as if Madeline was a superior person. But, C pointed out, Madeline's reasons for wishing to enter Church work might be indicative of a basic insecurity. Why did she wish to leave the department store? Was she running away from something, or toward something? Did Mr. Entwhistle think that Madeline was trying to escape from a

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sense of inferiority brought on by her failure in the business world? C suggested a Roarschott test be administered to Madeline by a competent psychomechanic, and that her permission be obtained to have her handwriting analyzed.

The Rev. Mr. Entwhistle tactfully transferred the gist of these reports to Madeline, who seemed somewhat annoyed in spite of Mr. Entwhistle's assurance that the Church had to move cautiously in these matters.

"I thought they needed people urgently?" Madeline reminded him. Mr. Entwhistle invited the girl to dinner in order to maintain her stability, and that he might watch for any signs of mental incompetence, or emotional sag. She seemed to have considerable poise, he thought, and talked intelligently on several matters including the rise and fall of the Brooklyn Dodgers. He was quite delighted with her normalcy, but of course, he told himself, he was not really a specialist in things like psychosomatic therapy, traumas, and libidos and things. The fact that Madeline didn't mention ever having been frightened by a mouse might show that she was too masculine for women's work. And her answer to his leading question, "What caused you to fail History 36 in college?" perhaps revealed a basic persecution complex. Madeline replied forcefully, "The professor was a dope." Samuel was startled by this retort at first hearing, but as the evening wore on, he grew more and more serene in his conviction that Madeline would be able to hold her own anywhere, even if it came to her own handwriting.

"After all," he whispered to himself, "perhaps the professor was a dope."

"Samuel," Mrs. Entwhistle said after Madeline had left, "why can't you dig up a curate as able as that girl?"

"Do you think she will be a problem to the Church?" Samuel asked, yawning. "Anyway, my dear, you don't dig up curates. You fish for them. Sometimes the wrong one swallows the bait—and you're caught."

"Well, anyway," Isabel said, locking the front door. "Madeline is a fine person. And she has a perfectly imaginative hair-do."

"I feel sure," Samuel said smugly, "that her hair-do will be a great asset to the whole structure of religious education."

Madeline submitted to various examinations, surveys, and tests, ranging from a complete physical check-up to a three hour grilling by the local chief of police who gave her the third degree to find out if she had any criminal tendencies. He discovered Madeline had stolen a tootsie roll from a drug store when she was six years old, and that she had once taken a canoe ride at night with a minister's son.

"It was fun," Madeline reported. "I mean the canoe ride. I don't remember much about the candy."

Mr. Entwhistle wrestled with his conscience for a few minutes and finally succeeded, with the aid of three twenty-five cent cigars, in persuading the police chief to delete the two incidents from his report to the committee.

"After all," Samuel said with Christian charity, "you can see she's improved. She hasn't stolen a tootsie roll for twenty-four years."

"She's a smart cookie, too," said the chief of police.

Just before Lent, Mr. Entwhistle and Miss Veblenstein went up to the Big City, so that Madeline could be interviewed by the committee. Samuel left her at "381" and departed for more stimulating surroundings up-town. The next day he returned to "381" and talked to several members of the committee. The committee had thoroughly enjoyed its visit with Miss Veblenstein. She had been most cooperative, and seemed to have very little difficulty in meeting a new "life-situation." The committee had only two mental reservations: 1. The handwriting analyst detected a slight trend toward emotionalism in Miss V. which he thought under certain situations might lead to a nervous breakdown. 2. One member of the committee felt that Madeline was a little self-conscious when asked about her father. "She said he is a surgeon at Mercy Hospital in Columbiana," reported the committee member, "which is undoubtedly a position of importance in the community. But she showed definite shyness at the question. As her rector, Mr. Entwhistle, do you think she might have a sub-rosa Aedipus complex, or perhaps a deep-seated fear of knives, induced by her father's professional talk in the home?"

Mr. Entwhistle breathed deeply and counted to twenty. He considered himself a patient man. It was good for the soul however, he thought, to let out the cork once in a while, and this seemed to be as good a time as any.

"As to the first point," he began, "Under certain conditions Madeline's emotionalism might lead to a nervous collapse. May I remind you that Eve had the same trouble. So, I believe, did Adam. It is a part of what we sometimes call the human predicament. (He realized his voice was becoming didactic. What Isabel called his "listen my children and you shall hear" voice). I further remember that emotionalism might be attributed to Jeremiah, Ezekiel, Paul, Augustine, St. Francis, and Loyola—to say nothing of Jerome."

The committee member nodded, somewhat

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be in some measure solved, he said, Communism is likely to win power in any of the Asiatic countries.

SENATE ASKED TO APPROVE CIVILIAN WORK FOR COs

The Senate has been asked to require conscientious objectors to perform "work of national importance under civilian direction." Sen. Lyndon B. Johnson (D.-Tex.), opening debate on the universal military training and service bill, called attention to the fact that the Senate armed services committee had restored to the legislation the provision with respect to religious objection carried in the selective service act of 1940. The Senate is believed likely to approve the change. If the House concurs, the legal foundation will be laid for the resumption of the wartime Civilian Public Service (CPS) camps.

The selective service act of 1948 provided that conscientious objectors who had scruples against performing non-combatant military service were to be deferred. Congress has received petitions from state legislatures and veterans' groups demanding that such deferments be rescinded.

Sen. Johnson said that the legislation will require conscientious objectors to serve for 26 months, the same as other trainees under the act.

URGES CIVILIANS BE HEARD

Establishment of a civilian advisory committee in the department of defense, to include representatives of all faiths, has been recommended to President Truman by his committee on religion and welfare in the armed forces. The committee concluded its two years of work with a final report since Congress has denied further appropriations.

CHURCHMEN FIGHT GAMBLING

Religious leaders in Florida are opposing a bill to legalize bingo and raffles conducted by churches, charities, fraternal and veteran organizations.

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LABOR-MANAGEMENT MEETING IN SAN FRANCISCO

A group of 60 representatives of labor, management and churches met in San Francisco for the first labor-management conference on the west coast. Cameron Hall of the National Council of Churches, sponsoring the affair, said that "collective bargaining is one of the fundamental instruments of democracy. The strikes and failures it sometimes involves are a cheap price to pay for being a free people." He added that the Church "believes in creative conflict—in both sides sticking together until their mutual views are modified."

Albert Whitehouse, head of CIO in Kentucky, urged the churches to work for international peace with a wider social and economic program to help gain the confidence of the masses throughout the world.

NEGRO MINISTERS BOYCOTT SEGREGATED CONCERT

Segregation of the audience at a scheduled chorus and orchestra performance in Birmingham's municipal auditorium drew fire from the Negro Baptist ministers of the city, who adopted a resolution refusing to support the concert. Profits were to be used for recreational facilities for Negroes.



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METHODISTS LAUNCH TV PROGRAM

A television series depicting the efforts of pioneer clergymen to bring Christianity to frontier settlements was launched on the TV network of the Nashville station of ABC on March 5. It is called the Circuit Rider and is sponsored by a Protestant laymen's organization under the guidance of the board of evangelism of the Methodist Church. Each program will have a guest who will emphasize the contemporary significance of Christianity.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Service of the Lord's Supper or the Holy Eucharist. Authorized for optional use by the Synod of the Church of South India. Oxford Univ. Press. 50c.

An interesting example of ecumenical liturgy. It leans a good deal on the Book of Common Prayer, but has several original features. The Gloria in excelsis is returned to its original place; the intercessions are in the form of litanies; the pax is restored; the consecration prayer is divided into three sections with lay responses, and there are three lessons, one being from the O. T. Some distinctive Protestant notes are apparent: the absolution is permitted in the first person plural; I Cor. 11 is read as a lesson, and a reconsecration is allowed without the words of institution. This latter is rather serious, and mars what is otherwise a good piece of work. —C. C. R.

Esther. By Norah Lofts. Macmillan. $2.50.

Mrs. Lofts' earlier volume, "Women in the Old Testament," contained the story of Esther in a short and quite simple re-telling of the Biblical tale. In this new book she has enlarged the story, not by furnishing it with additional incidents but by embroidering it imaginatively, especially in the emotional realm. In her hands the story is nearer to a novel than to the simple historical romance of the Bible, because motives are searched, emotions described, and the interplay of character on character is exploited as the plot unfolds. Mrs. Lofts has gone further in modernizing the tale than she did in the earlier book by her use of a strikingly contemporary English vocabulary and style. One wonders at first as to the value of retelling a story, which is so well told in its original form. But undoubtedly many will read Mrs. Lofts' version who would not read the Bible at all. Some who read her book will be quickened to re-read the Biblical tale. When this result occurs, the book will have served its highest purpose. No doubt this was the author's hope in writing it.—Mary Ely Lyman.

The Physician Examines the Bible. By C. Raimer Smith. Philosophical Library. $4.25.

The first half of this book consists in a collection of Biblical texts dealing with such subjects as medical references in the Old Testament (health laws, diseases referred to, sex relationships, medicines, anatomical parts of the body, etc.); medical notes on the Apocrypha; Biblical references to alcoholic drink; and New Testament medical references. The second half deals summarily with such large issues as faith and the cure of disease, the relation of science to religion, proofs of evolution, etc. The book closes with medical concordances for the Bible and the Apocrypha. A quotation will illustrate its point of view: "Then after the sick man has done all that he can, and his doctors and friends have done all that they can, then and then only, should he expect an answer to his prayers of faith."—B. H. Throckmorton.

BOOKS RECEIVED:

"Studies in Biblical Theology," **Baptism in the New Testament,** by Oscar Cullmann; **The Old Testament Against Its Environment,** by G. Ernest Wright; **The New Testament Against Its Environment,** by Floyd V. Filson. Henry Regnery Co. $1.50 each.

The beginning of a very important "popular" series setting forth the best of modern knowledge on the subjects.

Francis Asbury's Silver Trumpet. By Harlan L. Feeman. Parthenon. $2.

The life of Nicholas Snethen of the Methodist Protestant Church. He died in 1845, and was a powerful preacher in his generation.

Restless Hearts and the Pressure of God's Spirit. By Lucette M. Prichard. Bond Wheelwright Co. $3.00.

A devotional book.

Paths the Master Trod. By Kelly O'Neal. Bethany. $1.75.

Lenten meditations.

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THE PRESS

Edited by
GEORGE MacMURRAY

SUNSHINE AND LIBERTY:—A unique analogy is made in "Faith and Freedom," the monthly journal of Spiritual Mobilization. A prisoner is compared to the citizen under the welfare state. Let the editor (William Johnson) speak for himself:

The prisoner is frequently pointed out to be a perfect specimen of a citizen under the welfare state. All of his material wants are taken care of for him, but the vital spark of liberty is missing and, therefore, he is not quite a man.

This analogy is not perfect. Prison, because of the absence of liberty, is a place of despair, but it is also a place of hope. The prisoner knows that though, for the time being, he is deprived of freedom and cut off from the sunshine of the free world, that world continues to exist and some day he will rejoin it.

But the difference between the ordinary prison and the prison in which modern man is beginning to find himself confined is a profound one. For modern man, the outside world of sunshine and liberty has largely ceased to be. And his sentence is not for a week, a month, or a few years—it is for life.

And, pathetically, his sentence is self-imposed.

"Faith and Freedom" is a journal of opinion which opens its pages to expressions of thought and belief on controversial questions.

ALL TOO TRUE: Several years ago The New Yorker carried a cartoon which showed a huge ape leaving the microphone in a broadcasting studio. In his hands (or the ape's equivalent of hands) was a sheaf of notes. The radio announcer speaks—"Now for the human side of the news".

Now the Baptist Examiner comes along with a practical suggestion.

Radio stations which can be set up near a zoo should be able to economize by turning over the microphone to the animals instead of taking the trouble to lay hold of some of the speakers which they now use.

Only the other day we heard a presumably human being who mauled and pounded the airways with such incoherent and discordant noises that a decent roar from the lions' cage would have been preferable.

Animals may not be able to speak, but some of the noises they emit are more harmonious than the human voice when it ceases to function as a purveyor of ideas.

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PEOPLE

CLERGY CHANGES:

NEVILLE TINKER, rector of Gethsemane, Minneapolis, has resigned to become rector of the Church of the Holy Cross, North Plainfield, N. J.

GEORGE D. CLARK, assistant at Christ Church, Bloomfield Hills, Mich., is now rector of St. Paul's, Newport, Arkansas.

ALBERT E. CAMPION, formerly chaplain of the house of detention for women and the House of the Holy Comforter, New York, is now rector of the Mediator, New York.

RICHARD O. PETERSON, formerly associate rector of St. Paul's, Lansing, Mich., is now rector of St. Peter's, Tecumseh, Mich.

WENDELL C. ROBERTS, formerly of the diocese of Jamaica, is now priest in charge of Trinity, Morrisania, New York City.

ORDINATIONS:

PAUL G. SAUNDERS was ordained priest Feb. 9 by Bishop Stoney at St. Luke's, La Union, N. M., where he is now rector. He was formerly a Baptist minister.

F. ROBERT DAVIDSON, in charge of St. Christopher's, a mission of St. Paul's, Flint, Mich., was ordained priest by Bishop Emrich Feb. 24.

JOHN L. COTTRELL was ordained priest by Bishop Hubbard, Feb. 24, at St. George's, Milford, Mich., where he is in charge.

STEPHEN EUN TAI KIM, senior at Seabury-Western, was ordained there on Feb. 5 by Bishop Kennedy of Honolulu. He is to be in charge of St. Luke's, Honolulu, a Korean mission. He is a native of Korea and his wife and daughter are still in that country.

CHARLES HIBBARD, canon of St. Stephen's Cathedral, Portland, Ore., was ordained priest by Bishop Dagwell, Feb. 13, at St. Mary's, Eugene.

DEATHS:

JOHN E. KNOX, 38, formerly general missionary of Western New York, died of a heart attack in Akron, O., Feb. 25. He was rector of Trinity, Findlay, O., '39-46, with a three year interruption as a navy chaplain. He went to Buffalo in '46.

MARRIAGE:

REMEY LELAND CLEM, rector of St. John's Military School, Salina, Kan., was married to RUTH DUPUY BASSETT of Chicago in the school chapel on Feb. 5.

LAYWORKERS:

JEAN McKENZIE has been appointed assistant sec'y of the adult division of the department of Christian education of the National Council.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

AUSTIN PARDUE
Bishop of Pittsburgh

Please keep digging up the old articles by Bishop Irving J. Johnson, your founder and first editor. No one in this church today touches the pithy and direct simplicity of his writing. What could possibly be more timely than this article, "Figs or Thistles?" I suppose he wrote this some twenty years ago but it is as fresh and timely as a morning newspaper today. Thank you for giving more articles by the best writer the American Church has produced.

ANSWER:—Articles written by Bishop Johnson are available and will be continued after Easter if there is a sufficient demand. Send a card to The Witness, Tunkhannock, Pa.

WARD McCABE
Rector at Harrisonburg, Va.

I send in my subscription with certain serious misgivings. I had long hoped that The Witness would emerge from the group of Episcopal magazines as the one of true courage, faithful Christian service, and genuine vision. However, in the past year, I have felt several times that it fell seriously short of such promise.

The make-up of the magazine is unusually attractive, its writing readable, its coverage continually improving.

But the style of its articles is often "cute." To me there is an unmistakable and serious difference between an original and stimulating style on the one hand, and a style which is coy and which tries too hard for the daring or the flashy in phrase and description on the other hand. Some things, for example, which any minister would recognize as well intentioned and even clever humor on Church matters, will strike the average layman as merely irreverent.

At a much deeper level, I feel that you often indulge in what I would call a "premature martyr complex"—seemingly going out of your way to be condemned for a "daring" or "minority" viewpoint. There is a difference between that which is courageous and that which is merely foolhardy or odd. The prophetic utterance not only has the duty to be in accord with God's will. It needs also to express it so that it will reach his people effectively.

And on the Korean question: surely it is true that we should seek to look at such a question from both sides—that we should include the Russian or other non-American reasoning. But that does not mean that we should include only the Russian views! There is much in the American position that needs criticism. But to overdo it to such an extreme that you leave no criticism of the other side, is to depart considerably from the claim of being objective.

All this is said because I sincerely hope to see The Witness more useful as a paper for the whole Church, especially the layman.

JOHN S. LORD
Layman of Springfield, Mass.

In considering the differences between religious denominations we are struck with the fact that the Roman Catholic Church appears different from the others. It is a religion by itself and maintains that it is the only true Church, all others are imposters.

This has two results: first, Catholic men and women, as well as children, are kept apart from Protestants in all activities as much as possible in order that they may not be "contaminated" by liberal ideas.

Second, in countries where the government is controlled by the Catholic Church we find that Protestants are subjected to all kinds of persecution. Recent outbreaks of this kind have taken place in Spain, Italy, Mexico and Quebec. Much of the bitterness displayed by the Vatican against Russia is due to the fact that only one Catholic priest is allowed in that country. In every country the Catholic Church is seeking temporal power with the eventual aim of world domination.

Protestants should look these facts in the face and be prepared to defend their beliefs against Roman encroachment.

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THIS WE BELIEVE!



By Eric Montizambert
Assistant Warden, School of the Prophets,
Canon, Grace Cathedral
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CHAD WALSH says in the Foreword:

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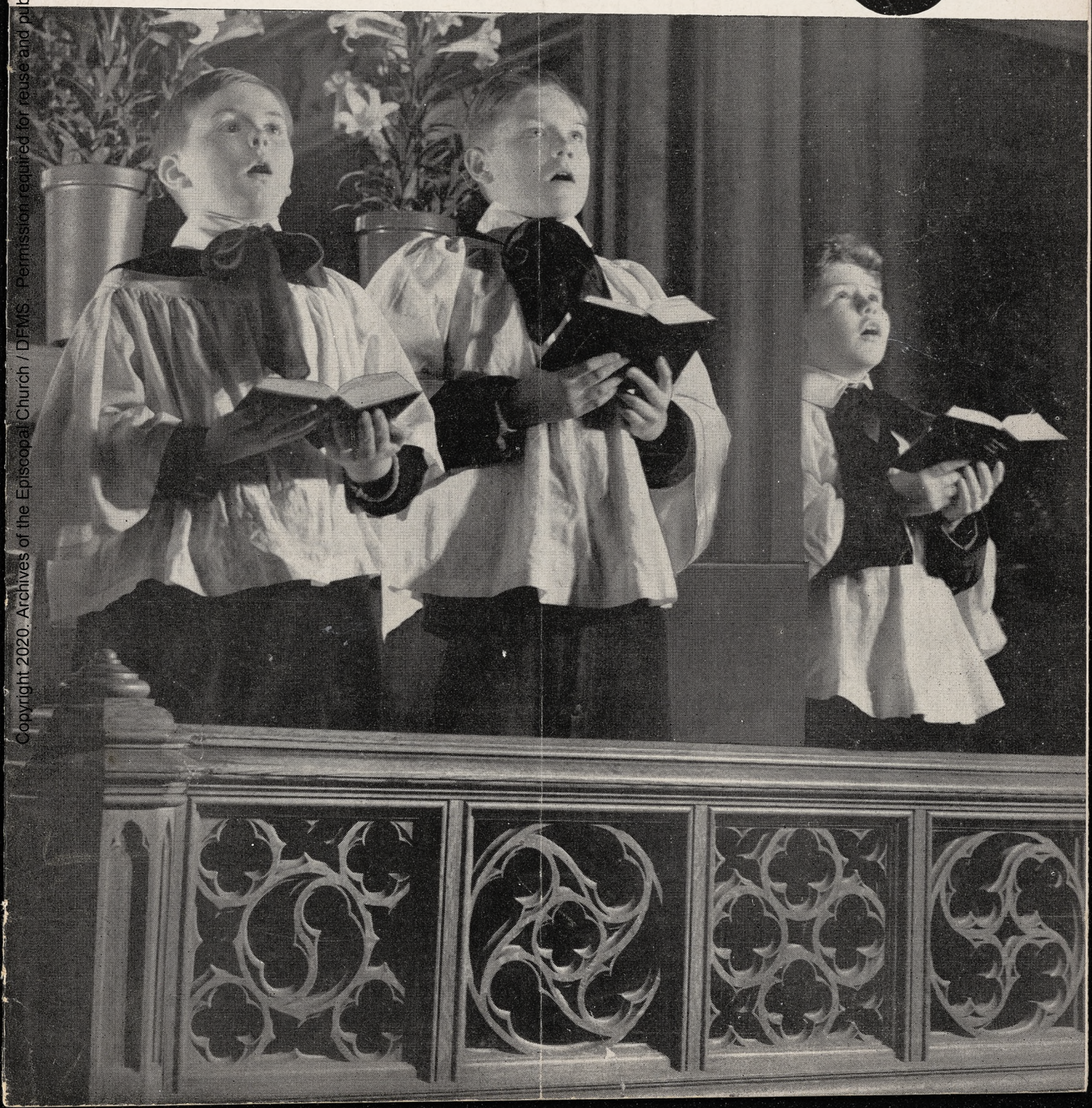

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.

Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector

Sundays: 9 H. Comm.; 11 Sermon.
4:30 Vesper Service — Music
Weekdays: Tues.-Thurs., Prayers—12:30. Thurs., and Holy Days, H.C.—11:45 Fri., Organ Recital—12:30.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 8 and 10 a. m.; Morning Service and Sermon, 11 a. m.
Thursdays and Holy Days: Holy Communion, 11 a. m.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Anson Phelps Stokes Jr., Rector

8 a. m. and 9 a. m., Holy Communion.
11 a. m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8 a. m.
Thursdays and Saints' Days at 10:30 a. m.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., NEW YORK
Rev. Arthur L. Kinsolving, D.D., Rector

Sunday: 8 a. m., Holy Communion; 9:30 a. m., Church School; 11 a. m., Morning Service and Sermon; 4 p. m., Evening Service and Sermon.
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector

Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer—1st Sunday, Holy Communion.
Daily: 8:30 a. m., Holy Communion.
Thursday and Holy Days: 11 a. m., Holy Communion.

THE CHURCH OF THE ASCENSION
5th Ave. and 10th St., NEW YORK
Rev. Roscoe Thornton Foust, D.D., Rector

Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer and Sermon; 8 p. m., Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a. m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN
46th Street, East of Times Square
NEW YORK CITY
The Rev. Grieg Taber

Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
The Rev. James A. Paul, Vicar

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23, Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS
For Christ and His Church

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★

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SERVICES
In Leading Churches

ST. JOHN'S CHURCH
Lafayette Square, WASHINGTON, D. C.
The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

ST. JOHN'S CHURCH
Colonial Circle—Lafayette Av., Bidwell Pky.
BUFFALO, NEW YORK
Rev. Walter P. Plumley

Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday: Holy Communion, 10:30.
Visit one of America's beautiful Churches.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
The Very Rev. Philip F. McNairy, Dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad

Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p. m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main & Church Sts., HARTFORD, CONN.

Sunday: 8 and 10:10 a. m., Holy Communion; 9:30, Church School; 11 a. m., Morning Prayer; 8 p. m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a. m.
Weekdays: Wednesday, 8 and 11 a. m.
Thursday, 7:30 a. m.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services: 8, 9:30 and 11 a. m.

TRINITY CATHEDRAL
NEWARK, NEW JERSEY
The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axleroad Jr., Ass't.
The Rev. Edward W. Conklin, Assistant

Sundays: 8:30 a. m., 11 a. m., 4:30 p. m.
Tues.-Fri. (October-May): 12:10 p. m.
The Cathedral is open daily.

ST. PAUL'S CHURCH
Montecito & Bay Place, OAKLAND, CALIF.

Sundays: 8 a. m., Holy Communion; 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon.
Wednesdays: 10 a. m., Holy Communion; 10:45, Rector's Study Class.

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Week-day, Lenten Noon-Day, Special services as announced.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams

7:30 a. m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education

Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

CHRIST CHURCH IN PHILADELPHIA
Second Street Above Market
The Rev. E. A. de Bordenave, Rector
The Rev. Robert M. Baur, Assistant

Sunday Services: 9:30 and 11:00.
Wednesdays and Holy Days: 12 noon.
This church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter.

Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH
Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector

Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Good Friday Well Observed Throughout Country

Committees In Many Cities Work For Weeks In Advance on Various Plans

By Religious News Service

★ A more reverent observance of Good Friday was promoted by joint committees of Protestants and Roman Catholics across the country. The joint movement, which originated in San Francisco in 1914, sought wider recognition and greater attendance at services held between 12 noon and 3 p.m.

Cities in which joint committees operated included Philadelphia, Buffalo, Toledo, San Francisco, Indianapolis, Washington, D. C., Detroit, Helena, Mont., Dubuque, Ia., Duluth, Minn., San Antonio, Tex., Reading, Pa., and New Rochelle, N. Y. Joint committees were organized this year for the first time in several cities.

Philadelphia Plan

In Philadelphia, the citizens' Good Friday observance committee sent letters to Catholic dioceses and Protestant church councils throughout the United States urging those who are not already doing so to sponsor joint Catholic-Protestant activities for a wider general observance of the holy day. The letters told of the success of the "Philadelphia plan" over the past 23 years and sought to learn what is being done elsewhere. The Philadelphia committee is headed jointly by a Catholic and a Protestant layman and comprises about 100 representative businessmen and clergy. As a result of the letters, the committee said it had received nearly two dozen inquiries for more information.

In the Philadelphia area, several thousand commercial establishments, including chain groceries and chain movies, taprooms, and other business and public places, observed at least a three-hour closing. This closing has been one of the prime objectives of the committee, and the practice has increased every year.

The committee also distributed 50,000 signs and posters. The signs say, "Closed Good Friday," or "Closed 12 to 3 p. m." Neighborhood merchants associations and businesses with delivery routes distribute the posters.

Several thousand large banners of purple crosses on white background were prepared for display on office, public and hotel buildings. The tower of city hall carried banners on all four sides overlooking the downtown business section.

A labor union group contributed a large lighted, plain white cross for Reyburn Plaza opposite city hall during Holy Week.

Ten radio stations of the area carried appropriate announcements. For the first time this year, a number of banks and commercial institutions used a cross and the slogan, "Observe Good Friday," on their postage meters.

Washington

In Washington, three bishops were co-chairmen of the committee on the three-hour religious observance of Good Friday. They were Patrick A. O'Boyle, Roman Catholic archbishop of Washington; Angus Dun, Episcopal bishop of Washington; and Charles W. Flint, Methodist Bishop.

The Rev. Joseph E. Gedra, pastor of Immaculate Conception Catholic church and executive director of the committee, said he received excellent cooperation from labor unions. He praised CIO president, Philip Murray, and AF of L president, William Green, for their efforts in promoting the observance. Both labor leaders were members of the Washington committee.

As evidence of progress, Father Gedra cited the fact that when the committee first started to function ten years ago, only 35 churches in the Washington metropolitan area were holding full three-hour Good Friday devotional services. The number this year, he said, will exceed 80.

In addition, there will be a service at the defense department sponsored by the chiefs of chaplains of the three armed services. Worship services for government employees will be held at the department of agriculture and the department of the interior.

About 70 secular organizations expressed their cooperation with the Washington committee. Veterans organizations assisted in planning a service to be held for wounded veterans at Walter Reed General Hospital. A similar service was planned for Bethesda Naval Hospital. Congress will not be in session on Good Friday, and government departments are expected to release employees who wish to attend religious services.

Good Friday services will be carried on television in Washington for the first time, with four

stations participating. All radio stations in the greater Washington area plan to carry at least one special Good Friday religious program.

Father Gedra said the Washington committee this year is stressing the need in the present world crisis for a better public appreciation of Good Friday.

Buffalo

In Buffalo, N. Y., where the more reverent observance of Good Friday committee is in its seventh year, the observance has been proclaimed by 25 outdoor billboards and 5,500 posters in stores and other public places. The posters show a large cross and the slogan: "Attend Church Good Friday—A Worshipping Community 12 to 3 o'clock."

The city buses, which are giving free rides to churchgoers every Sunday during Lent, are displaying Good Friday posters.

Some 2,300 business places in Buffalo and Erie County received a letter signed by the Rev. Harlan M. Frost, executive secretary of the Council of Churches of Buffalo and Erie County, and the Rev. Raymond F. Herzing, director of the confraternity of Christian doctrine of the Catholic diocese of Buffalo. Mr. Frost and Father Herzing are co-chairmen of the joint committee. The letter said the committee has been greatly heartened by the growing response to the Good Friday observance.

"We live in times of tension which threaten values," it added. "For keeping the spirit confident, courage steady, and vision clear, it is important that the torch of religious devotion burn brightly."

Other Cities

In Toledo, O., a joint committee of Protestants and Catholics sponsored plans for that city's 31st more reverent observance of Good Friday. Ninety thousand persons are expected to attend services in two downtown theaters and in Protestant and Roman Catholic churches throughout the city. As in other cities, the committee distributed thousands of Good Friday placards for window display. In addition, it prepared 300 placards for the city's bus system and 200 bumper cards for taxicabs.

At one of the theaters, a special Good Friday youth service will be held in which six youth choirs will participate. At another theater, Protestant pastors will preach on the Seven Last Words.

While the church and theater programs are in progress, an inspirational Good Friday radio program will be broadcast for shut-ins and others who cannot attend the regular services. Protestants and Catholics will collaborate in the presentations.

A feature of the San Francisco observance this year will be a service conducted in the financial district by Protestant laymen's committees and one in the Civic Auditorium, which will be converted into a temporary cathedral church, for Catholics.

In Indianapolis Protestants and Catholics have joined for the 30th year to assure a "reverent city on Good Friday."

Among other projects, a poster contest is being conducted among public and parochial high school pupils.



CHILDREN in churches throughout the country will present their Missionary offering Easter and the following Sunday

CHILDREN'S OFFERING FOR MISSIONS

★ An estimated 500,000 children of the Episcopal Church will make an offering of approximately a half million dollars as a result of their Lent mite boxes. This offering was started at St. John's, Cynwyn, Pa., in 1877 and since that time the children of the Church have contributed a total of $11,608,-808.10 to missions through this special offering.

WRITE YOUR OWN HEADLINE

★ The bulletin of Trinity Church, Staunton, Va., recently declared: "The women of the Auxiliary, and the men in the choir, are carrying on."

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A. C. LICHTENBERGER CONSECRATION

★ Arthur C. Lichtenberger, professor at the General Seminary and former editor of The Witness, will be consecrated bishop coadjutor of Missouri at Christ Church Cathedral, St. Louis, on April 5th. The Presiding Bishop is to be the consecrator, with Bishop Scarlett of Missouri and Bishop Gilman, formerly bishop of Hankow, the co-consecrators. Lichtenberger began his ministry under Bishop Gilman in China. The presentors are to be Bishop Dun of Washington and Bishop Nash of Massachusetts, with Bishop Welles of West Missouri the litanist. The attending presbyters will be the Rev. J. Frank Sant of St. Michael and St. George, St. Louis, and the Rev. Louis Van Ess of Oneonta, N. Y.

PRAYER VIGIL IN HOUSTON

★ The prayer vigil for peace, instituted in the diocese of Texas by Bishop Quin, was held in Christ Church Cathedral on March 8, opening with a celebration of the holy communion at seven, with prayers continuing for a twenty-four hour period. The vigil, started some months ago, is observed each day in some parish or mission of the diocese.

GLADYS FALSHAW HAS RETREAT

★ Dr. Gladys Falshaw of England conducted a retreat for women at the Redeemer, Houston, Texas, March 13th, to which women of other parishes were invited. She spent many years in India in missionary work and has won a wide following here and abroad for her meditations.

THANKS GOD FOR HER BLESSINGS

★ Miss Anna Johnson of Milwaukee, Wis., is deaf, blind and arthritis-ridden and has only one leg. The Rev. Bernard Buley of St. James on a recent visit took with him several members of his choir. Also along was Gil Leisman, a violinist, who is the son of the Rev. A. G. Leisman, minister to the deaf. Anna, sitting on her bed, placed one hand on Mr. Buley's throat and the other on the violin. The violin played and Mr. Buley and his choir members sang, and into her heart, by way of her hands, went the music. When it was over she explained how touched she was and how thankful she was for all of God's blessings.

LAYMEN STAGE THE DINNER

★ Over 160 people of Milford, Pa., attended a dinner on March 10th given by the laymen of the Church of the Good Shepherd. The moving genius of this most successful affair was the senior warden of the parish, Mr. Frank Brink. No one worked harder than he, yet he was the first to say that the dinner would not have been the success that it was without the help of the women of the parish.

CONFERENCE ON MUSIC AT EVANSTON

★ A conference on church music was held at Northwestern University on March 12th with lectures by Van D. Thompson, head of the school of music at DePauw University, and Thomas Matthews, organist at St. Luke's, Evanston, who is also instructor in organ at the university. There was also a recital by Wilbur Held, head of the organ department of Ohio State University.

BIRTHDAY THANK GIVING AT NINETY-THREE

★ Miss Elizabeth Buss of St. Paul's, Holyoke, Mass., recently celebrated her 93rd birthday and to her surprise got a front page, plus, story in a local paper. The reason it was news is because the highlight of the day for her was when she handed her birthday thank offering to her rector, the Rev. James F. Madison. Miss Buss, the oldest member of the parish, has been active in its affairs since she came to this country from England at the age of 32.

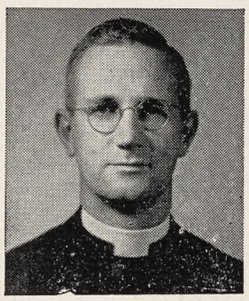
LENTEN SERVICES IN GRAND FORKS

★ Each Wednesday evening in Lent members of three other congregations in Grand Forks, N. D., joined with the people of St. Paul's for Lenten services. Ministers of two of these churches alternated with the Rev. H. R. Harrington in giving the meditations. A fellowship hour was held following each service, with the rector commenting, "We are getting to know each other better week by week."

VOCATIONAL CONFERENCE AT LENOX SCHOOL

★ A conference for college women to consider vocations was held March 16-18 at Lenox School, Lenox, Mass. On March 9-11 one was held on the ministry at Lincoln, Mass. Both were sponsored by the province of New England.







CHURCHMEN IN THE NEWS: Bishop Dagwell was one of the sponsors of the Peace Pilgrimage to Washington on March 15th; Francis Ayres announces summer plans for Parishfield, retreat center of the diocese of Michigan; Arthur C. Lichtenberger will be consecrated Bishop Coadjutor of Missouri on April 5th

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Peace Pilgrimage To Washington

★ Among the sponsors of the peace pilgrimage to Washington on March 15th were Bishop Dagwell of Oregon, Bishop Moulton, retired bishop of Utah, Bishop Mitchell, retired bishop of Arizona, and the Rev. Kenneth DeB. Hughes, rector of St. Bartholomew's, Cambridge, Mass. A large number of leaders of other churches sponsored the enterprise, designed to impress members of Congress and the administration that the people of America want peace.

The call for the pilgrimage stated that "We must abandon the needless, futile sacrifice of American lives in Korea and the destruction of that country. Let us negotiate peace with China. Here at home, we must call a halt to the 'emergency' mobilization which is provoking widespread dislocation, has frozen wages and is threatening living standards. We must end the war atmosphere which is undermining basic civil liberties, above all resulting in a heightened assault on the already unequal position of the Negro people. It is time for Americans to lay aside their differences — political, religious, social—for the supreme objective of saving America from the catastrophe of wars with the people of Europe and Asia. We are convinced that the American people, Negro and white, Catholic, Protestant and Jew, are ready to unite and act for peace."

The religious committee of the sponsoring organization invited religious leaders throughout the country to pray for peace, and provided the following prayer which was said at the religious service held in Washington on the 15th:

Our God, who art the Father of the human family and who lovest all thy children the world over, abide thou in our hearts in this time of stress.

We are saddened and disturbed in conscience by the tumult of our days, the growing ill- will among the nations, the awful destruction displayed in a war of limited scope and the horrifying prospect of the death a greater war would bring.

Save the nations, we pray thee, from the stupidities and tragedies of further strife. Help us to abandon the preparations for war that will only result in war. Make us to see the evil of the holocaust in Korea where no clear objective is to be discerned and where men of many nations are being asked to sacrifice their lives to less and less purpose. Give us the wisdom to know that we must call a halt.

Deepen in our leaders an insight into the true needs of humanity around the globe. May they make less resort to threats and show a readier willingness to confer about the differences that do exist.

We praise thee, our God, because more and more people in our great land are being quickened in conscience and are uniting in action to secure the peace. We are grateful for men and women going to Washington to voice to their leaders their fervent desides for peace.

Strengthen in us, we pray, a resolute will to join hearts and hands with all those who love peace in this nation and throughout the world. Lead us together toward that day when men shall beat their swords into plowshares and nation shall not lift up sword against nation any more.

Draw us by thy spirit into the brotherhood of man and the true family of nations. Amen.

The prayer was sent out over the signatures of 24 Protestant clergymen and rabbis.

THE BEATITUDES

THE final article in the series on the Beatitudes will appear in the March 29th issue of The Witness. Those who ordered bundles for Lent will therefore receive that issue, bringing the total to eight, the numbered ordered. It is our hope that many who took bundles in Lent will continue. If so kindly send a card to

The Witness
Tunkhannock Pa.

BISHOP HALL PREACHES AT COLUMBIA

★ Bishop Charles F. Hall of New Hampshire was the preacher on March 4th in St. Paul's Chapel, Columbia University. On the 7th E. M. Cahaniss, president of a manufacturing company, spoke to the interfaith society of the university on religion at work in industry, and the next day the Rev. Donald Maither of the Church of Scotland spoke on the Iona Community. Chaplain James A. Pike has also announced that there are now 561 students taking courses in religion, directed by the chapel staff.

NOW ADD "311" TO "281"

★ The National Council has leased a two-story-and-basement building at 311 East 23rd Street, New York, to house the shipping and receiving departments; the mechanical departments which handle mimeographing, addressing and allied operations and the business offices of "Forth." This releases space at "281" to allow for expansion of several departments, including education and social relations. Also space has been released at the Church Missions House to provide a bomb shelter—this on the insistence of the Presiding Bishop.

PICTURE TO BE MADE IN ALASKA

★ A new documentary motion picture of the Church in Alaska will be ready for release October 15, for use in connection with the every member canvass, according to announcement by

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the National Council's department of promotion. The picture will be made by Mr. Alan Shilin, head of Alan Shilin Productions, Inc., who produced "Window on the Sky" last year. The film on Alaska has not been given a title as yet, but it will tell a comprehensive and interesting story of the activities of the Church in Alaska. It will be in full color, with sound, and will run approximately 25 minutes.

LABOR-MANAGEMENT FORUMS IN NEWARK

★ The Episcopal and Presbyterian Churches of Newark are joining with the Rutgers institute of management and labor relations in sponsoring four Monday night forums on labor-management relations. Dean Warnecke of Trinity Cathedral will be the moderator at the first on April 2nd when the Rev. H. N. Morse, national officer of the Presbyterians, will speak on "Why are our Churches concerned?" Mark Starr, educational director of a CIO union, will speak on the 9th on what labor wants. Bishop Washburn will chair the meeting on the 16th when Charles H. Watts, president of the New Jersey chamber of commerce, will present the point of view of management. The April 23rd meeting will feature a panel discussion when representatives of Church, government, labor and management will discuss "New Jersey's problems; a pattern for action."

ANNIVERSARY OF S. P. G.

★ The Rev. C. Rankin Barnes, secretary of the National Council, is to represent the Episcopal Church at the 250th anniversary of the founding of the Society for the Propagation of the Gospel. He and Mrs. Barnes will sail on May 25th to take part in the celebration in London, June 16-18. He will preach at Westminster Abbey on June 17 and at the pro-cathedral in Paris on the 24th.

MUSIC SCHOOL FOR SMALL CHURCHES

★ A school of Church music designed primarily for organists and choirmasters of smaller churches will be held at Seabury-Western Seminary, Evanston, Ill., August 27th-31st. The school will be conducted by members of the joint commission on Church music.

The undertaking of such a venture on the part of the commission has been prompted by the desire to be of active service to the Church's musical leadership. If sufficient interest is evidenced it is the hope of the commission to conduct a similar school another year in a different part of the country.

The school is not an attempt to compete with the music conferences in various parts of the country but the experience of the individual members of the commission has been such as to indicate a need existing among the musical directors of small parishes and missions.

The workshop method will be followed. Classes will be held to present the theory of plainsong and Anglican chanting but the students also will receive practical training through "choir rehearsals"—the choir being constituted by the entire student body. Classes also will be held for the discussion of repertoire for small choirs and also the repertoire for small organs. Material thus considered and studied will be used in the services held during the school period. The Hymnal 1940 will constitute the text book, since sufficient service material is contained in the supplementary material for small churches.

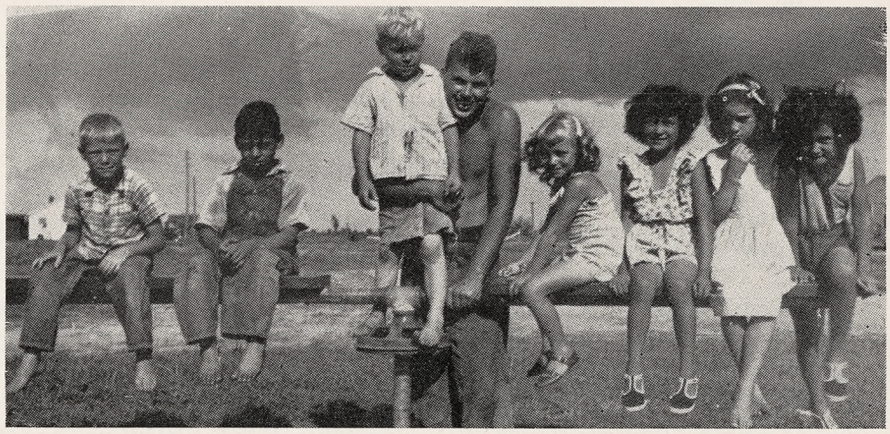
Members of the commission who will serve on the faculty will include Ray Francis Brown, instructor at General and Union Seminaries; Newell Robinson, instructor at the Philadelphia Divinity School and the Eastern Baptist Seminary; Paul Allen Beymer, director of Wa-Li-Ro choirmasters' conference and camp; Edward B. Gammons, organist and choirmaster at Groton School. The Rev. John W. Norris, rector of St. Michael's Church, Brattleboro, Vt., and secretary of the commission on the revision of the hymnal will serve as registrar for the school. Further information may be obtained by addressing him.

CHAD WALSH LECTURES AT BISMARCK

★ Prof. Chad Walsh of Beloit College, a contributing editor of The Witness, is to conduct a school of religion at St. George's, Bismarck, N. D., April 8-13.

RELIGIOUS BROADCASTS AT MINOT

★ The Rev. T. A. Simpson, rector of All Saints, Minot, N. D., is taking part in a series of religious broadcasts given daily over a local station. The station covers practically all of the state and part of Canada.



STANLEY WILSON of the work camp at Lilbourn, Mo., stops digging ditches to play with a few of the children

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CHURCH SCHOOLS HEAR ABOUT MEXICO

★ Throughout the diocese of Pittsburgh the Church school children are giving their mite box offering to the Church in Mexico this year. To stir up a little interest in that neighbor, Archdeacon William S. Thomas Jr., made arrangement for the Rev. Kenneth Heim, a professor at the Virginia Seminary, and three students of that seminary to come to the diocese and tell of their experiences in Mexico.

Heim is a former navy chaplain who was aboard the U. S. S. Admiralty Islands during the last war. In addition to teaching Church history he spends his summers doing liaison work between the National Council and the Church in Mexico. Last summer he took three Virginia Seminary students with him to Mexico: Gerlad McAllister of San Antonio, Texas, Alanson Brown of Austin, Texas, and Herbert Tucker Jr. of Suffolk, Va., a nephew of the former Presiding Bishop.

These men made two trips to the diocese of Pittsburgh. Each time each spoke in two different churches in the morning and in the afternoon all four spoke at a regional rally. Thus eighteen churches were covered.

YOUTH MEETING AT CRANBROOK

★ Young people from all parts of the diocese of Michigan filled Christ Church, Cranbrook, Bloomfield Hills, on March 4th for the "Cranbrook reunion service" sponsored by the diocesan youth council. While planned primarily as a get-together for young people who have attended the Cranbrook summer conferences, the service was open to all young people. Mr. Jack Goodrow, president of the youth council, took part in the service.

Bishop Emrich was the preacher, and in his address stressed the point that the present age may well become one of the greatest and most significant in history, depending upon the behavior of those who live in it. He urged his young hearers particularly not to indulge in defeatist attitude, but to do, each day, with all their might, the duties which come to hand, and leave the future to God.

The offering taken at the service was given to St. Peter's Home for Boys, Detroit, a diocesan institution and the only Protestant home in the diocese for boys between the ages of 14 and 17.

GUILD OF THE DEAF IN JOHNSON CITY

★ A guild for the deaf meets regularly at All Saints, Johnson City, N. Y. the third Saturday evening of each month, when there is a business meeting followed by a social. The Rev. William M. Lange, missionary to the deaf, holds a service there the third Sunday of each month.

CHURCH TO AID IN GREECE

★ From the World Council of Churches comes the story of the organization of an ecumenical Christian team of reconstruction technicians to aid distressed refugees in the rural villages of northwest Greece. This is of special interest to Episcopalians, because our Church made a grant of $15,000 to the Church in Greece during 1950, and will make another grant through the World Council this year.

Known as "Christian village service," the reconstruction team's relief activities will represent an ecumenical gesture of Christian love and concern by a group of non-Orthodox Churches over the plight of Greek Orthodox refugees who have lost nearly every worldly possession because of the devastating effect of two large-scale wars which have passed over their rural villages in the past decade.

The service group will be made up from five to seven workers of several denominations and nationalities, and will function under direction of the organizing committee, formed in Geneva recently.

Site chosen for the team's operations, slated to begin in the spring, is the Jannina vicinity, an area described by Greek Orthodox Archbishop Spyridon as the "most needy" in the country. The C. V. S. team will aid refugees returning to deserted villages to replant their crops and rebuild damaged and destroyed farm buildings.

Through Christian Village Service it is also planned to distribute agricultural tools and implements, food and clothing to refugees in the sorely-stricken Jannina area. If possible, the team will cooperate with material-relief organizations like C.A.R.E., the Christian Rural Overseas Program (C.R.O.P.), and the heifer project committee.

CONFIRMATION AT KIYOSATO

★ Bishop Maekawa of South Tokyo confirmed fifteen and baptized three on March 4th at the rural community center at Kiyosato, Japan. Starting two years ago with a few communicants, it is now a self-supporting parish.

An interesting feature of the growth of this congregation is that several whole families have come into the Church at the same time. This greatly increases the opportunities for teaching and building up Christian family life, and the young rector, the Rev. A. J. Uematsu, and his wife, Mrs. Kikue Uematsu, who is a doctor of medicine and highly regarded in medical circles, are taking full advantage of these opportunities, and in their own home providing an excellent example for the community.

Besides the growing congregation of St. Andrew's Chapel, the secretary of the Brotherhood, Mr. Tatsuzo Yagi, has started Christian work in Oizumi, which is the next station on the railroad line from Kiyosato. He has started a Sunday School, is holding Bible classes for men, and other evangelistic meetings for all who are interested.

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EDITORIALS

Easter Faith

A MOST interesting book has recently been published, "You Will Survive After Death," by Sherwood Eddy. It is the result of the author's research and exploration into the realms of psychic phenomena over a considerable number of years. It gives the evidence for his conviction that man can and does live after death. The weight of the facts reported is impressive.

But Dr. Eddy assures the reader that he is only attempting to add certain other bits of truth in support of that great truth which he has long known by faith, that "in Christ shall all be made alive."

This is the Easter truth for which we rejoice and give thanks. The triumph of Easter is not the assurance of immortality independently of faith. When the fourth evangelist writes that the beloved disciple "saw and believed," the belief was faith's perception, and he records the blessing of those who have not seen and yet have believed. St. Paul's assurance that certain of the original disciples, whom he knew well, saw their Master alive after death may reasonably be accepted as decisive, but from those experiences, which lasted for only a few days, only faith could rise to the affirmation that Christ is "alive for evermore." Historical events can afford grounds for faith, and confirmation of it, but never can render faith superfluous.

Survival after death is a question of fact—a fact not specifically religious. As a fact, it is no more determined by religious or moral belief than is birth into earthly life. Apart from beliefs about God and his creation which cannot be determined without faith, and which the demonstration of life after death could not itself establish, there are no reasons why life should not be a poor, wretched thing on both sides of the grave and equally undesirable as just on-going existence.

But Easter doesn't concern itself with phenomena of mere human survival meant to impress or console the languid, the weary, and the defeated. It is the announcement that God reigns, and that all may live unto him, beginning here and continuing hereafter, in righteousness and in beauty. The resurrection is the seal of God—not upon any sort of life, but upon the kind of life embodied in Jesus, and the risen life stands in relation to earthly life not only as wondrously transcending it but also on its natural development and therefore its true vindication. This we know by faith in him who is the first born of many brethren, and who died and rose again that we may have life, and have it more abundantly.

"QUOTES"

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

—SAINT PAUL
to the Colossians

Food No Weapon

INDIA, as a result of natural catastrophe, is faced with a food shortage of 6,000,000 tons of grain. The Indian government has purchased 4,000,000 tons, and has asked the United States for the remaining 2,000,000 either as a grant or on a long term loan. We have the wheat, in such quantities that its storage is actually an embarrassment.

India has consistently refused to follow the United States in our policy in the Far East, sometimes abstaining and sometimes voting against resolutions in the United Nations favored by our country.

Should we use food as a political weapon? President Truman, ex-President Hoover, and the vast majority of responsible editorial opinion are united in saying "No. We cannot allow millions of Indian men and women and children to starve as a reprisal for Mr. Nehru's policies." Surely, this must be the position of the Church, and it will, we hope, be the position of the Congress. The only danger is that Congressional action may be delayed by a small minority so long that many lives are needlessly sacrificed. It takes time to ship grain from Minneapolis to Calcutta. Time is the essence of the problem, and time can be saved by immediate expression of public opinion. Will you do your part?

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Lenten Observance

LENTEN observance has seemed to us to have been declining in recent years, striking this season a new low. Our contemporary culture with its wars and rumors of wars has pushed Lent pretty well into the background. Perhaps this may be all right from the point of view of a new beginning for Christianity. At any rate, as far as the Church is concerned, we have to think seriously about the effectiveness of conventional devotional techniques in the face of the totalitarianism of the modern world.

The Beatitudes—

Blessed Are the Peacemakers

BY
ROSCOE THORNTON FOUST
Rector of the Ascension, New York
and Editor of The Witness

IT was foretold, long ago, that when the Messiah should come, his name should be called the Prince of Peace. When he was born, angels sang of peace on earth to men of good will. And after awhile, he opened his mouth and taught them saying "Blessed are the peacemakers for they shall be called the sons of God."

Nowadays, some 1900 years later, many of the sons of men still search for a peace of mind and heart they do not know, making best-sellers of books promising to reveal the secret, and paying a heavy price to those surgeons of the soul who may lead them back into the paths of peace their wandering feet have missed. Others cry peace, and mean not peace but war; the rest cry war, for fear that peace may come.

Where is the reign of peace, so long desired, so long delayed? Is there now any hope that man may claim Christ's blessing and know at last that peace that passeth understanding?

There is an Easter hope that springs eternal in the soul of man, a promise planted there by God himself. To that we give our thought again, knowing that he is faithful who gave the promise —who is our peace.

Blessed are the peacemakers, Jesus said. And in this, as in all else he was what he taught. We shall not get far in our search for peace unless again we learn from him what we must do to make peace, unless indeed we watch him at work making the peace, that we may know what to do to inherit a belated blessing.

Power of Love

THE theologians call what Jesus did redeeming love in action. He came into a world where evil flourished and killed the peace to show men how to overcome their ancient foe. It was through the exercise of love unlimited and undeserved. The only thing that could hope to outmatch the sin of the world was, not a might that could destroy, but a love that could not be destroyed. God did not send forth his Son because all other plans had failed. Love came down at Christmas because only love without an ally, or alibi, could accomplish the task in hand. Jesus is not God getting desperate, but God bent on victory. He is the secret weapon of man's warfare; he can save and he alone. Alone he bore the full fury of the enemies' attack; alone he was scourged and spit upon, alone he was nailed to the Cross for holding fast to a love that poured out pity and compassion on all, in life and now in death, and would never let go. He knew what would be effective against the sin of the world and what would fail. And so he let loose the battalions of an inexhaustible love, and we, looking at the lowly man upon his Roman gallows may know that there is no other power quite so powerful, no other wisdom quite so wise, no other glory quite so glorious, for it is the power and wisdom and glory of God.

If we should try to say what Jesus did in language less theological and poetic, this would be the story of his life—he was not overcome by evil, but he overcame evil with good.

If the doing of an evil act justifies the performance of yet another evil act in reply, then the world has become morally a poorer world, poorer by two evil acts now done. If a man resolutely refuses to allow some evil done to him to provoke him to an answering evil, the world is still a poorer world, for the evil action done to him still remains. But if, in reply to the evil done, there comes an unexpected deed of goodness, then the world, made poorer by the first wrong action, has had its lost wealth restored, and because a

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good act is a more potent thing than evil, the world has become positively enriched. And if a man be ready to pay the full price of goodness, even to life itself, then the victory is won and peace assured.

If we now know no peace, it is because we are still men of violence seeking "an eye for an eye, and a tooth for a tooth," adding insult to injury in the devil's alchemy that distills a poison that can only bring death to victor and vanquished alike. The death rattle can already be heard in the Satanic presumption that inspired the writer of the Christmas editorial in our most widely read picture weekly to say, "We do not need to pray that God will be with us. He is already marching with our battalions—to war."

The Good Samaritan

SURELY, if we have been truly taught of him, we have not so learned Christ. It is not Jesus the scourger, but Jesus the scourged, who has beaten his way into the hearts of humanity. There shall we find him who is our peace when we choose the paths of redeeming love that leads to peace.

Just what that path is we may see more clearly and remember more easily if we will call to mind again the story Jesus told to those earlier disciples who also aspired to be peacemakers. It is the matchless story of the Good Samaritan, the God-possessed humanitarian who rushed to the side of the unfortunate traveller who had been robbed, wounded, and left dying by the side of the road. Then and there he did what he could to comfort and heal the suffering victim of some other man's cruelty, asking no questions except what more he might do, demanding no reward and setting no price. Here was love in action, meeting a need, and restoring peace to a broken body and a heavy heart. Here we have a program of Christian action if we would be peacemakers in a war-torn world.

There are five key words which will serve us well as we seek out, in Jesus' name, the hiding place of peace.

First, it is said of the Good Samaritan that "he came where he was." Already, you remember, a Priest and a Levite had passed by—on the other side. They couldn't be bothered, not by the uncouth countryman who might make all sorts of impossible demands on them. Charity begins at home. Besides, he's probably infected with some strange religious or political or economic motives that had better be quarantined. No use exposing curselves to contagion. If he dies, well, the world is too full to people who can't take care of themselves, expecting others to fight their battles for them—and pay their bills too.

But the Good Samaritan, after the manner of Christ, knew that the world is a brotherhood in which it is the privilege of the strong to bear the burdens of the weak, to share in love a human comradeship and neighborliness that is no respecter of race, or class, or creed. There can be no such barriers in a peaceful world. Men must know each other in love, each going to meet the other where he is for "he is our peace who hath broken down the middle wall of partition between us."

The next key word is this: "He saw him." Not just another wounded traveller to add to the already heavy "case-load," not another anonymous displaced person, needing a sponsor; not the object of a pious "work of mercy." Here was a man, with a tortured body, to be sure, but also with an immortal soul, one of the precious individuals for whom God cared so much that he sent his Son to "see him," that he might know that he was somebody. Perhaps he started out as a nobody that day to join other nobodies in a march on Jericho demanding to be somebody. Perhaps he was the first of countless nobodies on the march today seeking to become somebodies. Misfortune overtook him, but the Samaritan saw him, as Christ sees every man, and when he knew he was no longer alone, his heart knew peace. If we would know peace, and bring it to others, our eyes must be able to pierce through the trappings and defenses behind which the world's lonely men seek to hide until we see the man who is our brother, equally loved by our Father.

The story continues—"And when he saw him, he had compassion on him." Not pity that condescends to look down, but a love that shares the suffering, and stoops down to lift the fallen to his feet. Just like Christ who made the burdens of his people his burden, their hurts his hurts, their shame his shame.

Peace in Sharing

THE compassionate Samaritan knew that it was no virtue of his that permitted him to minister to this poor man's needs. Neither patronage nor condemnation could chill his solicitude; together they stood in need of God's grace, being men, and the one needed to give love as much as the other needed to receive it. Peace came to them both in the sharing, that same peace which always possesses the hearts and minds of those who humbly know that they are bound together in the same bundle of life.

It is also said of the Good Samaritan that "he bound up his wounds." Bandages and oil first, of course, that the bleeding might stop and the dangers of infection allayed. But even more serious, if neglected, are the wounds of the spirit

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which the merciless inflict in a hateful selfishness which preys on others by making them objects of violent aggression or willful neglect. Man against man is really the overt expression of man against himself; knowing no peace within, he despises himself, and so robs another of his peace in heedless self-pity. Both need the fellowship of love by which the souls of both might be healed, but few there be who really find it.

The Good Samaritan knew it, as Jesus did, and went the second mile with the wounded man which made him his friend and brought peace to his heart. How rarely do men discern the truth about the real sickness of men! How little do they yet realize that the pitiful ailings of the body are so often lonely man's escape from a world in which love is denied, or a pathetic bid for attention that is otherwise withheld. Small wonder that men with bitterness and hate in their hearts embrace war almost eagerly to avenge themselves with unrebuked violence against a world which seems too full of Priests and Levites caring only for the preservation of their intrenched privilege. The world has grown too small for anyone to pass by on the other side ever again. The road is crowded with men on the march, seeking love, though they may not know it, and searching for peace which still eludes them, for in their anger they have chosen the old familiar blood-soaked path of their oppressors that leads only and always to war. The "middle wall of partition" is being built higher and higher, and he who is our peace is crucified afresh.

The Prince of Peace

AND why? Because his disciples, as the years have gone by, have been seduced by the blandishments of preferment and possessions, persuaded that they might have all that and heaven too. They have too often fallen in step with those who passed by on the other side, violating their Lord's plan for peace which always means searching out those in need, wherever they are, that their real need may be properly understood. It means seeing men as men, regardless of color, class, or creed. It means sharing a sympathetic compassion willing to stoop, not to conquer, but to lift up. It means binding up the wounds of men, and not only their bloody heads but their bleeding hearts as well. It means doing all this in the name and for the sake of him who was the Good Shepherd, the healing physician, the loving brother, the loyal friend, the dying Saviour of all mankind—in fact, the Prince of Peace.

If we now have no peace, it is because we have not used the fifth key which his parable offers to unlock the hiding place of peace. "Go thou and do likewise." But the offer is still good, the key still fits the lock, and peace still waits to be freed by men of good will who are brothers to all men because they are sons of God.

Self-Consecration

BY
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and Book Editor of The Witness

THERE is profound truth in the title of a book written by a spiritual giant of the 19th century and widely read today: "Purity of heart is to will one thing." Of course it is not a new truth. In fact, all truth is very old as the Church fathers observed; only, it becomes recognized and expressed over and over again, in generation after generation, often in new and different words, often in different patterns, or with different backgrounds; but it is the same truth.



For example, the closeness with which Kierkegaard parallels Thomas a Kempis is so striking that one wonders if he did not often read the "Imitation of Christ"—which has been a Christian classic for hundreds of years, and is read and reread devotionally by multitudes of Catholics, Lutherans, and Anglicans—and by many others. Book II, Chapter IV is entitled: De pura mente et simplici intentione, and begins, Duabus alis homo sublevatur a terrenis: simplicitate scilicet et puritate—By two wings man is enabled to soar above the earth, by simplicity and by purity. Simplicity, Thomas continues, belongs to the intention (or purpose, i.e. the direction of the will), purity belongs to the affections . . . If your heart is right, then every creature is a mirror of life and a book of holy doctrine—no creature is so tiny or so lowly that it cannot represent the goodness of God. If you are inwardly good

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and pure, then you will see everything without difficulty and eagerly take hold of it. A pure heart penetrates heaven and hell. Thomas might have added that only a pure heart can penetrate hell unscathed.

But the doctrine is far older than Thomas a Kempis and the spirituality of the late Middle Ages: you can find it in St. Paul. "One thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:13f). And it is not only in Paul that we find it: the Gospel of John represents our Lord himself, in the utter purity of his intention, willing one thing—from his incarnation in the flesh to his triumphant return to the heavenly glory that was his before the world was. In the majestic high-priestly prayer in ch. 17, Jesus says: "For their sake I consecrate myself." Could there be a higher sanction for this principle of the undivided will, the achievement of purity of heart through willing one thing and one thing only, with all one's heart, mind, soul, and strength.

It is like the words of the Jewish saint and martyr Akiba on the rack, while they pulled away his skin with hooks, and he said to his disciples, dying with him, "All my life I have wanted to love God not only with all my heart, and mind, and strength, and I have done so; but I did not know what it meant to love him with all my soul (which means life); now I know, and I love him with all my soul." And eventually the teaching goes all the way back to our Lord himself: "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." "If your eye be single, your whole body will be full of light." "Blessed are the pure in heart, for they shall see God." "Blessed are the poor in spirit, for theirs is the kingdom of God."

The Lesson for Us

OUR Lord consecrated himself for the sake of those he loved, his disciples, his Church, his elect. The word for consecrate, hagiadzo, is not adequately translated by either "consecrate" or "dedicate"; the old King James verb, sanctify, is much better. For the whole point of the passage, as Dr. Bultmann makes clear in his new commentary on John, is that it is the sanctifying of himself as a sacrificial offering, the sacrifice of which he himself is the priest, his own life which he gives for the life of the world. The thought of the Gospel of John at this point is not far removed from that of Paul or even that of Hebrews. Indeed, it seems nearer to Hebrews in some respects than to Paul.

And here is the lesson for us. The goal of our existence is not the study of theology, admirable as that is; nor the acquirement of skill in preaching, conduct of services, pastoral work, or whatever, as an end in itself, as the cultivation of the first class modern minister. Such an aim is really unworthy. Our true aim is to serve and help God's people: for their sake we must consecrate, nay we must sanctify, ourselves. Their need is the measure and the standard of our preparation. You will have to help people in trouble, probably ten times as often as you will have to help them face intellectual problems. Can you do that? Have you the stuff it takes, really to help people in trouble, and give them something they did not have before they came to you? All around us there are people who are carrying such crushing, heart-breaking burdens, often without mentioning it, as would completely annihilate many others. One wonders how they can go on—but they do. And you, who haven't seen trouble yet, will have to help them!

But you can do so, if you will keep your heart pure and will one thing—if you forget yourself and try only to mediate the pure will and mind of God to them; if you forget that their case presents a problem in theodicy, and if you try only to mediate something of the grace and wisdom, the light and the strength of the gospel to them. Yes, you can do it—provided they know that your heart is pure, and that you are willing only one thing, supremely and all-inclusively, i.e. the self-oblation of a man of God, completely devoted to the love and goodness of God.

If they know you are not trying to make a name for yourself; that you are not looking on them as merely one more potential family of members—and contributors—to your parish; if they know that you look upon them as persons, not cases, as children of God, not just the occupants of a dingy flat on a back street; if they know that a holy flame of the pure love of God—which is love for others—burns constantly and inextinguishably upon the altar of your heart, then they will love you and trust you and you can do something for them—you may even do things that will astonish you—of course you won't do them, but God will do them, through you, if your heart is really pure and your mind set upon just one thing. And then you will thank God for using you as an instrument of his purposes; and you will bless him that he has called you to such an office and ministration—the holiest privilege any man can enjoy in this world.

A chapel address from the text, "For their sake I consecrate myself, that they also be consecrated in truth." John 17:19. Published in Union Seminary Quarterly Review, Jan. 1951, and reprinted by permission.

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Soliloquy on Calvary

BY
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I'VE just come back from the Place of a Skull. It's getting quite dark up there now and a strange and strong wind has come up. There isn't anything left to see anyway. Practically everyone has left; just the Roman guard on deathwatch is about all that's staying around. I wouldn't want their job, although I suppose someone has got to do it. Yes, it's just about all over now.

I don't ordinarily attend executions and I certainly don't want to attend another for a long time to come. They aren't very pleasant things to see. But I went today because I was rather interested in this man Jesus of Nazareth. I've followed his career somewhat these last three years. Of course he spent a lot of time in the outlying districts so my personal observations have been limited. He seemed to centralize most of his activities in Galilee, where I understand his home is, or was, I guess I should say now. But I've had occasional word about him from friends who live in that area. I just haven't been able to make up my mind about him somehow and, even after what I've just seen, I'm still sort of mixed up.

I try to be a good Jew but still I don't hate the Romans and no one can blame them for what happened this afternoon. Not that very many people are, mind you. I guess most of the people in town don't even know anything at all about what went on at Golgatha today. Aren't there an awful lot of people here? With Passover coming tomorrow there's so much excitement, family reunions and that sort of thing. People just haven't time to keep up with what's going on. It's always this way every year about this time, although, come to think of it, there seem to be more Passover pilgrims this year than last. That's all right too—it will help business.

But as I was saying, I don't hate the Romans. I don't want to be disloyal to our nation, you understand, but if we have to be governed by somebody I'd just as soon it was the Romans. They keep their nose pretty well out of our religious affairs, you have to admit. And they keep good order too. Why, just think that you can travel today anywhere in the world in comparative safety. Sure there are complains about the brigands occasionally but you can't expect the road patrols to be on the right spot all the time. And a couple of quick executions like the two highwaymen I saw crucified a little while ago clean things up for some little time. Yes, some people think they're quite harsh on the radicals too, but open revolt isn't any way to solve our problem. The uprisings never get any place; they just put more carpenters to work making crosses. The fanatics do us much more harm than good. We can get along with the Romans since we have to.

Tribute to Rome

YOU know, sometimes I think that the businessmen of Palestine have too much sympathy with the extremists, just because they consider it a matter of national honor or something. They're liable to forget what Rome has done for our trade. You don't hear much these days about pirates stealing our cargoes and sinking our ships, do you? Well, a few generations back under the Greeks it was a different situation. And our caravans almost always get through, don't they? Give the devil his due, our foreign commerce has certainly expanded under the Romans. Taxes are high, but were they ever low? And you know perfectly well the average business man today is doing all right. We're getting something for our taxes. I'm sorry for the poor—I guess we're all sorry—but we've always had them in society and always will. Maybe we ought to do more for them to keep them out of the clutches of the radicals, but still if they behave themselves they haven't much to worry about from Rome.

A Subversive

IT is kind of hard to figure out just why Pilate condemned this Galilean, Jesus of Nazareth. Yet, he might have been a subversive. How do we know? How do we know that Pilate didn't have some information that isn't being given out? I understand the trial was a pretty confused mess but Pilate has his troubles. He's got to uphold law and order. Just what would happen, do you think, if we didn't have a system of justice? Our business, our homes, our whole life wouldn't be worth very much, I can tell you that. I understand that the Procurator really wasn't very anxious to have the man crucified. From the reports I've gotten he tried to make some kind of a deal but it didn't work. The crowd insisted that Jesus was subversive; some even said that he had called himself a king and had taught disloyalty to

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Caesar. He seemed gentle enough and I didn't catch anything unpatriotic in what little I've heard of his teachings, but you just never know. Certainly society has got to be protected against these extremists and leftists and Pilate was only doing his job. As a business man I firmly believe that law and order and the stability of society are absolutely essential and they've just got to be preserved. That's what we have a government for—even if it isn't our government. Just remember that if we did have self-rule and independence the government's job would be just the same.

So while I was rather sorry about what happened a little earlier, I don't think Pilate is to blame, if indeed anybody has to be blamed—and I'm not at all sure of that one. Maybe this Jesus was just a dynamic and inspiring rabbi, and he always seemed that way to me, still Pilate did what was best as he saw it. And you know we have had and we could have again worse Procurators.

The Pharisees

WHILE I admit I feel a bit queer about the business at Golgatha—and that could be only because it was such a grim piece of business—I don't blame the Pharisees either. As I guess I've already said once, I try to be a good Jew. But I certainly don't fast twice every week; sometimes I don't even do it once—you know how those things are. And I don't mind telling you that I don't give a tithe of everything I take in. I wish I could afford it, but living isn't cheap these days and the temple taxes are getting pretty steep. I'm not the best kind of a churchman but I suppose I'm as good as the next fellow. I do my best to keep the law pretty well and I see that my children learn it, but there's something else in life beside religion.

Well, you really don't care about my confession, but I just want to say that I'll hand it to the Pharisees. They do a good, conscientious job. And they aren't stuck up like the Sadducees. Why they're just a bunch of dilettantes with their fancy notions that they picked up from the Greeks and the Romans. But the Pharisees will talk to the average man. They've done a lot for the church and for the cause of religion generally. We all have to admit that, even though they are a bit straight-laced. They believe in the law of Moses and they really love it and you can't honestly say that of a lot of the rest of us. We may try to follow it but we don't really love it. If everyone took his religion as seriously as the Pharisees this would be a lot better world, I'll tell you.

And as a good business man I believe in religion. We could certainly stand a lot more ethics in the trade. You have to watch yourself every minute these days or you'll be taken. The Pharisees may be strict, and I guess that a lot of us think they bend over backwards too much, but we can stand a little of that sort of thing. It makes people honest and reliable and you have got to have that when you run a business. It's the old law of Moses that we've got to depend on. As I say, my children are certainly getting it and you know, you can hardly keep Samuel away from the synagogue. That boy might turn out to be a rabbi—certainly wouldn't be any disgrace and his mother is encouraging him, I think. It would be all right with me. Amos seems to have the better head for business anyway. He's good at arithmetic, you'd be surprised. And there's another thing— these Pharisees are great on education and how would our youngsters learn anything if it weren't for the synagogue schools.

A Blasphemer

SO about this Jesus, the Pharisees could be right about his teaching. What I've heard of it sounds all right to me but I'm no expert in these things. They said he was a blasphemer and called himself the Messiah, the Son of God. That's a pretty wild claim to make, even though I suppose everyone of us had that kind of a dream when we were boys. But if this Nazarene was trying to get a new religion across, that's serious. If the law is destroyed, then what will happen to morality? There are enough divorces and crimes now. I never actually heard that this Jesus wanted to overthrow the law, but as I say, technical religious matters aren't in my line. That business at the temple last Monday just wasn't good. We all know things aren't strictly right there but that was no way to go about making them better. The church has to be kept going—we can't have the temple falling to rack and ruin—and if we did away with a few of those harmless booths the temple tax would go up again. I can't really blame the Pharisees for being angry—not even the Sadducees. If the Sanhedrin had anything on Jesus at all, that scandalous affair wouldn't help them to forget it. After all, the man was tried by the Sanhedrin and they ought to know about religious questions. If they said he was dangerous and a blasphemer I'm certainly in no position to argue.

But I tell you that it is pretty hard to see the wrath of righteousness. All that railing and spitting at Golgotha isn't easy to excuse. The man was being executed and that should have satisfied them, but, no, they had to taunt him and make fun of the poor fellow. It sort of turned my stomach. Why do righteous people when they win always have to rub it in? Sure, that sort of thing

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goes on at every execution—not that I've attended many of them—but this Jesus wasn't a bandit, he hadn't stolen anything, killed anybody or been mixed up in any revolt. I suppose the Romans and the Pharisees were right as they see it, and they do have a case, but the man was being put out of the way. Why couldn't they let it go at that?

A Bad Experience

I'VE done a lot of talking. Maybe it's because I'm still nervous and disturbed. Might have been better if I hadn't gone at all. As I've been saying, to protect society and religion probably this thing today at Golgotha had to be done. The Romans and the Pharisees acted in our best interests. They thought so and I have to admit it looks that way. But still I'm disturbed and it's because I was near enough to hear the first thing this Jesus said as they started to drive the nails. You know what he said? It was: "Father, forgive them for they know not what they do." "Father, forgive them for they know not what they do." I've been trying to figure out ever since just what he meant.

Suppose he was the Messiah, the very Son of God? Suppose we crucified our Messiah today? Suppose he represented a higher goodness than the justice of Rome and the righteousness of the Pharisees? Do you think that they both could have been wrong in their judgments about this Jesus of Nazareth? Could it be that they were so anxious to protect what they saw to be good that they were blind to something higher and better? I'm no philosopher but I've been trying to think out if it's possible to be so proud of what in one way we have a right to be proud of that we shut out of our hearts something even better. Is this love that Jesus talked about something far more important than just plain righteousness after the law? We see so very little after all and we see it from only one viewpoint and we're so afraid to see something else that might upset our neat little schemes of what's right and proper.

". . . and they know not what they do." The Romans and the Pharisees are good people, I suppose, and they've done a lot of good things. But did they know what they were doing? Did they kill the Messiah to save what they thought was good but what wasn't good enough for the holy God, blessed be his name? It makes my head ache to think about all the problems that come up when you think about our human goodness. These thoughts make me dizzy. Does righteousness turn into self-righteousness and cease then to be righteousness? Is love, as Jesus said, the heart of true righteousness? The Romans and the Pharisees, decent, respectable people, did they know what they were doing a little while ago? Was that man on the cross indeed the Messiah? ". . . they know not what they do." I'm not convinced, don't misunderstand me, but I wonder—yes, I wonder!

What Do You Expect?

BY

PHILIP H. STEINMETZ

FEW of those in Jerusalem recognized Jesus on Palm Sunday. "Just another prophet with his followers. From Nazareth of Galilee did you say? Huh! Nothing of importance can come from that place."

Similarly most people passed off the crucifixion as just another radical getting what he deserved.

To people then these events were not notable. They expected God to work in a more spectacular manner. But then as now he works in the people and events of ordinary life, unnoticed except by those who have eyes to see and ears to hear.

His word of judgment on the injustices which abound today can be heard in the mouths of Communists though they do not follow his way of righting the wrongs they see.

His suffering may be seen in the faces of Jews and Negroes, D. P.'s and others who get more abuse and trouble than they deserve though they may not always bear it in love.

His presence can be felt in the silence of solitude, the sacrament of communion, the message of a sermon or the kindness of a neighbor though the people involved are sinful.

Have you learned to see and hear him in the ordinary events of life or do you still expect great signs and wonders and go around wondering whether he will ever come and show himself clearly as he did so long ago? Think over again just what you do expect and consider whether perhaps in looking for what you think should happen you miss seeing him in what he is doing right in front of you this very minute.

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THE WITNESS

Tunkhannock Pennsylvania

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Science and English Poetry. By Douglas Bush. Oxford. $3.50.

These brilliant lectures, delivered at Indiana University, contain a historical sketch of the relations between English poetry and science during the period 1590 to 1950. What modern science has done to religion we all know. What it has done to art, music, poetry is also considerable. In the areas of food, medicine, transportation, lighting, hygiene and sanitation—everyone knows and recognizes this too. It is the phase of its impact upon Western Civilization seen in English poetry that concerns Professor Bush. The tale is a sad one. But at least there is one note of hope. The boundless enthusiasm for a sooty, smeary realism seems to have given way now to a loss of confidence in complete secularism and naturalism—and this may possibly be a harbinger of a brighter dawn, a religious revival, a return of confidence in life itself and joy in its living. Let us hope so! The book is delightful, humorous, penetrating, even philosophical, and should be widely read.

The Christianity of Main Street. By Theodore O. Wedel. Macmillan. $2.00.

All those of our clergy who have been fortunate enough to spend a week at the College of Preachers know how its Warden has over the years drawn the distinction between the classic Christianity of the Bible and the Church and the dilute, man-centered Christianity which has replaced it in many quarters. Now his searching analysis is made available in this convenient small volume, and in a form which laymen no less than clergymen can understand.

Particularly graphic is his "Two Biographies of Jesus" which contrasts the humanist and the New Testament views of Jesus under the suggestive tags "log cabin to White House" vs. "White House to log cabin."

It is good that Dr. Wedel furnishes an appreciation as well as a critique of "The Christianity of Main Street." This is something that many of us, in our zeal to convince men of "the real thing," sometimes fail to do. —James A. Pike.

Fifty Years of Protestant Theology. By Carl F. H. Henry. W. A. Wilde Co. $1.50.

This is an analysis of theologians and trends of theology by a fundamentalist professor of Philosophy of Religion at Fuller Theological Seminary in Pasadena, California. Dr. Henry rejoices at the death of "liberalism" which had such popularity during much of the era surveyed. He criticizes the prevalent neo-supernaturalism because of its compromise of "scriptural authority." The confusion in western Christianity could be simply resolved if all theologians would set themselves to recovering "that word which lifted the West out of paganism and set men's enslaved spirits free."—A. M. Van Dyke.

The Gospel in the World. By Godfrey E. Phillips. Macmillan. $1.25.

The author, who is Professor of Missions at Selly Oak College and with a long experience as a foreign missionary, given here an abridgement of a longer work of the same title published in 1938. This small book is, on the whole, a well-balanced presentation of what Christian Missions really are. He stresses the fact that Missions must ever spring from God's unchanging revelation in Christ Jesus; but he shows why those who are engaged in this great task of winning men for Christ across the world must have a sympathetic understanding of the people among whom they labor. He points out especially that the tremendous changes that have recently taken place in the lives of people call for a serious restudy of old methods of approach and the types of work most effective in the new situation.—A. K. Reischauer.

Monk in Armour. By Gladys H. Barr. Abingdon-Cokesbury. $3.00.

The author has written many historical stories, and this latest one deals with the life of Martin Luther from boyhood until his marriage. Considerable imagination has been employed, and it is deeply emotional in many parts. The great figure of Luther almost has something taken from him by being over-glamorized. Yet he does live in these pages, and his vital message comes through.—A. M. Van Dyke.

This Little While. By John W. Lynch. Macmillan. $3.00.

This book presents the life of Jesus in a series of short narrative poems, based upon passages from the Gospels. Blank verse, the poetic form which the author chose, is well suited to the contemplative mood which the poet sustains throughout. Psychological insight, deep religious feeling, and true poetic power characterize the poems. They are built upon Roman Catholic theology; they do not concern themselves with the historical criticism of the New Testament; but both the Protestant theologian and historical critic will find value here in the true poetic and spiritual quality of the book. The beautifully reproduced paintings of Dr. Marguerite S. Cockett enhance the beauty of this excellent piece of book-making.—Mary Ely Lyman.

The Lord's Prayer. By E. F. Scott. Scribners. $2.25.

A very useful little book on a subject that ought to be preached about a great deal more than it is.

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THE PRESS

Edited by
GEORGE MacMURRAY

THE SOBER TRUTH:—The Colorado Episcopalian, an exceptionally newsy and well done diocesan paper in tabloid form, recently picked up a newsletter written by the Rt. Rev. Benjamin Dagwell, Bishop of Oregon. It calls for a fair deal for sextons. Truth is truth, whether it be in Colorado, Oregon, Brooklyn or the Bronx. Here is some sober truth. We who call ourselves Christians may well take it to heart.

"Is the church sexton someone you automatically associate with a mop and broom? Is he the incarnation of everything that goes wrong at Sunday morning services? Too many of us take the sexton for granted. We rarely give him much thought except when the church is cold or dusty or a fuse blows out during the singing of an anthem.

"We want them on hand 24 hours a day and believe they can do without vacations. As for their ultimate retirement on a pension, such a thought smacks of radicalism in many quarters.

"The sober truth is that sextons are human like the rest of us, and must be treated accordingly. Anything that dignifies their position and their estimate of themselves as workers for God in His temple is greatly desired."



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REASON ENOUGH: We like pictures and we like cartoons. We like them in the religious press. The Church News (diocese of New Jersey) recently had a real good cartoon. It showed a couple standing outside a church looking at the bulletin board. It announced Morning Prayer and the sermon:

Two Reasons People Are
Leaving the Church—
I. B. Dull, Rector
Otto Tondeff, Organist.

WHAT'S IN A NAME:—One of the well known theological seminaries has recently changed the title of one of its professors. He is no longer known as professor of homiletics. He is now professor of preaching. To the Christian Century this makes sense. A prof. of preaching is one who helps young men learn how to preach. One does not need an unabridged dictionary to find out what subject a department of homiletics deals with. It is even possible that some of the students in the seminary may acquire a new respect for a course which is plainly called — preaching. There is really something tangible and measurable about preaching which homiletics lacks.

SERVICES IN LENT

NEW YORK CITY —
CHAPEL OF THE INTERCESSION
Broadway & 155th Street
The Rev. Joseph S. Minnis, D.D., Vicar
Sunday: H.C. 8 and 11; M.P. 10:30
School: 9:30 and 11; E.P. 8
Weekday: H.C. 7 and 10; E.P. 5:30
Wed. in Lent: Vicar's Evening, 8

COLUMBIA UNIVERSITY
ST. PAUL'S CHAPEL
The Rev. James A. Pike, J.S.D., Chaplain
Daily (except Sat.): 12 noon
Sunday: H.C. 9 and 12:30; M.P. & Ser., 11
H.C.: Tues. 10, Wed. 8

WASHINGTON, D. C. —
CHURCH OF THE EPIPHANY
1317 G Street, N. W.
The Rev. Leland Stark, Rector
The Rev. Warren Mace, Assoc. Rector
Sunday: 8 and 11 a.m.; 8 p.m.
Mon. through Fri., 12-12:30 p.m. Noonday preaching services
Wed., 5:30 p.m., Preaching service
Thurs., H.C. 10:30 a.m. and 12:30 p.m.

SOUTH ORANGE, N. J. —
ST. ANDREW'S CHURCH
The Rev. H. Ross Greer, Rector
Sunday: H.C., 8; Service, 11
Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

SAN ANTONIO, TEXAS —
ST. PAUL'S MEMORIAL
Rev. H. Paul Osborne, Rector
Sunday: 8, 9:30, 11
Weekdays, Wed. 10; Fri. 7

LOS ANGELES, CALIF. —
ST. PAUL'S CATHEDRAL
615 S. Figueroa St.
Very Rev. John M. Krumm, Ph.D., Rector
Sunday: H.C. 8 and 9; 11 Morning Prayer and Sermon; 7:15 Evening Prayer
Tues., H.C. 10; Thur. 10:30
Daily service, 12:05

ST. JOHN'S CHURCH
Rev. George Davidson, D.D., Rector
Sunday: H.C. 7:30, 9, 10. 1st & 3rd S. Choral at 11. Baptism 12:30. Vespers 7:30
Weekdays: Daily, 9; also Thurs. 10
Litany, Fri. 12
Office Hours: Daily at 9

AUSTIN, TEXAS —
ALL SAINTS' CHAPEL
The Rev. Joseph Harte, Rector
The Rev. Gray Blandy, the Rev. Keith Bardin
Sundays: 8, 9:30, 11 & 6
Daily: 7 & 5:30; Wed. 10

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Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon
Sun.: H.C. 8, 12:15; 11, 1st S. Family, 9:30; M.P. and Ser. 11
Weekdays: H.C. daily ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

POUGHKEEPSIE, N. Y. —
CHRIST CHURCH
Rev. Robert Terwilliger, Ph.D.,
Rev. Carleton Sweetser, S.T.B.
Sun.: H.C. 8, 9:15, 11 (1 & 3), M.P. 11 (2 & 4), Cho. Ev. 5
Weekdays: M.P. 9, E.P. 5:30; H.C. Wed & Fri. 8, Thurs. 10; H.D. 8 & 10; College supper-discussion Fri. 6; Lenten address, Rev. Prof. P. M. Dawley, Ph.D., Fri. 7:30

ATLANTA, GA. —
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Sunday: H.C. 8, 9:30, 11, 1st S.: M.P. 9:30,11. Litany 5th S.
Weekdays Wed., Fri. & H.D. 10:30
Intercessions at noon as announced
Office Hours 10-12

OKLAHOMA CITY, OKLA. —
ST. PAUL'S CATHEDRAL
Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

PROVIDENCE, R. I. —
GRACE CHURCH
Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H.C. 8 and 9 a.m.; Church School 9:30 and 11; Morning Prayer and Sermon (H.C.) first Sunday) 11; Y.P.F., 5 p.m.; Evening Prayer and Sermon, 7:30 p.m.
Thursday: H.C., 11 a.m.—Lenten noonday services, Mon. thru Fri., 12:10 p.m.

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NEWS OF OTHER CHURCHES

CHURCH TO STUDY ECONOMICS

A survey to determine what Americans think of their economic system has been launched by the National Council of Churches. Discussion groups in a number of cities and a national opinion poll will attempt to gauge the fundamental values sought through economic activity. It is part of a three-year study on the relation of Christian ethics to economic life, made possible by a grant of $100,000 from the Rockefeller Foundation.

GROUP REFUSES TO PAY "WAR" TAXES

Fifty-nine men and women, including four clergymen, announced on March 12th that they were refusing to pay their income taxes. "We are particularly concerned at this time about the situation in Korea, where a civil struggle has been provoked and aggravated by two power-states to the point where it is already a major war—one which may be the spark that will set the world afire. We find it impossible to support policies and activities of this kind with our allegiance and our money. We must, therefore, refuse to give money for such purposes of conquest and massacre, and must give it instead to causes which build understanding and world community."

The Rev. A. J. Muste, one of the group, wrote the collector of internal revenue for the third successive year, saying he was not going to pay his tax. He sent along a copy of the Gospels and Henry Thoreau's "Essay on Civil Disobedience" as supporting material.

CONSTRUCTION CONTROL FOR CHURCHES

Churches must apply for permits before erecting any type of building other than one designed exclusively for worship, the national production authority has ruled. The agency added however that it would give "sympathetic consideration" to requests from religious groups.

MISSIONARY REFUSES TO REGISTER

Dr. R. H. Pickard, Methodist medical missionary, has refused to register under the selective service act. He is said to be the first doctor to refuse. "I feel that it is increasingly evident to Americans," he said, "that the American military program should be supplemented by a positive program of economic and spiritual aid to the devastated peoples of the world—if they are to resist the promises of Communism. And in that expanded program there is much that I could do." He said that he could register as a conscientious objector and "still not serve in any military capacity" but he refused to do so because "I believe in both democracy and Christianity. As I see it, neither is based upon compulsion. Rather compulsion can destroy both."

He declared that he would accept the possible penalty of $10,000 fine and five years imprisonment without resentment.

NEW EXECUTIVES NAMED FOR NATIONAL COUNCIL

Four new executives have been added to the staff of the National Council of Churches: Fred F. Goodsell, Congregationalist, head of foreign missions; C. Arild Olsen, Danish Lutheran, associate secretary of the division of Life and Work; David Barry, Presbyterian, director of research; Paul L. Tilden, Methodist, associate director of Pastoral Services.

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NEWS OF CHURCHES OVERSEAS

CATHOLICS OF INDIA ON SOCIAL ISSUES

An institute of social order has been inaugurated by the Roman Catholic Church in India. Its chief purpose is to help solve problems arising from religious and caste differences, and to seek to reduce capital-labor conflicts. The director is the Rev. Jerome D'Souza, a Jesuit, who was until recently a delegate to the UN.

ITALIAN POLICE CLOSE WALDENSIAN CHURCH

A protest has been lodged with the Italian ministry of the interior following the closing of a Waldensian church in Avola, Sicily. Police say that action was taken under a 1930 law which prohibits the opening of places of worship without their authorization. The moderator of the Church says that the law, issued under the Fascist regime, contravenes articles in the present constitution concerning freedom of religious worship and assembly. It is the first time Waldensians have come under a ban, though other Protestant Churches have suffered similar prohibitions.

PRAGUE REGIME BANISHES ARCHBISHOP BERAN

Archbishop Beran of Prague, head of the R. C. Church in Czechoslovakia, has been banished because of his "negative attitude" toward Church control laws. At the same time the announcement was made that the Rev. Antonin Stehlik, described as a "patriotic and democratic priest" has succeeded Dr. B. Opatrny as capitular vicar of the archdiocese of Prague.

Previously four new state-approved canons were installed in St. Vitus cathedral by Bishop Eltschkner, who is the auxiliary bishop, and ranked among the clergy who are pro-government. The service was attended by civic authorities and large numbers of priests who have pledged loyalty to the government.

Speaking at the reception following the services was Josef Plojhar, minister of health, an excommunicated priest, who said: "In some places they won't be overjoyed with this installation. First and foremost, there's the Vatican radio, through which Czech and Slovak priests who have betrayed their nation and people, will attack and criticize us. But we are expecting that. We are on the right road, and we don't care what they think. What we care about is what our working people think."

UNITED SUDAN SYNOD IS HELD

Delegates from North and South Sudan met at Khartoum for the first time in the history of the Anglican Church. Guests included the Coptic bishop of Khartoum, the Greek Orthodox archimandrite, a representative of the Presbyterian Church and pastors of the Evangelical Church of Egypt and Sudan. Delegates included both British missionaries and native Sudanese clergy and laymen. Of the 12 native pastors from the South, nine had never before been outside their native villages. North and South Sudan are separated not only by great distances but also by language and customs.

CHURCH-SPONSORED COOPS PROPOSED FOR INDIA

Establishment of a network of consumers' coops under Church auspices has been proposed to the national Christian Council of India by E. I. Chacko, former director of industries of the country. He said the coops would provide the people with an alternative to large-scale capitalism or Communism.

BRITISH PAPER HITS EMBASSY ACTION

Action of the American embassy in London in distributing an official state department pamphlet on U. S. foreign policy to Anglican clergymen with the suggestion that it be used for sermon material was sharply criticized by the Church Times. "We deplore this attempt to make use of the Church of God for political propaganda. We are not here concerned with the merits either of this publication or of American policy. But the embassy appears to need a sharp reminder that the pulpit is for the proclamation of the word of God and for his word alone."

BISHOP OTTO DIBELIUS IN ENGLAND

Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, is now in England preaching under the auspices of the Council of Churches. He is also giving a series of recorded addresses over the British broadcasting system on international peace and justice and on moral conditions in his country.

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E. STANLEY JONES IN JAPAN

E. Stanley Jones, Methodist evangelist, told an overflow audience in Tokyo that the "Christian religion and modern science are following parallel lines of thinking concerning the way man should live today." He quotes authorities in psychology, medicine, sociology, economics, political science to prove that writers in these fields echo the Christian message. Doctors at the Mayo clinic, he said, have told him recently that a large percentage of their cases had roots in mental problems and could not be cured by medical science. Jones is in Japan for three months to hold meetings in 30 cities.

CHINESE PLAN TRIALS OF PRIESTS

Large numbers of R. C. missionaries are to be expelled from China and mass trials of priests are scheduled for Peiping and other provinces, according to the Vatican radio. Meanwhile the Shanghai radio announced that the "eradication of reactionary religious sects in Shantung province was highly successful" during 1950.

TO ORDAIN WOMEN IN GERMANY

Ordination of women as pastors has been approved by the Evangelical Church of Berlin and Brandenburg. While they will be authorized to preach and administer the sacraments, the order stresses that in practice they normally will be restricted to positions for which they are particularly fitted—work with women, youth and children.

LAYMAN GIVES MILLION TO RAISE SALARIES

Senator Norman Paterson, wealthy merchant and shipowner of Fort William, Canada, has given $1,000,000 to the Presbyterian Church in Canada to supplement low salaries of many of its ministers.

MERGER NEGOTIATIONS CONTINUE IN CEYLON

Continuance of merger negotiations with Anglicans was voted by the synod of the Methodist Church in Ceylon.

HUNGARIAN CHURCH TRIES NEW LITURGY

A new Hungarian Reformed liturgy is being tried out in the Central Calvin Square church in Budapest. Among features is a confession of sins in prayer form. Departing from past customs, the congregation will remain seated while the minister offers the main prayer of intercession shortly after the sermon; silent prayer is introduced; the congregation says the Lord's Prayer aloud with the minister. The new liturgy is expected to be approved by the general synod which meets this spring.

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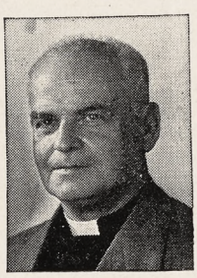

By Eric Montizambert
Assistant Warden, School of the Prophets,
Canon, Grace Cathedral
San Francisco, California

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PEOPLE

CLERGY CHANGES:

W. CLINTON BILLIG, formerly prof. at the University of Southern California, is now executive assistant to Bishop Bloy of Los Angeles.

MILES W. RENEAR, formerly of the Los Angeles city mission staff, is now chaplain at Bellevue Hospital, New York.

ROBERT L. BONHALL, rector of St. Peter's, Santa Baria, Cal., becomes rector of Trinity, Los Angeles, March 30th.

SIDNEY S. ROOD has relinquished charge of St. Paul's, Gladwin, and Grace Church, Standish, Mich., in order to devote full time to All Saints, Houghton Lake, Mich.

HENRY H. HADLEY, locum tenens at St. Thomas, Hamilton, N. Y., is now rector of that parish.

ORDINATIONS:

EDWIN deF. BENNETT was ordained priest by Bishop Higley on March 16 at Trinity, Binghamton, N. Y., where he is curate.

ROBERT S. MORSE was ordained priest by Bishop Block at St. Paul's, Burlingame, Cal., where he is curate.

HOBART E. DAUGHERTY and FRANK B. TROY were ordained deacons March 3 at St. John's, Donora, Pa., by Bishop Pardue. The former is a senior at Seabury-Western; the latter is to be in charge of Calvary, Jerome, Idaho.

LAY WORKERS:

LOUIS J. LONG, treasurer of Allegheny College, trustee of the diocese of Erie and vestryman of Christ Church, Meadville, Pa., has been elected president of Wells College, Aurora, N. Y.

DEATHS:

STEPHEN GARDNER, 66, retired rector of St. Peter's, Washington, N. C., died March 7th of a heart ailment. He was a deputy to six General Conventions and a member of the standing committee of the diocese of East Carolina for 28 years.

EVELEYNE PROPHET, 84, of New York, died on March 12. She was widely known throughout the Church as an enthusiastic visitor to General Conventions, of which she attended eleven. She also was a regular visitor at the meeting of the National Council.

ALLEN O. BIRCHENOUGH, rector of Grace, Ravenna, O., died March 3. He is survived by his widow and a son.

ANDREW E. DUNHAM, 90, died in Florida March 4. He was the rector over the years of a number of parishes in Central New York.


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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

E. P. DANDRIDGE
The Bishop of Tennessee

Clergy from whose parishes there are members located either permanently or temporarily in any army, navy, or air force installation in Tennessee (including Ft. Campbell, Ky., which is on the border and closer to Clarksville than to any Kentucky town), are requested to send the names and military addresses of such persons to the Rev. Joseph B. Tucker, Trinity Church, Clarksville, Tennessee, chairman of the armed services committee of the diocese, in order that he may pass this information on to the local clergyman.

MR. A. C. BOERS
Layman of Louisville, Ky.

I am somewhat disappointed in The Witness. It appears to have a decided American Church Union flavor, which most laymen abhor. This group has done more to block Church unity than any other group by their narrow concept of Christianity. I regret that your publication has failed to stand for the principles of the Protestant Episcopal Church.

Answer: It has been our policy to allow organizations of the Church to present their programs in special issues. We were glad to offer the ACU this opportunity but it does not mean that we agree with the point of view presented, in this or other special numbers. Our purpose is stated on our renewal notices: "to witness to the Gospel; to maintain evangelical faith; to attain ecumenical fellowship. We believe that God wills the Church to be Catholic in its inclusiveness; liberal in its essential spirit; Evangelical to the Gospel of Christ. We believe in the interpretation of the Christian religion in contemporary terms; in the rigorous application of the principles of Christ to our social life; in simplicity and dignity of worship; in immediate action toward Church unity."

To the best of our ability we try to stand for this program.

C. W. KIRKPATRICK
Minister, Congregational Church,
Cummington, Mass.

It is hard to believe that a good Christian journal like the Witness could carry such an expression and attitude of spiritual snobbery as that shown in comments on hitch-hikers in Press of Feb. 15th. It would have been virtually impossible for me to complete my theological training had I not been able to hitch-hike from parish to seminary each week. In my numerous contacts with hitch-hikers I have found many who are really down and out or travelling for an essential reason, being "on the bum" simply because they are without funds.

They are simply a cross section of America, being no more nor less "responsible" than the average. Quite obviously you'd rather look over the end of your nose at them than pick them up and really get acquainted as so many are doing with profit and interest. Your attitude hardly jibes with that of our Master who was interested in the meek and lowly.

Of course there are many of the type you describe. But you are doing the thoroughly un-Christian and unfair thing to categorically throw them all in the same class. How you can reconcile such an attitude with the teachings of Jesus beats me.

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who was crucified;
He is risen...

St. Mark 16:6



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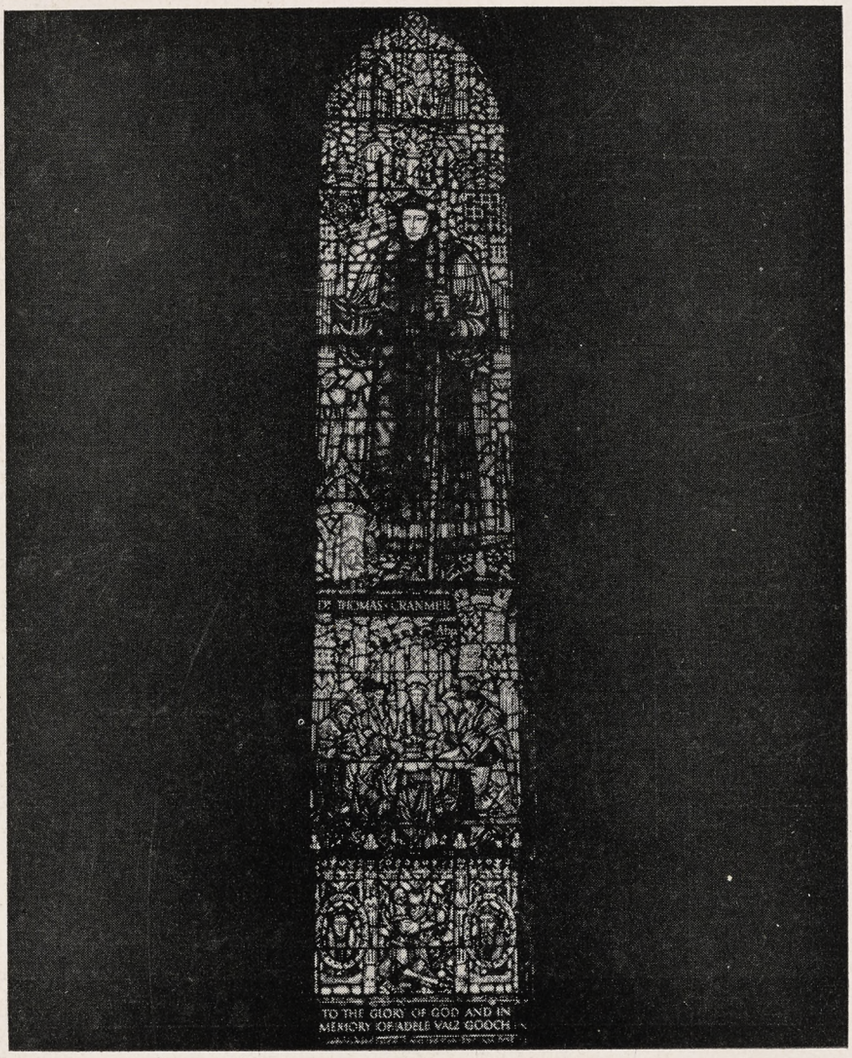

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STORY OF THE WEEK

The Pilgrimage To Washington To Urge World Peace

Delegates Call on Department Executives Senators and Congressmen

By KENNETH R. FORBES
Member of Witness Board of Editors

★ THE WITNESS has intimated several times in the recent past that one of the root-causes of the present shocking public hysteria was the enforced ignorance on the part of the people in general about the facts of life — economic, political, international. In other words, if John Doe and Mary Roe were aware of the thoughts and actions of millions of their fellow-Americans and the actual, objective truth about other nations and peoples, they would see to it in short order that the present provocative, stupid, war-breeding words and deeds of America's ruling class were halted and that we began to get ourselves new leaders. The really tragic fact, however, is that John and Mary are not permitted to know the truth about their fellow-Americans nor about the actual state of affairs in other nations. Our commercial press has for years been engaged in a systematic campaign for the suppression and distortion of the news of the day. Its readers are not permitted to know all the facts on which to base their opinions and actions. They are allowed to read only such things as shall insure that they think and act as their political and economic leaders wish them to. Only once in a generation, perhaps, does a public man appear — like Franklin Roosevelt — with the consummate genius and the rare courage to break through the veil of distortion and suppression and make his voice heard by the whole people.

Peace Pilgrimage

Such thoughts as these have been occupying my mind since I returned from attending the great Peace Pilgrimage to Washington organized by the "Crusaders For Peace." This was really a notable occasion, profoundly significant of how and what the rank and file of the American people were thinking and feeling. Twenty-five hundred people, delegates from thirty-six different states, gathered in the nation's Capital, on the Ides of March, to insist emphatically that world peace is more important to the peoples of the world than all other things combined. If we are not permitted to live in peace, differences in ideologies, conflicting theories of economic and social life will no longer even be worth arguing about; for modern, total war will inevitably place all antagonists alike—and the theoretical victor and vanquished—under the iron heel of necessary dictatorship, to assure even a minimum of sustenance and shelter to the surviving persons of a wrecked and bankrupt world.

The immediate, crucial need for action on the peace front is the withdrawal of American soldiers and sailors from Korea, where they never should have intervened in a Korean civil war, unsanctioned by Congress and regretted now by probably a large majority of Americans, and simultaneous negotiation with the Peoples Republic of China for permanent peace on that tortured peninsula. The most recent public opinion polls —including a Gallup poll—point clearly to popular opposition to this undeclared war and popular determination that we shall bring our soldiers home.

A delegation from Chicago to the Peace Pilgrimage polled every person aboard the train on which they came and discovered that 92% were in favor of getting out of Korea now and of immediate negotiation.

Call On Leaders

Thoughts of which these were the common, agreed-upon basis, were expressed by all the speakers at this extraordinary gathering of plain Americans. Representatives of these thousands visited Senators, Congressmen and each of the principal departments of the government, where they were, for the most part, received coldly and publicly branded as merely the tools of Russian Communism. Nothing new in all this, of course. Any voice raised loudly for peace today is declared at once to be "subversive." Any militant criticism of the Satanic policy of piling up armaments and dragooning other peoples to arm to the teeth is damned as the utterance of a traitor to his country. No, there is nothing new and nothing surprising in any of this. Our present makers of policy and administrators of government are incapable of forgetting anything old or of learning anything new. They are competent only to operate a machine that was set up and geared to its present functioning several generations ago. What that machine is actually producing—for the world's bedevilment—

they have no comprehension and they are shocked beyond measure when others, less stupid and complacent than themselves, point out simply what this machine is steadily producing day by day — hatred, mass-murder and the satisfaction of human greed. They do not like it at all and they contrive to see to it that the press of the nation shall give no inkling to its millions of readers that such thoughts are being held and expressed by hundreds of thousands of intelligent men and women.

Church Leaders

Among the official sponsors of this Crusade For Peace are three of the Bishops of the Episcopal Church, as well as several of its other clergy. Numerous ministers of every major sect are also actively sponsoring this movement, as well as scores of leaders in science, the law and other professions. The active, enthusiastic chairman is Professor Philip Morrison, well-known physicist on the faculty of Cornell University. Robert Morse Lovett is another sponsor and made one of the major addresses in Washington. Thomas Mann—internationally-famous author and refugee from Nazi tyranny—is another sponsor who sent an encouraging and urgent message to the Washington gathering.

At the conclusion of this Peace Pilgrimage I made a careful search of the Washington newspapers for an account of its sessions and found nothing more than a few inconspicuous items which invariably defined the gathering as a Communist-front (and, ipso facto, without intelligence or influence!) which had caused the capital police to be alerted for probable violence! In the New York and Philadelphia papers of the following day I discovered not even a mention of the affair — but I used no magnifying-glass, so it may have been tucked away somewhere in fine print. Several thousand men and women who made the Pilgrimage For Peace will also have looked in vain through their newspapers for adequate or even decent reporting of the event and they too will draw the same conclusions as I have; and will remember, as I shall, as 1952 approaches and elections are in order, that there is desperate need for radical change in the ranks of our rulers and governors—which includes politicians, economic leaders, owners of newspapers and sundry other folk who are trembling afraid of peace, because the machine they have been taught to operate has never—for more than a quarter-of-a-century — functioned successfully save in the fearful conditions of a war economy.

Grass Roots

This organized Crusade For Peace does not conclude with the Washington pilgrimage. It has just begun and support from the grass-roots is increasing every day. On June 1st, 2nd and 3rd, in the city of Chicago, the second great gathering will be held, with the assurance of an even larger attendance and support. The motive and the general subject will be the same: "Peace, the dominant issue for America and the whole world." Make a note of the date and watch THE WITNESS for further news of the Crusade For Peace. If you are an habitual reader of the daily newspapers or the popular picture magazines, you will see nothing of this subject—unless it be of a belittling or slanderous nature. One reason more, among many, why you should read THE WITNESS carefully week by week, even if you see plenty of things in it that rouse your opposition. And you can get your grouch in print by THE WITNESS itself if you will write a not-too-long vigorous blast to Backfire.



ST. PAUL'S, St. Clair, Michigan, established over a hundred years ago, plays an important part in the life of the little town so filled with the lore of shipbuilding and river boats

BISHOP COADJUTOR FOR OKLAHOMA

★ A special convention will be held in June for the election of a bishop coadjutor for the diocese of Oklahoma.

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Canterbury Clubs Are Being Established

BY

JOHN MORRIS

Chairman of the National Canterbury Association

★ Even the most secular of universities are witnessing a revival of interest in religion today. The success that newly established departments of religion have met with is indicative of a current thought among students: "Perhaps there's something to this religion business after all." Students are now, more than ever before, being brought face to face with things of an ultimate nature. The destruction which the world recently went through and which it faces again is having its impact on the mind of faculty and student alike. The state of "not being" is a potential reality in the minds of those who have no feeling of the grace of God and the joy of eternal life.

The campus situation is a peculiar one and presents a problem to the Church. Except in the schools owned by the Church it is difficult for Christianity to exert much concerted influence in the environs of present-day colleges. Barriers include the restrictions in some state universities, on teaching religion in the curriculum.

National Organization

As a partial solution to the problem, and looking toward carrying the life of the Church to the students on their own level, Canterbury Clubs were established. The name was used because of our close relationship to the Church of England and our loyalty to the mother see of Canterbury. These groups grew in number and are distributed over the country. Where they exist the Episcopal student away from his home parish has a chance to continue his relationship with the Church. Through a program of study and worship he may grow spiritually and increase his knowledge of the fundamentals of his faith.

Until recently there had been no unifying, energizing force to bind together and encourage these separate groups. Students themselves began to agitate for a national body which would increase and develop the work of the Canterbury movement. At the last meeting of General Convention a group of college students met separately and decided that a convention of college students would be called for the Christmas holidays of 1950. Dioceses were notified and asked to send delegates. This convention of 120 delegates, representing more than 70 dioceses and missionary districts, unanimously ratified the constitution which made the National Canterbury Association a reality. The fact that this ratification took place late New Year's Eve and was followed by a midnight celebration of the Holy Communion is evident of the dedication of the delegates.

The constitution of the NCA calls for the establishment of diocesan (or regional) Canterbury commissions, and finally of provincial commissions. These groups will have at the core of their being the two aspects expressed in the purpose of the constitution: To provide an opportunity for students to receive the teachings and life of Christ through the faith and practice of the Episcopal Church; and to witness in our colleges and universities to the lordship of Christ over the whole life of mankind.

Clubs Formed

Reports indicate that the organizational process is moving along smoothly: The students in the three dioceses in North Carolina have already established a regional Canterbury commission. Newark and New Jersey have plans for establishing a commission at a conference the latter part of March, as does the diocese of New York. The fourth province has a provincial Canterbury commission. Reports from the fifth and sixth province say that things are coming along there. So far, the state of California is leading in the number of applications received at national headquarters in New York from local Canterbury Clubs for affiliation with the NCA.



ST. SIMON'S, Fort Walton, Florida, has a day nursery that helps pay for the new church. Mrs. E. B. Gilmore (left) and Mrs. Carvell Kennedy are in charge

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NORMAN FOOTE IN DELAWARE

★ The Rev. Norman L. Foote, director of the town and country institute at Roanridge, Mo., was the speaker at a recent meeting of the Auxiliary of Delaware, meeting at Calvary, Hillcrest. He spoke on the work of the institute, illustrating his talk with colored slides. He pointed out that the training given at Roanridge to clergy and other Church workers is eminently practical, with participation in the work of the farmer; the opening of abandoned churches; vacation schools and the use of the most successful techniques as parts of the training.

Questions brought out the fact that the personal life of the pioneer in this, as in any other field, is not easy. When Mr. Foote arrived with his wife and four children they lived for a time in the unfinished basement of a new building, sharing the space with the Rev. and Mrs. W. B. Spofford Jr. and their five sons, the oldest six, and four DPs, none of whom understood English.

TIME MAGAZINE LIFTS ONE

★ Time magazine featured a story March 19 about the Rev. Robert Ray Read of the district of San Joaquin. It picked up the story from the "Story of the Week" in the March 1st number of The Witness. Time gave no credit to The Witness, but Larry Hoover of the editorial services department of Time, wrote us a note suggesting that we comment editorially on the fact that the story ran in that magazine. Time apparently figured that they needed publicity but that The Witness does not.

BISHOP'S BALL IN BUFFALO

★ Young people of the diocese of Western New York are to hold their annual bishop's ball March 30th at the Statler, Buffalo, with Bishop and Mrs. Scaife the guests of honor. Money raised by the event goes into the bishop's discretionary fund. He has announced that he will use half the sum within the diocese and the rest for the first mission in Okinawa, which is in charge of the Rev. Norman Godfrey, formerly rector of St. James, Batavia, N. Y., and the Rev. W. C. Heffner, formerly of Albany, N. Y.

SERVICES IN LENT FOR HIGH SCHOOL

★ Mid-week services for high school students were held during Lent at Grace Church, Salem, Mass., sponsored by the council of churches. Clergymen of each denomination took part in the program.

BREAKFAST MEETINGS ARE POPULAR

★ The rector of Emmanuel, Webster Groves, Mo., has been meeting with men of the parish for devotions and breakfast three days a week. The idea has proved successful in creating fellowship. Not more than ten are invited by a personal letter from the Rev. James M. Lichliter, with a few newcomers and the rest old-guard members of the parish. The groups are small enough for a real feeling of friendship to develop. No pressure is put on anybody to attend, but the idea has worked so well that men who are not members of the parish are heading about it and asking for invitations.

CANTERBURY RALLY AT PRINCETON

★ The Canterbury Club of Princeton University held a rally March 17th, with delegates present from the dioceses of New Jersey and Newark. Speakers were John Morris, president of the national organization; Phil Robb, a Princeton senior; the Rev. Roger Blanchard, head of the division of college work of the National Council; Kay Duffield, head of college work in the province. Following supper the Rev. Henry B. Cannon, chaplain to Episcopal students at Princeton, gave a meditation.

YOUTH MEETING IN MISSOURI

★ Youth of the diocese of Missouri are to meet this week-end, March 31-April 1, at Grace Church, Kirkwood. The speaker at the dinner Saturday is Harriet Anderson, a freshman at the University of Tulsa, who is a member of the national youth commission. The Rev. G. Ernest Lynch, rector of Trinity, Hannibal, is to preach at the service the next day. The advisers to the group planning the affair are the Rev. A. Malcolm MacMillan, rector of the Ascension, St. Louis, and the Rev. W. Murray Kenny, rector of St. Mark's, St. Louis.

COMMITTEE FOR PEACE IN MASSACHUSETTS

★ The Rev. Robert M. Muir of St. John's, Roxbury, is the chairman of the committee for peace in Massachusetts. Ballots have been widely circulated which ask people to vote yes or no on this question: "Are you for bringing our troops back from Korea and for making peace with China now?" The ballot states that the Gallop poll reports that 66% of the American people voted yes on this question.

LUNCHEON CLUB IS POPULAR

★ Laymen of the diocese of Massachusetts have been meeting for luncheon at St. Paul's Cathedral, Boston, following the noonday service on Wednesdays in Lent. Speakers have been Bishop Nash, Bishop Dickson of Montreal, the Rev. George A. Fallon, Methodist pastor of Worcester, Chaplain James Pike of Columbia University, Bishop Hall of New Hampshire.

TRENTON CATHEDRAL SEEKS $350,000

★ Dean Frederic M. Adams of Trinity Cathedral, Trenton, N. J., has announced that $350,000 is being sought to complete the cathedral and to remodel some of the facilities of the church school.

FLORIDA PLANS CONVENTION

★ The convention of the diocese of Florida will be held April 10-12, at Daytona Beach. A meeting of the American Church Union will be held on the 12th, immediately following the adjourning of the convention, when the national executive secretary, the Rev. Albert J. DuBois, will be present to organize a Florida branch.

SEMINARIANS MEET WITH BISHOPS

★ Postulants and candidates for the ministry met recently with Bishop Donegan and Bishop Boynton of New York for an all day conference. Also taking part were Archdeacon Bratt, the Rev. Richard E. McEvoy of St. Mark's-in-the-Bouwerie, and the Rev. John A. Bell, rector of the Incarnation. Of the total of 49 men now in seminaries from the diocese, 40 were present.

Bishop Donegan spoke of the importance of preaching in this day of doubt and confusion. The responsibility of preaching has always been a great one and it is especially so today. Archdeacon Bratt spoke on the rural work, stressing its extensiveness, both as to geographical area and as to program. McEvoy and Bell told of the problems and opportunities of city parishes.

BETHLEHEM PAYS FULL SHARE

★ The diocese of Bethlehem paid its full pledge to the National Council for 1950 amounting to $50,214, and pledged $49,939 for this year. The diocesan budget for this year amounts to $47,989 to cover administration, missions, education, social relations, promotion. Small amounts are also included for the World Council of Churches, the National Council of Churches and the Pennsylvania Council of Churches.

The promotion department reported that pledges from parishes for 1951 were increased $2,774 over last year. The largest is the pledge of $10,945 of St. Stephen's, Wilkes-Barre; with the Cathedral of the Nativity, Bethlehem, second with $7,200, and Christ Church, Reading, third with $6,000.

BISHOPS PREACH AT ST. MARK'S

★ Five bishops have preached this Lent at the noon-day services at St. Mark's, San Antonio, each remaining for three days instead of one as in other years. Those to preach were Bishop Quin, Bishop Hines, both of Texas; Bishop Burrill, suffragan of Dallas; Bishop Hunter of Wyoming, formerly rector of the parish, and Bishop Jones of West Texas. The rector, the Rev. Harold Gosnell, conducted the Good Friday service.

TAKE A HAND IN BUILDING

★ Much of the work of pouring the foundations for the new parish house of St. Stephen's, Jacksonville, Fla., is being done Saturdays by the men of the parish.

SEMINARY CONFERENCE AT EVANSTON

★ "The priesthood of the laity: living the liturgy" will be the theme of the annual Anglican seminary conference, which will be held March 29-30 at Seabury-Western Theological Seminary, Evanston, Illinois. Nearly 100 students from Anglican seminaries in this country and Canada will meet.

The Rev. John Keene, rector of Grace Church, Madison, Wis., will open the conference with an address on the liturgy of the laity. The second topic, "The layman's relationship to the parish priest," will be discussed by the Rev. James Joseph, rector of St. Peter's, Brentwood, Pa., and Mr. Grant Lewis, a layman from that parish.

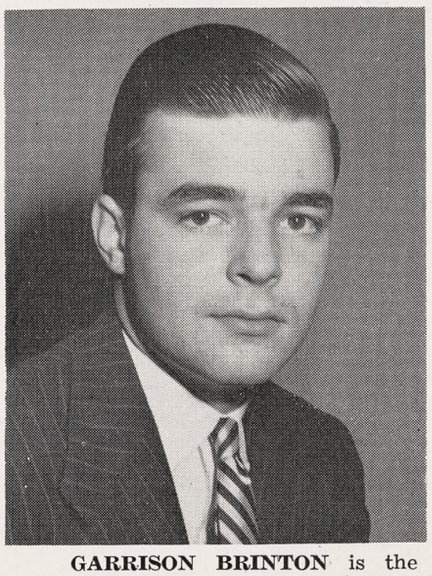
The third topic, "The layman goes out as an evangelist," will be discussed by Mr. Hal G. Perrin, director of the Bishop Clarkson Hospital, Omaha, Nebr.

In 1950, the General Seminary was host to the largest conference. One hundred and sixty-nine students from nine American and four Canadian seminaries met to consider, "The priest brings Christianity to our industrial areas." It was felt by all that the topic was vital for it represented one of the greatest missionary challenges of the Church, and timely for the Church is awakening to this great need. It was at this gathering that the movement got its official name. Because it includes seminaries in Canada it was voted unanimously to call it "The Anglican Seminary Conference."

This year's conference theme is an outgrowth of last year's. Many in seminary have never actually been "laymen" in an active sense. It will be the aim of this conference to deepen appreciation and understanding of laymen. It is the answer of seminarians and future priests to the Presiding Bishop's call to mobilize the laity for evangelism.

FLORIDA SETS UP LOAN FUND

★ The diocese of Florida has set up a fund of $50,000 to be used as a loan fund from which mission churches may borrow at a low rate for building purposes.



GARRISON BRINTON is the organist at Immanuel, Wilmington, Delaware. He is a graduate of the Curtis Institute

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MEMORIAL WINDOW INSTALLED

★ A beautiful memorial window, known as the Prayer Book window, has been dedicated at Trinity Church in Staunton, Va. It was presented in the memory of the late Adele Valz Gooch, widow of the late Watson P. Gooch of that city, by her family. The window was imported by the Payne Studios of Paterson, N. J. and was designed and made by J. Wippell & Co. Ltd. of London and Exeter, England. The design is based on the period work of the late 13th and early 14th centuries. To conform to this period and at the same time bring to the craft the experience of the present time in design and craftsmanship, special consideration has been given to the mode of draughtsmanship, the appreciation of the black and the hatched line, and in keeping half-tones subordinate to the lead work and rich colored glasses so essential to the mosaic, jewel-like effect produced by the early masters.

The window portrays Archbishop Thomas Cranmer and commemorates the 400th anniversary of the Book of Common Prayer, Bishop Cranmer having been the key figure in making its publication possible, the first issue of which was in 1549.

The main figure in the window is Dr. Cranmer, who holds in his right hand the Prayer Book, and in his left hand a crozier, the staff of his office. In the background is Canterbury Cathedral. On either side are displayed the Tudor badges, the Roses of York and Lancaster, and the portcullis, in allusion of the Tudor descent from the Beaufort family. Above the main figure, Dr. Cranmer is shown instructing Edward VI, the boy king, in the study of the scriptures. Beneath the central figure of the Archbishop is a scene depicting the compilers of the English liturgy in conference with him. The lower part of the window shows the burning of the Archbishop in the town ditch at Oxford as he first thrusts into the fire his right hand wherewith he had previously subscribed to a denial of his faith in a moment of weakness. On either side of him are shown the figures of his colleagues and workers in the planning of the Prayer Book, Bishops Holbeach and Ridley.

EASTERN OREGON HAS GROWING WORK

★ Another mission in Eastern Oregon has become a self supporting parish. On March 4th, All Saints, Heppner, was erected into a parish. Four years ago, this mission was paying less than one-third of the salary of its missionary. Under the leadership of the Rev. E. L. Tull the congregation increased in size and strength and by achieving parish status, increased the number of parishes in the District to nine.

On January 21st, 1951, St. John's Mission in Hermiston became a self supporting parish. This mission, organized in February, 1947 has grown rapidly, first under the ministry of the Rev. Raymond Gayle, missionary in charge until July 1st, 1949, and subsequently under the leadership of the Rev. Jackson Gilliam.

On April 25th, 1949 St. Mark's, Hood River, achieved parish status. The Rev. Lloyd Thomas has been in charge of the work in Hood River since 1945.

INSTITUTE FOR LIVING IN BOSTON

★ An institute for living is being held at the Advent, Boston, on five Monday evenings starting March 26, when Prof. Gordon Allport of Harvard spoke on "What we are up against." He spoke from the point of view of a psychologist, indicating the need of a mature approach to the problems of the world today.

The speaker on April 2nd will be the Rev. Charles W. Lowry Jr., rector of All Saints, Chevy Chase, Md., whose subject is "Where are we going?" Bishop Nash is the third lecturer on "Making a living: what about security," while the fourth speaker on April 16th will be Ina May Greer, a psychiatrist formerly connected with the Harvard Medical School, who will discuss the Christian doctrine of the Church, its sacraments and grace. The series will close April 23 when Prof. Thomas S. K. Scott-Craig of Dartmouth will present the Christian doctrines of faith and hope as the only alternatives to suffering, pessimism and despair.

Ample time is provided at each session for questions and discussion.

CHURCH FELLOWS SOCIETY

★ The Society of Church Fellows is the name of a young married-persons group at the Good Shepherd, Lexington, Ky. During Lent they sponsored a study group on the Bible, run on a group basis so that everyone could have a say.

DELAWARE PARISH TO BUILD

★ Christ Church, Christiana Hundred, Del., is to have a new educational building, to cost $340,000, to take care of the more than 250 children now attending the church school. There is also to be a children's chapel, a memorial gift, which does not figure in the above cost. The Rev. William Munds is the rector.

OFFERING SERVICES IN MARYLAND

★ Services in four centers of Maryland are to be held in April for the presentation of the children missionary offering. The first will be at St. Paul's, Baltimore, April 15; the following Sunday it will be at St. Anne's, Annapolis; on the 29th the service will be at Frederick and the final service will be May 6th at Emmanuel, Cumberland. Bishop Powell will preside and preach at them all.

EDITORIALS

Episcopal Authority

THE first few weeks after Easter have in the lessons and the propers in the Book of Common Prayer many overtones of power for those who stand in the succession of the apostles. Jesus in the great forty days after his resurrection gives instruction to the "eleven" which is to assist them in carrying forward the work he has begun. He tells them that they are to be "shepherds of the flock" and "feed the sheep." He assures them that the sins which they remit will be remitted, and the sins they retain will be retained.

As the Christian Church developed, the instructions of Jesus were considered as applicable chiefly to the bishops, and to those whom they ordained. It was in a special priesthood that the powers were resident. By the beginning of the 16th century, it was generally accepted that the Bishop of Rome exercised the authority, down through a "chain of command." The Protestant Reformation was in direct opposition to the prevailing view. In the early English Prayer Books there was an intercession in the litany which prayed "From the enormities of the Bishop of Rome, good Lord deliver us."

We believe that this came about because there was resentment of the presumption that any man or small group of men could control either the guidance of God or the forgiveness of God. We prefer to believe that God gave to the Church —the company of all faithful people—the spirit which would guide into all truth, and the responsibility of forgiving the penitent. We believe that Jesus meant it when he said that the apostles should be servants and not lords. We believe in the priesthood of all believers, and so we reject any pretensions that say loyalty to the "chief shepherd" of the flock is paramount. We believe that authority in the Church resides ultimately in a representative assembly of clergy and laity gathered under the power of the Holy Spirit. We believe that bishops should seek to serve and not dominate this body in which the power of Jesus operates.

We love and respect our bishops, but we are alarmed by some of those who assume that the last chapters of the gospels apply to them alone, and can be followed without reference to the epistles, the early fathers of the Church, and the major part of Jesus' teaching. We are not a congregational Church, but neither are we an hierarchiacal Church. We are a pastoral church. That means that we take into consideration both what a congregation desires and what a bishop desires. Then we resolve it within the fellowship.

Let us be done with the flight to civil courts when ecclesiastical prerogatives seem to be neglected. This is not the Church at work, but the world and the flesh and the devil. Such proceedures as resort to the courts receive condemnation from both Jesus and St. Paul. The epistle of Peter says "Judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God." We believe that we must be a pastoral Church in the sense of humility that proclaims "let us reason together."

In those last days on earth, Jesus also commanded the Church to "preach the gospel to every living creature." We believe that this cannot be done by a Church that is shackled by a sense of power in high places. It can only be done by a Church which humbly acknowledges the need of God's power both for "all bishops and other clergy," as well as for the "congregations committed to their charge."

"QUOTES"

GRANT, O Lord Christ, the speedy coming of that day when thy word of command will disarm the soldiers of all nations, as thou in the garden of Gethsemane didst disarm Peter. May thy love, O King and Lover of Souls, be powerful today, as in that dark hour of thy betrayal, to heal the wounds which our swords have made. Amen.

That all nations may learn that political peace cannot be founded on industrial war. We beseech thee of hear us, Good Lord.

—A Church Year-Book of Social Justice by the Society of the Companions of the Holy Cross. 1919-1920.

The People, Yes

THE head of the U N commission on Korean relief, J. Donald Kingsley, has just returned from his first extended visit to that land of firebombs, freezing rice-paddies and civil and international war. He states that the problem of the Korean war refugees is the biggest one which

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this century, possessed of some experience in these matters, has yet faced. Mr. Kingsley, who headed the U N's relief activities in Europe, should have some real standards for comparison.

Eric Sevareid recently said that the real losers in modern war are neither the living nor the dead, but the living dead. Today, after armies, fighting a war of attrition, have swept back and forth over the Korean peninsula several times, Korea is populated by ghouls; men, women and children who are confronted with ruins unsurpassed in human experience and nurtured on hatred of the invaders from the North and the equally destructive liberators from the South. Present reports indicate that the native Koreans are bitter, hate-filled and benumbed. They represent the raw material from which peace, or at least, a balance of live-and-let-live, must be built.

The French, so it is said, have a saying: "Another invasion we could just possibly stand; another liberation, never." Today, relief is too costly. Christians should know it. It is impossible, in this day and age, to give relief to that which has been destroyed. It is gone, for good, and cannot be brought back. The answer is, perhaps, no war.

The Beatitudes—

Blessed Are the Persecuted

BY
ANDREW M. VAN DYKE
Rector of Christ Church, Middletown, N. J.
and a Witness Editor

IN the middle nineteen thirties it was said that the most harsh penalty any Christian prophet could expect to suffer was to be laughed at. It was not long before the temper changed. Again persons began to lose jobs because they acted in the world on the basis of their Christian conviction. The hysteria which accompanies the cold war has made for a growing number of persecutions. A secretary of state has undergone vociferous abuse because he endeavored to show that the teaching of Jesus should guide our attitudes towards even unpopular persons. A clergyman has gone to jail for contempt of Congress because he is protecting his co-workers from villification. Conscientious objectors to military service have received sentences up to ten years for refusing to register in the draft. All varieties of name calling and loss of livelihood are for those who, in speaking and acting for peace, suggest that specific governmental policies in civil defense and international relations, in the mad race for armaments, lead to war rather than into the path with the Prince of Peace. The incidents of persecution could be multiplied. Thus in these days this beatitude has a deep relevance.

"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." These words of our Lord ring out at the top of the octave which is made up of different notes for an harmonious Christian character. The previous ones have been concerned with those things which a person may with the help of God develop within himself. Persecution, however, is something that comes from the outside. It has been the lot of those down through the centuries who have tried to reveal the high moral demands of God for the life of the world. Jesus said as he continued the sermon, "for so persecuted they the prophets which were before you." He received the treatment himself, and so likewise have the magnificent Christian martyrs numbering "ten thousand times ten thousand" ever since.

Early Martyrs

IT is striking to contemplate that in the early Church, though the number of believers was small, a large percentage of them suffered death for their faith. Today there are millions who affirm "I believe in God," and it is few who are persecuted for it. Can one conclude from this that the world has largely accepted God's way, and that there remains no major area of conflict between what God desires and man does? Is the relatively small group of persecuted Christians a sign that the day is near when God's will is perfectly "done on earth?" We know that persecution is only aroused when the light of God's truth is thrown on the wickedness of man's life and those angered by the glaring ray strike out to destroy the agent from which it emanated. So it was that the head of John Baptist was brought to Salome because John contrasted the evil of Herod and his wife with the righteousness of

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God's law. Polycarp, a bishop of the second century, was a martyr because he was loyal to the one true God, and refused to have any part in the idolatrous worship of the state. Martin Luther's life was in constant danger, and he endured hardships because he insisted that God's grace came freely to all those who sought it penitently and it threw him into opposition to a corrupt, mechanistic, priest-ridden religion.

Martyrdom was the fate of many early Christians who would not serve in the armed forces of the empire because they were certain that love and not military might was the way to the pax dei. These and all the others have suffered because they confronted a wicked world with the holiness and righteousness of God. We can, perhaps, be logically led to state that the sacrifices of the prophets and saints has been successful. The world has progressed, and the reason for only a seeming handful of those persecuted today is that there are few spots left where the pureness of God has not reached.

The Harsh Realities

UNFORTUNATELY there are persons who act as if the foregoing were true. They seek to escape the harsh realities of the human situation. The Christian doctrine of man asserts that man is created in the image of God but also he is a sinner who constantly needs the grace of God if he is to attain his destiny. The poets and philosophers have joined the theologians in appraising man's paradoxical nature. Pope wrote that man was

> "Created half to rise and half to fall
> Great lord of all things yet a prey to all,
> Sole judge of truth, in endless error hurled,
> The glory, jest and riddle of the world."

Paschal in the same vein described man as "what a novelty, what a monster, what a chaos, what a subject of contradiction, what a prodigy! Judge of all things and imbecile earthworm, glory and scum of the universe."

Man is of this dual nature. We must realize that this is true of individuals in all the world. We are, each of us, capable of good and evil. When we collectively set out on some enterprise, or establish some institution, it is to be expected that such enterprise or institution will be infected with the qualities of the designers. Christian man as an individual overcomes sin in certain areas of his life as he grows in grace, but even those accounted closest to perfection, such as St. Paul or St. Francis, did not think themselves sinless—far from it. Christianity has definitely affected the social order for good in many sectors through the centuries. There has been progress, but we cannot deny that all our corporate endeavors, since they are man-ordained have varying degrees of good and evil.

If Christian martyrdom is rare today it is because too few Christians recognize the wickedness that there is in every segment of our society, and hence think there is nothing against which they must witness. It is difficult to understand how persons, who believe that there is but one Father and Creator of all men, are not convinced that mankind should be a family, even if all people do not consciously acknowledge their common God. Callousness about what happens to others who chance to be outside our particular circle or national group too often characterizes the attitude of many who profess Christ as king.

It is forgotten that wherever impediments to real growth towards godliness exist, this is a concern. War always brings every evil with it, for it is an admittedly evil instrument in itself. But sparse are the voices that protest the utter devastation, in modern warfare, of all that means life for civilians. Some ought to be moved by what a marine in South Korea is reported to have said, "I'd a damn sight rather fight 'em here than in the States. I'd sure hate to see my home town torn apart like these here people. I want something to go home to." Is it possible that this is the only way that God calls us to act in the present situation? "When one member suffers, all the members suffer" ought to come into consideration.

Witness to Truth

IT may be that there are great numbers of those who call themselves Christian who do realize that our world has many spots that are in revolt against the will of God. They are quiet about it only because they fear the consequences of speaking out. This beatitude is certainly addressed to such. Back in the sixteenth century, Archbishop Cranmer defied the royal and ecclesiastical authority in England. They offered to spare his life if he would disavow what he believed. He decided that it was better to live and fight another day, and so he recanted. The forces against him did not release him, and he had to face a fiery death. He did not come to the stake in a cowardly fashion, as could have been expected because of his previous strategic withdrawal. He died manifesting triumphant courage, sure that his witness would have a continuing influence.

A characteristic of his martyrdom can also be seen in the disciples of Jesus. It is recorded that after the arrest of the Master "they all forsook him and fled." Peter followed afar off, and it was left to him to make a public denial that he had ever known Jesus. The others had known

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him too, but no more than that. Afterwards they witnessed his suffering, death and resurrection. It was this experience that made them men unafraid of "what man can do."

An intellectual acceptance of the teaching of Jesus and what it showed them of the character of the teacher was not enough. Much more was needed. And that came to them as they comprehended the meaning of the great events at the close of his life on earth. They learned how deeply God loves man. They learned that they could trust such a loving God to support them through pain, death and continuing resurrected life if they were seeking to do his will. It was this element of trust that made the difference in Peter and the others between Maundy Thursday and the day of Pentecost. On the latter day they preached Jesus Christ, and him risen from the dead. They were convinced not only that he was the way for life, but that he was the sure and certain hope that God eternally cared for and protected his own.

The servants' trust in God's everlasting love is the ingredient of the faith that makes undeviating witnesses. A simple belief in God does not make martyrs. It is when men venture on the conviction that God will take care of them, no matter what, that the word of the Lord is spoken against the sin in society.

Persecuted for Justice

LET it be noted that the blessedness, the happiness is reserved for those not just persecuted, but those persecuted for righteousness sake. At one time in the early Church, many of its members went out of their way to suffer martyrdom because they were sure that such an act would guarantee for them the kingdom of heaven. This practice had to be halted by the leaders of the Church. It was a misinterpretation of the promise that Jesus had given.

This beatitude has certain similarities with the word of God spoken to Israel in the 51st chapter of Isaiah—"Ye that know righteousness, the people in whose heart is my law, fear not the reproach of men, neither be dismayed at their revilings." The prophet goes on to pronounce God's utter destruction on the persecutors, and everlasting joy for the righteous. This assurance is given to Israel.

From St. Luke's version of the beatitudes it is perfectly evident that they were spoken to the New Israel. They are definitely an ordination sermon for the twelve apostles, the new twelve sons of Israel. It follows that the kingdom of heaven is for those who are persecuted because they are witnessing in the historic work of Israel. They are those who are of that family which God has separated and chosen to be the nation through which he seeks to have his will done on earth. An understanding of this concept can save us on the one hand from perpetuating the error of some who have undergone martyrdom in order to achieve the salvation of one's own soul, and on the other hand can prevent a "persecution complex."

In the first instance, one realizes that persecution is accepted in order that the purpose of God for the world may be advanced and not for any individual gain, even though such may accrue from the act.

In the second, we are delivered from the morbid enjoyment of imagining that every man's hand is against us. When one rejoices in the fellowship of the great cause of the redeeming society for the whole life of the world, suspicion and fear of all other forces vanishes. One knows that he, and they who be for us, are more than be against us, for "we are the chosen of God." In other words, persecution is not what the new Israel seeks, nor any of its members. Each one desires to be a part of the group that has as its role the proclamation of God's will and purpose for the world, and to do what he is able in this great mission.

God's Judgment

WHENEVER the eternal purpose of God for human life is proclaimed it is certain to provoke active and sometimes cruel opposition. The root cause for the passion and death of Jesus was the challenge he threw at the old Israel. He demanded that it repent and cleanse its life so that it might be able to set itself to the furtherance of the neglected cause for which it had been created by God. Those in power in Israel in religion (and so also in politics and economics) saw his message for what it was. They understood him perhaps more clearly than even his disciples did, or the "common people who heard him gladly." They recognized that he was declaring God's judgment on their way of life. If they listened to and followed him it meant the end of their palaces, their prestige and their prosperity. It is most lamentable but not surprising that their cry should be "Away with him! Let him be crucified!" Thus has it ever been when a voice disturbs the status quo, and this was even sharper, "for he spoke as one having authority." Yet it was the persecutors and their entire system that God destroyed. The persecuted was raised up, and "ever lives."

A willingness to endure persecution, and the act of being persecuted, is a sign that one is already in the kingdom of heaven. By very definition, that kingdom is in being when the whole

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man—body, heart, will and strength—is under God's rulership. When one delivers all that he is in perfect obedience to God's will, then he will be forced to show God to the world. Persecution will inevitably follow. It matters not, one is of the kingdom of heaven. This is the loving trust in God's mercy and care which makes persons unthinking of man's contempt or punishment. His complete adherence to the will of God makes him a part of the divine fellowship now and forever.

Jesus said "Rejoice in that day, for so persecuted they the prophets which were before you." Happy—blessed indeed—are those persecuted for righteousness' sake, for theirs is the kingdom.

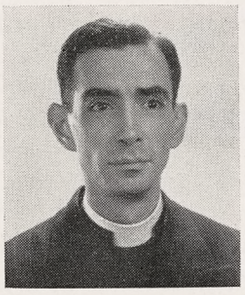
The Living Liturgy ---

"I Am Baptized"

BY

MASSEY H. SHEPHERD JR.

IT is told of Martin Luther that often when assailed by Satan's wiles he would ward off the tempter by the proud boast: "I am baptized! I am baptized!" Surely there could be no greater support and comfort to a Christian in times of testing than this simple reminder of what must ever remain the most significant event of his life—the day he renounced the devil and all his works and was made a child of God and an inheritor of Christ's eternal kingdom. For most of us this great blessing came to us when we were little infants and we cannot recall anything that happened on that signal day. Hence we seldom think of it—to our loss. Yet as we grow in years, and we trust in grace, we can do nothing better than to remind ourselves continually of the accomplished fact. God has reached out to receive each one of us as his own child and has given us all things belonging to the Spirit in which to grow and live.



There are many occasions for the reminder of our baptism. The English Prayer Book preserves in a rubric before the Baptism rite itself a note which we have unfortunately lost from our American Book. In its insistence that Holy Baptism should be administered publicly on Sundays and other holy days it lists, among other reasons, the fact that "in the Baptism of infants every man present may be put in remembrance of his own profession made to God in his Baptism." Our clergy who persistently avoid scheduling baptisms at the time of the regular parish services—as our Prayer Book still directs them to do—are cheating their people of reminders they need to have. The excuse is always that it unduly prolongs the service. There are cuts of lesser consequence, however, that can be made. It is very doubtful if our people really object to five or ten extra minutes of their time being given to the witnessing of Holy Baptism. If they do, something is very basically wrong with them, not only as Christians, but as plain, normal human beings.

Another reminder of our baptism is the Creed. It is the Faith to which we or our sponsors in baptism expressed our assent when we came to the holy font. And we specifically stated it to be our desire to be baptized in this Faith. Day after day, in our offices of Morning and Evening Prayer, we renew that Faith and recall that profession when we recite the Creed at what is virtually the climax of the Daily Offices. If we are accustomed to sign ourselves with the cross at the close of the Creed, that also should remind us of the sign made upon our forehead at our baptism "in token that hereafter we shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner . . . unto our life's end." Credo, I believe, can always mean for us, I am baptized!

There is a more intimate reminder still. Whenever we mention or write or even think of our name, we recall our profession made in baptism. In baptism we received our name. And our name was linked with the Name of the whole blessed Trinity, Who took us for His own possession and named His Name upon ours. That has given to our name a dignity and a worth which no human pedigree, no human achievement, no amount of material possession can ever bestow upon it. It is interesting that our Church's Catechism begins its instruction at this very place: What is your Name? Who gave you this Name? My own individuality, which my name given in baptism represents, is my constant reminder that I am a child of God, and that He cares for me and loves me for myself and shields me with His almighty protection. For I belong to Him; He has placed His Name upon mine.

Finally at life's end we remember that we were baptized into Christ's death that we might be also partakers of His resurrection. It was in the font that we first faced death, that its sting and terror should never hold us fast again. With Christ we went into the grave and gate of death and were buried with Him, that we might pass

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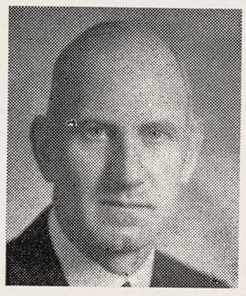
with Him (as our Easter Even Collect reminds us) "to our joyful resurrection." Our true Eastertide does not begin with our physical departure from this earthly life, but with our translation (as St. Paul calls it in Col. 1:13) from "the power of darkness . . . into the kingdom of his dear Son," —and this translation was made at our baptism. "The gate of death" is behind us; we passed through it safely in the font. What then is the end of our mortality? The Prayer Book calls it "the gates of larger life."

A Service of Thanksgiving

BY

JOSEPH H. TITUS
Rector of Grace Church, Jamaica, N. Y.
and a Witness Editor

RECENTLY I read an article by a clergyman entitled "My Funeral." Much of it was excellent—an attempt to get away from some pagan practices prevalent today. But there was also much that I could not, for myself, subscribe to. It being now the Easter season, and thus appropriate, I am minded to write very personally about my own funeral. Many will not agree with what I have to say either, but that is their right and I respect it. Certainly I set this down in no morbid mood, for death seems to me the most natural thing in the world. And so, like everyone who reads this, I think about it fairly frequently. I find myself incapable of expressing my deepest thoughts as I would wish to; I leave it to the poets to do it for me.



"And has the truth brought no new hope at all—
Heart, that you're weeping yet for paradise?
Do they still whisper the old weary cries?
Proud then, clear-eyed and laughing, go to greet Death
as a Friend."

Thus I feel and—

"This is the death of death, to breathe away a breath
And know the end of strife, and taste the deathless life,
And joy without fear, and smile without a tear;
And work, nor care to rest, and find the last the best."

When I "die" (inadequate word!) I do not wish anyone to gaze on my mortal frame, except those whose function it is to attend to the final disposal of the body. I have long since willed the lenses of my eyes to the eye bank for sight restoration. I am hoping that this last slight gesture on my part will bring sight to someone who could not otherwise see the beauties of the world as I have been privileged to see them. The knowledge of that will bring me great happiness in the life beyond.

And then, as there is no essential difference between burial and cremation since both are merely the reuniting of one's chemical exterior with God's blessed earth, I have arranged for cremation, which is merely a speeding up of the process. Others may think otherwise, and their wishes are to be respected.

Service of Thanksgiving

SO there will be no coffin, no grave. But I certainly do want a memorial divine service, said in the church. Where else? For that of all places is most dear to me and has held the best of me. There is a great deal in our Prayer Book service that is glorious, but I sincerely wish that it were not called, "An Order for the Burial of the Dead." That is an unfortunate misnomer, for such a title stresses only the negative side. It is so much more! I wish it could be called, "A service of thanksgiving for those who have begun to live." Only such it can be from the Christian point of view, for St. Paul reminds us, "To die is gain."

No grave; others may with reason feel differently, but I somehow do not want anyone to think of "me" in a place I was not wont, in earthly life, to frequent. Perhaps I was too elusive!

To return to the service, which I look forward to. I want my friends there; all who can come. I want them there to raise their spirits in exultation with me, freed as I shall be from the limitations of the flesh. The real "I" shall be there with them, and I know they will be conscious of my presence. For the service I want joyous, not sad, music and no hushed awe. Together we shall raise our voices in the triumphant Easter hymns of assurance, praise and thanksgiving. I would like, "Jesus Christ is ris'n today"; "He is risen! Tell it out with joyful voice"; "Come ye faithful, raise the strain of triumphant gladness." I would want, too, a hymn of the Church militant, such as "Fight the good fight with all thy might." For when I depart this world I expect (with angels and archangels, if they will let me—and I know they will) to go on fighting. Oh! so much better than I have fought here. And I would like in this service, as a sort of final apology to those whom I have left behind for awhile, the hymn "Dear Lord and Father of mankind, forgive our foolish ways." Yes, as an apology for the myriad of things I have left undone, and the things I have done stupidly.

Music and more music—to lift the heart in happiness with me. Perhaps (even), for that small part of me which was found worthwhile to

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those who will be present. Still in the spirit of joyous thanksgiving, the organ prelude could be Widor's "Toccata" with its rousing and enheartening melodies and, as a postlude, Hayden's "Halleluia chorus" with its firm reiteration of deathless confidence.

No Flowers

SUCH, I hope, will be my funeral. Flowers? On the altar, yes, to be taken to the sick and the shut-in afterwards. But I know that all people, like myself, have a quite natural and healthy desire to do something; to give at such times. I would prefer that they gave to some cause that will help ameliorate the sufferings of mankind and so be with the Holy Spirit in its never-ending work of mercy. The Church suggests itself for this as the radiating center of the Spirit's work in the world.

I know no one will grieve for me; that would make me unhappy. I, too, have grieved—but not for my departed, ever. I have known that it was for myself, for parting is never easy to bear.

"A mourner weeps for himself,
The dead know nought of sorrow."

Such, I trust, will be my funeral. It may not be so for others; this is simply the way I would have it for myself. Yes, I look forward to it even now, in sure and certain hope of resurrection unto eternal life. I'm more confident of that than of aught else. I know—far better than I know anything—that neither life nor death nor things present nor things to come shall separate me from the love of God which is in Christ Jesus. I know, too, that those who have loved some bit of my greatly obscured eternal qualities will understand what I have written so inadequately. I want them to have the opportunity to rejoice and be exceeding glad with me when the greatest moment comes—as I am now and will be glad for them; inexpressibly thankful for all that they have given to me.

The Lord's Supper

BY

WILLIAM ROBERTS
Formerly Bishop of Shanghai

OUR dear Lord, knowing that his enemies were plotting his arrest and that the hour for his departure out of this world unto his Father was near, longed for a last meal of fellowship with his human friends. He made arrangements for the use of a large upper room in the home of an acquaintance, and there, in the evening, he came with his twelve disciples—men who had remained with him throughout his earthly ministry and to whom he was soon to entrust the fulfillment of the work which his Father had sent him to accomplish upon earth. It was at his invitation that they had come to this last supper together. They were his guests. He was their host, and presided over the meal.

Before them, on the table, lay some unleavened bread, a dish of bitter herbs, and a cup or more of wine—all customary Jewish foods for use at the Passover festival. During the meal he took the unrisen bread into his hands, gave thanks to its Author, broke it into smaller pieces and gave them to his disciples with the words, "Take, eat, this is my body which is given for you. Do this in remembrance of me." Similarly after supper he took the cup of wine, gave thanks once more, and asked them to drink of it, saying, "Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins. Do this as oft as ye shall drink it, in remembrance of me."

During the meal, one of the twelve left the room on his inhuman mission. It is not clear from our records whether he received the bread and wine from our Lord's hands or not. If he did, his action was all the more despicable and is a solemn warning to all those of us who partake of the Lord's Supper in an outward and perfunctory way, and at the same time nourish hatred and evil intention in our hearts.

In order that our observance of this sacramental meal may be a worthy one and in accord with the original nature of the Supper as our Lord intended it, let us give heed to a few basic facts about it.

Continuous Fellowship

FIRST we note that it was the Lord himself who was the divine host at the meal, and that he was present in person before the breaking of the bread and after it, and throughout all the proceedings. The disciples came with him, conversed with him, received the bread and wine at his hands, and when it was over and they had sung a hymn, went out with him to face the future. The whole meal was a continuous fellowship with him.

Second, we note that in using the bread and wine, he did not say, "This is I, partake of this and I shall dwell within you." Rather did he say, "This is my body—my blood—do this in remembrance of me." In other words, the sharing of the bread and wine was part of the fellowship of the disciples with their Lord, but its special purpose was for a remembrance of him, and in particular for a vivid remembrance of his loving sacrifice for them.

Therefore, in trying to make our observance

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of the Lord's Supper conform to this divine original meal, let us first place ourselves in the position of the disciples, and think of ourselves as a group of his believers and friends who gather in his presence at his request. It is he who invites us to come to this Supper for a holy communion with him and for a needed remembrance of his self-offering for us. He presides in his own spiritual person (for he is no longer in the flesh) and is the divine head of the group. He is present with us as we come to the church building, he is present in the church, yes, he is in the upper-room of the chancel, waiting to bless the bread and wine and to place it into the hands of every one of us, one by one. The human minister, who is acting for Christ, is almost as if he were not. It is the Lord himself who is doing it all. As the bread is lifted up and blessed and broken, and as the wine is raised in the cup and blessed, it is Christ, who is thus repeating his former action before the twelve, and who calls us from our seats to draw near and take these holy things for the deepening of our fellowship with him and for the forgiveness of our own sins through his death.

His Presence

WE then come, one by one, and kneel in his presence, and receive from his holy hands the little bit of unleavened bread and the sip of wine, hearing him say to us, "This is my body—my blood—given and shed for you. Do this in remembrance of me." As we kneel we lift our eyes to the cross on the altar and gratefully recall his wonderful earthly life, his fearless love in suffering and death, his resurrection and ascension and his presence with us now and forever. We remember him, the same saving Son of God, as he was yesterday, is now and forever will be. Our hearts leap to him as we receive the bread and wine. Our spirits are joined with his in holy communion, by an act of vivid remembrance of his life and death for us. He has drawn us to himself in marvelous fellowship and intimacy. We would like to remain kneeling at the altar rail but there are others who must receive. We return to our places in the church and when all have received, we join in humble thanksgiving and then receive his blessing through the minister. And then he goes out and home with each one of us, to help us face our future as triumphantly as he did his.

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THE WITNESS

Tunkhannock Pennsylvania

What Do You Say?

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

INNUMERABLE times the question has been asked, "What do you make of Jesus?"

Some answer that they think him a menace to society. Both radicals who think him visionary and reactionaries who think him revolutionary agree in hating him.

Others see in him a great prophet or teacher from whom they try to learn as they learn from other great men. Jews, Mohammedans, Unitarians, Christian Scientists and followers of many other living religions share this point of view.

Peter answered the question by saying, "Thou art the Christ, the son of the living God." Upon that confession is built the Church of Christ.

For, as Jesus pointed out, no one can make such a statement in full sincerity unless the truth of it has been revealed to him by God. There is no conclusive historic or rational proof of its truth. In fact, most of the educated and civilized people of the world have rejected it.

But through those happy ones to whom the truth has been revealed the work of God in creating a living and life-giving body has been and is being done.

No one can tell another what he should or must say in answer to the question. But the judgments and decisions we daily make in our lives continually ask, "What do you think of Jesus?"

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By

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Claim of Jesus Christ. By Dom Gregory Dix. Chicago: Wilcox & Follett Co., 1951, pp. 86. $1.25.

The author of The Shape of the Liturgy needs no new introduction. The content, moreover, of this more recent and smaller book is not exactly new; it was originally presented, in another form, over the BBC during Holy Week of 1948. What provides its interest and relevance is the fact, known to many who have heard Dom Dix speak recently, that the author is interested in a phenomenon which has come to draw more and more attention from students of the New Testament and of Church history: the transmission of a certain "tough" and independent core of Christian faith from one geographical and cultural world to another—from Jew to Greek, from Greek to Roman, and so on. This tough core is here presented as the claim of Jesus Christ ("Christ died for our sins and rose again for our justification"); it is examined from different sides in seven chapters, first as the "original point" of the Gospel which made the story worth telling (p. 13), and lastly as the claim which calls for realization in each member of the Church today (p. 85). This claim is no abstract one but moves from the "real life" of the incarnate Son by an inner necessity to the "real life" of modern man—to whom the book is addressed.—Paul W. Meyer

The Meaning of the Sermon on the Mount. By Hans Windisch. Westminster Press. $4.00.

This is a beautiful English translation by Professor MacLean Gilmour, Queen's University, of one of the most important theological and exegetical works to appear in this century. It will do a great deal to offset the thorough-going Barthian interpretation of the Sermon on the Mount, according to which it is practically useless even to attempt to put in practice the precepts of the Sermon!

Psychotherapy and a Christian View of Man. By David E. Roberts. Scribner. $3.00.

This book is an outstanding contribution to the efforts which are being made to bring together theology and the conclusions of modern psychotherapy. Dr. Roberts describes religion and the healing techniques developed by psychiatry as the only expedients which can directly transform man's internal character-structure. Both attempt to create and have succeeded in developing in the individual "internal harmony and a capacity for personal growth and responsibility." Trained in both disciplines, the author tells first how and why therapy works, and then how religious belief grows. He indicates the agreement which often exists between Christian theory and psychotherapy, but the sharp divergence which may be experienced between psychotherapeutic standards and much actual Church practice. Of particular value is the scholarly analysis, always from the viewpoint of one trained in modern psychiatry, of certain traditional Christian doctrines concerning the nature of man. Original sin, free will, views of salvation are discussed as these have been presented not only by St. Paul and St. Augustine but by Kierkegaard, Karl Barth and Emil Brunner.

Dr. Roberts concludes with the controversial statement that ultimately psychiatry cannot understand its own task aright except within the framework of a Christian view of man and God. "But the full confirmation of such a standpoint will be reached, if it ever is, only as psychiatrists, and especially Christian psychiatrists, pay more attention than they have thus far to the full range of religious living and faith on the part of strong, healthy people; and it will be reached only as doctrinal theologians take a more direct part in revitalizing the healing ministry of the Church." —Eleanor T. M. Harvey

The Kingdom of God, by S. H. Hooke; **The Early Traditions of Genesis,** by E. B. Redlich; **The Resurrection Pattern,** by Geoffrey Hoyland. Macmillan. $1.25 each.

Three new volumes in the Colet Library—a library appropriately named for John Colet, Dean of St. Paul's, the friend of Erasmus, an orthodox scholar and reformer. The series is edited by Dean Matthews, also of St. Paul's Cathedral in London, and is designed to present Christian teaching in such a way that modern readers and serious students will be able to appreciate it. The faith is still relevant in a "scientific" age.

A Book of Pastoral Prayers. By Ernest Fremont Tittle. Abingdon-Cokesbury. $1.50.

The late Ernest Tittle of Evanston, was one of the spiritual giants of the modern world. This beautiful collection of pastoral prayers will be useful to many outside his own denomination.

Jerusalem. By Trude Weiss-Rosmarin. Philosophical Library. $2.75.

A very attractive historical sketch of Jerusalem from prehistoric times to the present, with photographs and a map, leading up to an argument against the internationalization of the city. The emotions and motives of Jewish patriots are clearly and persuasively set forth, and Arab atrocities are catalogued with some detail. There is another side to the argument—not the question of the holy places, which is relatively unimportant, but the miseries of the city's inhabitants, suffered alike by Jews, Christians and Moslems, whether innocent or guilty. —S. E. Johnson

The Pendle Hill Reader. Ed. by Herrymon Maurer. Int. by Elton Trueblood. Harper. $2.75.

A collection of papers, in which the authors are not arguing, but describing what they know from experience of the presence of God and his power in the world today. They are pointing out the way to rapport with God and joy in his service. It is startling today to read such testimony, simple, humble and convincing. To quote Thomas R. Kelly: "When we are gazing into the sun, we need no proof that the sun is shining."—Philip H. Steinmetz

Novi Testamenti Biblia Graeca et Latina. Ed. by Joseph M. Bover, S. J. Newman Bookshop, Westminster, Maryland.

It is a good old-fashioned Anglican custom to read a chapter in the Greek New Testament every day. I hope there are many clergy among us who still observe the ancient scholarly practice, and I would like to call attention to this beautifully printed edition of the Greek text, with the Clementine Vulgate on the opposite page. The book was first published in Madrid in 1943, but a new edition has just made its appearance. It is one of the finest products of Roman Catholic biblical scholarship that the world has seen.

The Book of Common Prayer and the Worship of the Non-Anglican Churches. By William D. Maxwell. Oxford Univ. Press. 85c.

An excellent historical lecture. Despite its brevity, it contains invaluable information, especially in the notes, about the influence of the Book of Common Prayer upon Dissenters' liturgies. Two points are sharply made: that non-Anglican churches have been regrettably influenced by Matins as a pattern for Sunday worship; and that up to the nineteenth century the liturgical tradition among Dissenters was fostered primarily by Unitarians. —C. C. R.

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NEWS OF CHURCHES OVERSEAS

BRITISH EDITOR HITS WORLD COUNCIL

A statement on the international situation issued recently by the executive committee of the World Council of Churches was sharply criticized in London by the Rev. Shaun Herron, editor of The British Weekly, independent religious journal.

The World Council statement, drafted at a meeting in Bievres, near Paris, at the end of January, warned the agency's 158 member Churches in 43 countries against excessive concern over rearmament and called upon Christians everywhere to join in promoting social justice.

In a signed front-page editorial, Mr. Herron declared that the World Council's "bare outline" of the international situation is "proof indeed that either the executive has nothing to say, or is prevented by its divisions from saying it. The latter is probably the case, though it is rash to rule out the former."

Mr. Herron asserted that the World Council "is, in fact, against its will, split asunder." Speculating upon difficulties within the executive committee, he said that "between Pastor Martin Niemoeller and the Americans there can have been little common ground." He was referring to the presence of the German pastor and leading United States churchmen at the Bievres meeting.

Drawing a parallel between the World Council and the British Council of Churches, Mr. Herron declared that when the British group was trying to stimulate the interest of local churches in international affairs, consultations were split repeatedly by the pacifist versus non-pacifist issue, pacifist clergy being charged with "Communist zeal and a serpentine flair for disruptive propaganda."

"The price of compromise is sometimes lost leadership," he said, going on to ask: "Of what use is the unity of Christendom if it is a unity of impotence?"

He had a punch-line to wind up his editorial: "The trumpet did not sound at all. All we heard was a toot on the flute."

CHINESE CHRISTIANS REJECT SUBSIDIES

Five Christian organizations of China have signified their intention to break from foreign subsidies and strive to be on a self-supporting basis. They are the National Christian Council, the YMCA, YWCA, the Christian Publication Society and the Tien Feng Publication Society. They have also stated that they will "wipe out the poisonous elements of imperialism and build up new missions in New China

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Wed. in Lent: Vicar's Evening, 8

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Wed., 5:30 p.m., Preaching service
Thurs., H.C. 10:30 a.m. and 12:30 p.m.

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Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

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Tues., H.C. 10; Thur. 10:30
Daily service, 12:05

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Weekdays: Daily, 9; also Thurs. 10
Litany, Fri. 12
Office Hours: Daily at 9

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Office Hours daily by appointment

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Rev. Carleton Sweetser, S.T.B.
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Weekdays: M.P. 9, E.P. 5:30; H.C. Wed & Fri. 8, Thurs. 10; H.D. 8 & 10; College supper-discussion Fri. 6; Lenten address, Rev. Prof. P. M. Dawley, Ph.D., Fri. 7:30

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Weekdays Wed., Fri. & H.D. 10:30
Intercessions at noon as announced
Office Hours 10-12

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Thursday: H.C., 11 a.m.—Lenten noonday services, Mon. thru Fri., 12:10 p.m.

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catering to the interests of the people."

Also recently the ministry of education in Peking called a conference of 21 Christian colleges and universities which receive subsidies from the U. S. The week-long conference decided that some institutions that relied heavily on U. S. money, will be operated as national institutions. Included are Yenching University and the Peking Union Medical College. Others which can obtain self-support without too much difficulty, such as St. John's University and the University of Shanghai, will continue to run as private institutions.

VATICAN WARNS CZECHS OF RENEGADE PRIESTS

The Vatican, in a Slovak-language broadcast, warned the faithful of Czechoslovakia to keep aloof from "renegade priests" who seek to sway them from allegiance to the Holy See and their bishops. Meanwhile the Prague radio reported that several meetings of clergy, including several bishops, have been held to pass resolutions endorsing the statements of the recent Warsaw Peace Congress.

FULL PARTICIPATION IN WORLD COUNCIL

The holy synod of the Orthodox Church in Greece has officially approved full participation in the World Council of Churches. It revokes a previous decision which permitted only laymen to hold executive or committee posts in the Council.

ANGLICAN DEAN REPORTS

When Dean Charles W. Chandler of the Anglican cathedral in Hamilton, New Zealand, went to Europe to attend the meeting of the World Peace Committee he said that on his return he would give "a completely frank estimate of the committee's worth." (Witness, Feb. 15). He arrived in Hamilton March 19 and said:

"I am convinced that the Council is a company of honest men of widely varied opinions, but united in one cause—for peace of the world. It is utterly untrue to say it is Stalin's outfit. Forty per cent of the members are Communists representing various degrees of Communism, but the rest are of all other shades of opinion."

"The whole 190 present at the East Berlin meeting," Dean Chandler added, "were obviously in search of peace."

"I think we in the West are under a misapprehension about the Russian bogey," he said. "I am completely convinced that we have less to fear from Russia and the East than we think. They are keen to have years of peace. There are features of both ideologies that are commendable, and it is quite possible for the two to exist in the one world."

GOVERNMENT TAKES OVER HOSPITALS

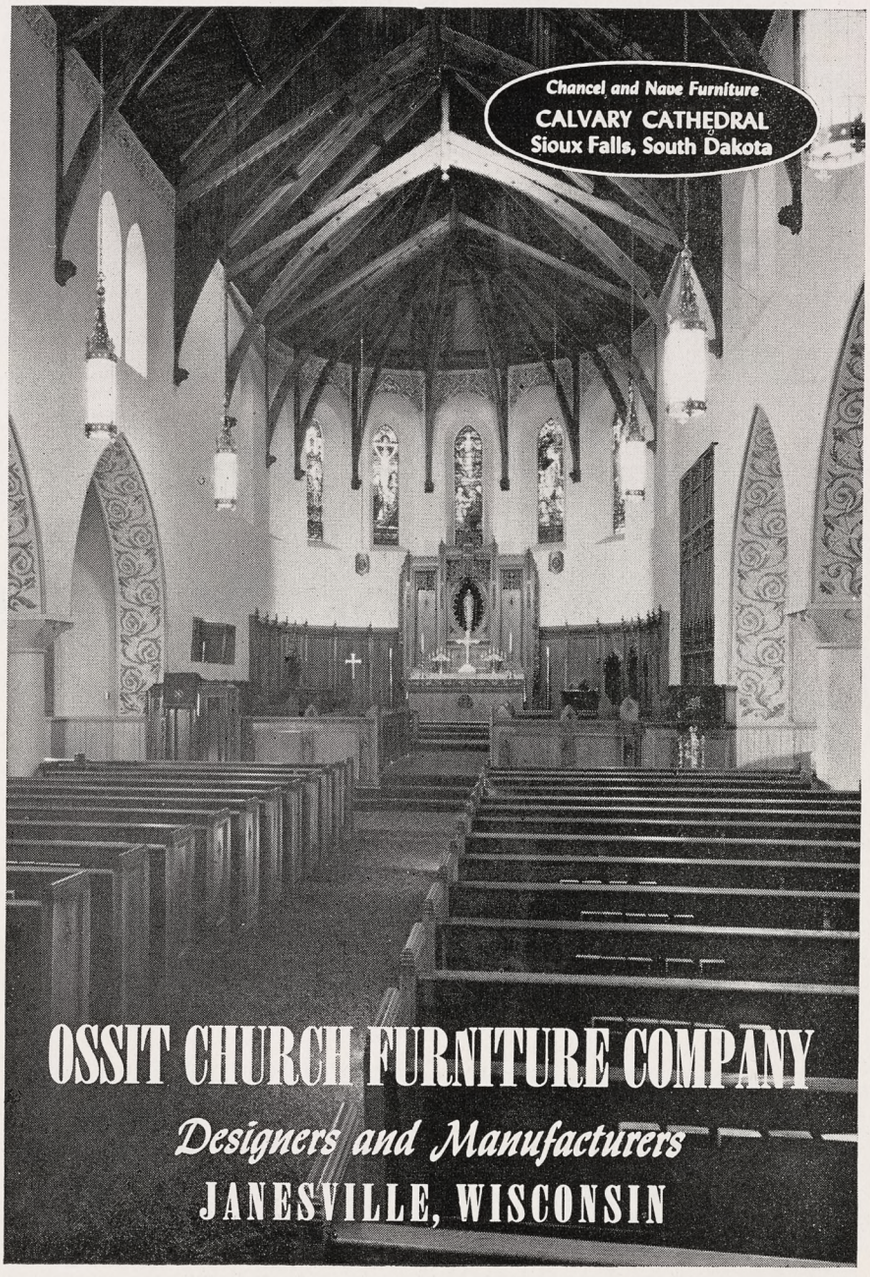
Fourteen hospitals formerly operated to R. C. religious orders in Czechoslovakia and one run by Protestants, have been taken over by state authorities. It brings the total of hospitals, sanatoria and clinics to have been nationalized since Jan. 1, 1949 to 273.

WORLD COUNCIL SPEAKS ON DISARMAMENT

Collective security and international regulation are requisites for effective armament reduction, according to the World Council of Churches. A statement was released March 20 from headquarters in Geneva in answer to a letter to the World Peace Council, headed by Frederic Joliot-Curie, French atomic scientist. He has appealed to the World Council "to support proposals (of the Peace Council) for a gradual and controlled reduction of armaments which are, in truth, an answer to the aspirations and needs of all the peoples whose opinions the World Peace Council seeks to voice."

SUSPENDED PRIEST IS REINSTATED

The Rev. Joseph Plojhar, minister of health in the government of Czechoslovakia, has been reinstated by R. C. authorities in Prague. He was forbidden to exercise his priestly functions in 1948 by Archbishop Beran for engaging in political activities. The Archbishop was himself banished from the country earlier this month.



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NEWS OF OTHER CHURCHES

PROTESTANT EDITORS HOLD MEETING

Editors of Protestant papers in the U.S. and Canada, organized as the Associated Church Press, are meeting March 28-30 in Washington. A full day is being devoted to consideration of foreign policy through conferences with officials of the state department. A meeting is also scheduled with President Truman at Blair House.

Problems of editing, circulation promotion and the proposed increase in postal rates were discussed by the editors at their business meeting.

COUNCIL SPONSORS TOUR OF KOREAN CHRISTIANS

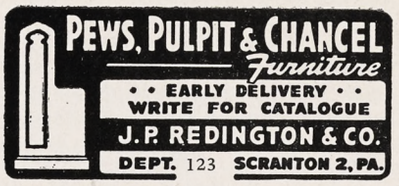
Two leading Christians of Korea are currently on a six weeks "good will" tour of the U.S.A. and Canada under the auspices of the National Council of Churches. They are Methodist Bishop Hyungki J. Lew and the Rev. Kyung-Chik, a Presbyterian. They issued a public statement at the start of their tour, March 22, in which they spoke of the "deep sense of appreciation" Koreans feel for American military and relief assistance and asserted that all Koreans hope for a unification of their country and are united in their hatred of Communism. The message said that the two men had been sent to this country by the National Council of Churches in Korea to convey thanks to the American people for the "immensity of what you have done and are doing. Our eyes fill with tears and we can find no words adequate to express our gratitude to you."

SOUTHERN SEMINARIES TO ADMIT NEGROES

Three seminaries of the Southern Baptist Church will admit Negro students for the first time this fall. They are located in Louisville, Fort Worth and New Orleans.

TOWN TAKES A DAY OFF TO PRAY

The whole town of Zeeland, Mich., shut down on March 15—business places, schools and all—to go to church to thank God "for what we have". The town was founded a century ago by members of the Dutch Reformed Church. The early settlers lived by hard work and prospered. The town grew to a population of 3,500, and now has several small in-



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dustries. No one is rich; neither is anyone poor. Taking stock of their present situation, they decided they better thank God for it.

MIXING RELIGION WITH OIL

Oil wells located on their property have brought prosperity to a Baptist and a Methodist Church located at Union, Texas. Prior to the oil, they struggled along with small congregations and meager support. Today the Baptist church has a new $46,000 church, free of debt, and is about to build a new parsonage. The Methodist church has a new parsonage and is looking forward to a new sanctuary.

BRITISH EXCHANGE PASTOR DENIED A VISA

The U.S. embassy in London last week denied a visa to the Rev. G. W. Parkinson, Unitarian minister of Doncaster, England, who was to exchange for a six month period with the pastor at Hingham, Mass. The British preacher said that he assumed the reason he was denied a visa was because he was one of a small delegation to welcome Paul Robeson to Doncaster when the American singer was there for a recital in 1949. "I really met him for only ten minutes", he added.

WARN AGAINST USING FOOD AS WEAPON

The American Friends Service Committee has protested against the use of food as a political weapon. The protest, in the form of a telegram to President Truman, expressed particular concern over the government's threat not to aid India, now suffering one of the worst famines in history, unless they line up on our side in the UN.

CHURCH-LABOR PROJECT FOR MINNESOTA

A church-labor project has been launched by the council of Churches of Minnesota in an effort to "encourage more adequate understanding between labor and the Church and to explore areas of common interest." A series of informal conferences are now being held between Church and labor leaders.

PRESBYTERIANS CONCERNED OVER FOOD DELAY

Concern over the delay by Congress in acting on the proposal that 2,000,000 tons of grain be sent to the starving people of India was voiced last week by the board of foreign missons of the Presbyterian Church. "The traditional position of America refuses to permit technicalities to stand in the way of feeding starving people when it is within their capacity to save their lives." The board sent letters to committees of the House and Senate.

FIREBELLS CALL PEOPLE TO PRAY

Firebells are rung in Charleston, S. C. for one minute each day to call people to pray for peace. The program, to continue for an undetermined period, was proposed to the mayor by the United Council of Church Women. The local ministers union also is sponsoring a prayer program over local stations to coincide with the bell ringing.

BISHOP OXNAM HITS AMA DRIVE

Methodist Bishop Oxnam took a crack at the American Medical Association in addressing hospital executives in Chicago. The assessment on every doctor in America by the organization to raise a propaganda fund "to misinform a nation" about the extension of insurance plans for the payment of medical and hospital fees, he branded as "a national disgrace."

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PEOPLE

CLERGY CHANGES:

H. R. BARKER, formerly rector of Zion Church, Hudson Falls, N. Y., if now rector of St. Simon's, Buffalo, N. Y.

WILLIAM E. BOWKER, rector of the Holy Communion, Buffalo, N. Y., is now an army chaplain, stationed at Camp Stewart, Ga.

RICHARD O. PETERSEN, formerly assistant at St. Paul's, Lansing, Mich., is now rector of St. Peter's, Tecumseh, Mich.

CLIFFORD A. SELBY has resigned as rector of Christ Church, Flint, Mich.

JAMES DAWE of Kingston, Canada, has been elected rector of Calvary, Homer, N. Y.

EDWIN W. M. JOHNSON, formerly rector of St. Mary's, Denton, Md., is now in charge of Trinity, Bellaire, Ohio.

HENRY M. P. DAVISON, chaplain of St. George's School, Newport, R. I., will become assistant at Trinity, Princeton, N. J. in June.

L. I. GREENE, formerly rector of St. Paul's, Bound Brook, N. J., is now rector of St. Luke's, Gladstone, N. J.

SAMUEL STEINMETZ JR., formerly rector of Trinity, Vineland, N. J., is now rector of the Ascension, Gloucester, N. J.

F. ALBERT FROST, formerly on the staff of St. Stephen's, Providence, R. I., is now rector of St. John's, Camden, N. J.

EDMUND L. GETTIER JR., formerly rector of St. John's, Huntingdon, Md., is now the director of the new Claggett diocesan center of Maryland.

LUMAN J. MORGAN, formerly rector of Our Merciful Saviour, Penns Grove, N. J., is now rector of St. Peter's, Smyrna, Del.

JOHN A. FRAMPTON, formerly rector of Grace, Union City, N. J., is now assistant at Trinity, Wilmington, Del.

ORDINATIONS:

CHARLES H. GRISWOLD was ordained priest by Bishop Powell on March 15th at Holy Trinity, Essex, Md., where he is in charge.

R. W. HARMON was ordained deacon on Jan. 21 at Cuttington College, Liberia, by Bishop Harris.

LAY WORKERS:

ELIZABETH RILEY is now director of Christian education and college student worker at the Good Shepherd, Athens, Ohio.

HELEN SCHNURBUSH has been appointed for work in the leadership training division of the department of Christian education of the National Council.



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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. A. N. WARNER
Churchwoman of Titusville, Pa.

It really hurts to read the Rev. Mr. Fenn's letter (Witness, Feb. 22) and to feel that some of the finest leaders of the Episcopal Church are criticized for their Christian hospitality and courtesy to clergy of other denominations.

Now, when unity in this sorry, divided world, is so sorely needed, must we put man-made rubrics above such Christian brotherhood? Was our Lord an Episcopalian when he instituted the Last Supper?

Surely our Presiding Bishop is setting the pattern for us in his labor with leaders of other denominations. Let us rejoice that the Protestant Episcopal Church is so finely and graciously represented.

H. J. MAINWARING
Layman of Wallston, Mass.

In your March 15 issue, John S. Lord, layman of Springfield, Mass., says, "In every country the Catholic Church is seeking temporal power. . . . "

On January 29, 1951, the Archbishop of Canterbury said to a large audience on his return from Australia: "We have no doctrine of our own—we only possess the Catholic doctrine of the Catholic Church, enshrined in the Catholic creeds, and those creeds we hold without addition or dimunition. We stand firm on that rock."

If Mr. Lord agrees with the Archbishop of Canterbury, chief bishop of the Anglican Communion, then why does Mr. Lord hand over to the Roman Church exclusively the title "Catholic Church"?

Churchmen who profess to believe, (every Sunday in the services of our church) in "the holy Catholic Church," ought not to reserve that august name for the papal Church. They should at least prefix "Roman" to it, and not swallow Rome's claim to be the whole Catholic Church. That's what Rome wants us to do, but it is what we ought not to do. We should agree with Canterbury and not with Rome.

HERBERT H. MORSE
Layman of Hartford, Conn.

There never was a time when our traditional democracy was so in danger as today. The forces of reaction are constantly at work to take from us the liberties which we have always felt were guaranteed by the Constitution. Freedom of speech, press and assembly are important to us not only as citizens but as churchmen. The rector in the pulpit should enjoy this freedom as well as the man in the street. For this reason we should jealously guard these rights against all attempts, legislative and otherwise, to deprive us of them.

It hardly need be said that such laws as the McCarren-Mundt act are a danger to all Americans by depriving us of our inalienable rights. While our brave soldiers are fighting in Korea for freedom for that country, we are slowly being deprived of it here. Isn't it time that our leaders, religious as well as political, came forward and took a stand for real, basic and liberal Americanism?

J. M. MacLEAN
Layman of West Orange, N. J.

The letter of the Rev. Richard P. McClintock, the press notices on Spiritual Hitchhikers; Hilarity; the article on Funeral Floral Etiquette (Witness, Feb. 15) are all very good. I am passing them on.

JAMES F. BURKE
Layman of New York City

May I congratulate you on the Easter number, just received. It is most excellent in every way.



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THE
Witness

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April 5, 1951



CARING FOR A PET
To Raise Fund at St. Matthew's Parish School
(Story on Page Four)

Forgiving Our Enemies by Frank J. Moore

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Thursday and Holy Days: 11 a. m., Holy Communion.

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★

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Baptism Sponsors Questioned As To Qualifications

Rector Concludes That More Stringent Rules Are Needed for Them to be Effective

By ROBERT S. TRENBATH
Rector of Trinity Church, Washington

★ Every parish priest and probably most families have at some time in their life been disturbed over the question of choosing godparents. Shall they be chosen because they are good friends or with some other criteria in mind? Because I have been somewhat disturbed over the way godparents are being chosen I have recently made a survey of godparents of some 43 baptisms that were held at Trinity. We asked the godparents in each of these cases to fill out an application blank with the following statements:

"I desire to become a godparent to ..... and submit the following information:

1. I was baptized in the ..... Church.
2. I am a full member of the ..... Church.
3. I attend my Church..... times a year.
4. I have read the vows that I am to make."

The answers received to the first three numbered questions were most revealing and show the job that confronts us today. In answer to question 1, of 96 godparents less than one-third were baptized in the Episcopal Church, 3 had never been baptized and were admitted as godparents only to save an embarrassing situation at the baptism itself. The others came from 9 other churches, including 12 from the Roman Catholic Church.

Church Membership

In answer to Question 2, of 91 godparents claiming full church membership 35 were Episcopalians and 5 claimed no Church affiliation.

In answer to question 3, of 94 replies 6 never went to church at all, 30 went less than once a month so that over one-third of these godparents were attending church less than 12 times a year. Nine claimed they went numerous times, 8 went from 13 to 26 times, 13 went from 27 to 40 times, and 28 from 40 to 52 times.

If one analyzes these figures he is rather appalled and the first thing that comes to his mind is a hearty assent to the program of the department of Christian education of the National Council which is stressing the importance of the Christian education of parents and godparents at the time of baptism. For example, from the results of question 2 we are asking two-thirds of our godparents who don't belong to our particular Christian community to act responsibly for the religious upbringing of our Episcopal children. We, of course, are not saying that they are not Christians but their Christian tradition in many cases is quite different, and we must admit that the child is being welcomed into a very broken kind of Christian community.

Again what can we really expect from one-third of these godparents who aren't really in the Christian fellowship by their own admission of church attendance, or from another one-third who are not too closely related to the Church community through its worship. We must ask ourselves to what it is we are welcoming new members through the service of baptism.

It has been my own practice of late, if possible, to talk with parents and godparents of each person to be baptized about the importance and the implications of the service. While all of us realize that God gives something through baptism, the instrumental side of the sacrament, we also realize that such gift must have good soil to grow in, and if those chiefly responsible for the soil know little or nothing about the care of it, the gift of God may be stifled.

Does this point to the fact that our Church ought seriously to consider laying down more stringent rules on who shall be admitted as godparents?

In answering our question as to why he did not give the results to question four, Mr. Trenbath replied:

"I'm afraid I just assumed that the readers would know that all people had read the vows they were to make. Whether or not they had all absorbed the meaning of those vows is something else again. The best possible solution would be to see godparents along with parents, but the difficulty is that most godparents live hundreds of miles away and if they do come to the baptism are only here for the day. Some of course are godparents by proxy, which I have never thought such a good idea, yet is something we can't do away with at the moment."

EPISCOPAL CHURCH NEWS

ST. MATTHEW'S SCHOOL MAKES CHEST GIFT

★ A lot of bed making, dish washing, pet feeding, errand running and baby sitting went into the gifts presented by the children of St. Matthew's Parish School, Pacific Palisades, California, to the Los Angeles area community chest. Under a plan developed by Miss Jeannette M. Hall, principal, and the Rev. Kenneth W. Cary, rector, each child undertook to earn personally his own contribution to the red feather agencies.

For two weeks before the gifts were presented different aspects of the project were emphasized in the daily chapel services. Letters were sent to parents asking their cooperation in arranging special tasks about the home for their children, the pay being set aside for the community chest.

"We wanted to make support of the community chest an educational adventure," said Miss Hall, formerly of the Episcopal Academy, Philadelphia. "We are pleased with the success of the project because it gave our children an opportunity to learn in a practical way their responsibilities as Christian citizens."

The picture on the cover is of one of the pupils of the school earning his bit for the fund by looking after someone's pet dog.

GRASS ROOTS MOVEMENT IN WASHINGTON

★ St. Alban's Church, Washington, D. C., is having a grass roots movement under the leadership of the Rev. Felix Kloman. He is inviting people of various professions to meet with him to discuss what the parish can do to serve their particular needs. Recently he met with twelve physicians — with eight others prevented from attending by emergency calls. They agreed that more liaison between church and hospital was needed. The doctors also appointed a committee of their own to organize a corporate communion and breakfast three times a year.

Other professional groups to meet have been lawyers, who are having a series of luncheons; newspaper men and educators; housewives; merchants.

CHURCH CLUB BARRED FROM CAMPUS

★ The Canterbury Club, along with the student organizations of all Churches, have been forbidden to use buildings at the University of Delaware. The chairman of a faculty committee stated that "the holding of sectarian services is not in keeping with the non-sectarian character of a state university, and the use of its property for such worship services does not accord with the spirit of the university's charter."

The spokesman said however that "the university is pleased that the churches of Newark have undertaken to sponsor these student groups, and it is pleased to have its students associated with any church of their own choice." He added that "university officials are of the opinion that off-campus facilities for holding meetings of the individual clubs should be provided by sponsoring churches."

CLERGY CONFERENCE IN TEXAS

★ Prof. Clifford Stanley of the Virginia Seminary was the leader at a conference of the clergy of Texas, meeting at Camp Allen, April 2-4, when he delivered a series of five lectures.

BISHOP BOYNTON HONORED

★ Bishop Charles Boynton, suffragan of New York, is to be the guest of honor at a dinner of the Church Club of New York, to be held at the Union League Club, April 10th. He will be the only speaker.

ATOMIC EXPLOSIONS SHOCK RECTOR

★ The Rev. Reginald G. Rosson, rector of Christ Church, Las Vegas, Nevada, writes the following about the recent atomic explosions in southern Nevada:

"As for the bomb blasts, the effect of them on me was to make me more appreciative of of the power of God in the world of nature and how dreadful such power is in the hands of unredeemed mankind.

"The first two or three blasts awakened us by shaking the house such as no wind or earthquake in my experience ever has.

"Quite by accident I saw the light of the next explosion and I must admit that the effect of it actually made me feel ill in the stomach region. It happened, just as day was making up its mind to break in the east . . . the whole black sky in the northwest to west lighted up like day. The light heightened to a peak after the style of a monstrous Roman candle and died out the same way turning from daylight brightness to a vanishing red glow, I . . . stood there a moment waiting to see the mushroom cloud. But the blackness settled over the scene again and I realized that it was much too dark to see it . . . It was some three or four minutes after all this that the house began to shake like fury. It seemed like shock after shock hit it until it must needs fall apart. Then everything stopped and stillness settled over all again.

"Again—to think that selfish, egocentric, sinful mankind has such awful power in his hands! I must admit that when contemplation of it comes to my mind, I feel utterly baffled, and I find myself taking Scarlet O'Hara's way out in the words, 'I mustn't think about that now, I'll think about it tomorrow'."

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SPRING CONFERENCES ANNOUNCED

★ Robert D. Jordan is setting up a series of meetings with bishops and promotion chairmen in each of the provinces with the exception of the eighth, in which the meeting will be held during the synod at Salt Lake City, May 1.

The provincial conferences are for a full day and to be presented for discussion is a complete outline of the 1951 every member canvass and the layman's training program. A time schedule and synopsis of all materials available from the National Council will be given to those who attend, and suggestions will be offered as to ways in which dioceses and parishes may use the laymen's training program to the greatest advantage.

Conferences scheduled are as follows: first province, April 3, Statler Hotel, Boston; second province, April 4, Prince George Hotel, New York; third province, April 6, Statler Hotel, Washington, D. C.; fourth province, April 19, St. Luke's parish house, Atlanta, Georgia; fifth province, LaSalle Hotel, Chicago, April 11; sixth province, (To be announced); seventh province, April 13, Muehlebach Hotel, Kansas City (for Kansas, Missouri, Oklahoma, Salina and West Missouri); seventh province, April 17, parish house, Incarnation, Dallas (for Arkansas, Dallas, New Mexico, North Texas, West Texas and Texas).

NATIONAL COUNCIL BUYS PROPERTY

★ The Presiding Bishop has announced that the National Council has signed a contract of sale for the purchase of a property in Greenwich, Conn., formerly occupied by the Deering Milliken Research Trust Company.

The property consists of a two-story brick colonial building in the heart of Greenwich. Before the purchase of this new property, the inadequacy of the facilities of the national headquarters in New York and the expansion of the program of the department of Christian education had made it necessary to divide the staff of the department. With the new building in Greenwich, the entire department can be housed in one place. Other units of the National Council will also have offices in the Greenwich building. The building provides 15,790 square feet of floor space.

HOLY TRINITY SEEKS W. H. MELISH

★ The Rev. William H. Melish was nominated as rector of Holy Trinity, Brooklyn, by a vote of 119-11 at a meeting of the congregation on March 26th. Also at the meeting the two vestrymen who had remained opposed to the Melish regime were replaced with two pro-Melish men, thus making the vestry 100% Melish. It is expected that the vestry will carry out the wishes of the congregation by electing the younger Melish to fill the post left vacant by his father. They are expected to act at a meeting on April 16th.

The congregation also voted to recommend to the vestry that Dr. Melish be named rector-emeritus and be permitted to continue living in the rectory.

NEW BUILDINGS IN FLORIDA

★ Holy Trinity, Gainesville, is having an addition to the parish house, and St. Paul's, Jacksonville Beach, is to have a new educational unit as a part of its building program.

CHAPLAINS RECEIVE AWARDS

★ The National Council's armed forces division has received notice of the award of the Legion of Merit to two Episcopal chaplains. This award is made by direction of the President and it has been given to Chaplain (Colonel) John C. W. Linsley, air chaplain in the far east air forces, and Chaplain (Colonel) Wallace I. Wolverton, also air chaplain in the fifth air force.

CHURCH AFFILIATIONS OF SENATORS

★ There are 19 Methodists, 14 Episcopalians and a like number of Presbyterians in the United States Senate. Of the 96 senators, 85 are Protestants, ten are Roman Catholics and one is a Jew. The House likewise has more Methodists than any other Church. The proportion of Protestant and Roman Catholic members is about the same as in the Senate.

SOMETHING NEW IN MEETINGS

★ Something new in the way of meetings was sponsored by the diocese of Washington recently—one for parish secretaries; those girls who do so much of the work and get so little of the credit. It was held at Church House. Virginia Patton, secretary of Bishop Dun, spoke and there were also addresses by department heads outlining their work. But the chief purpose of the luncheon and meeting that followed was fellowship.







CHURCHMEN IN THE NEWS: Dean Paul Roberts of Denver backs FIP Bill; William H. Melish overwhelming choice of Holy Trinity, Brooklyn, congregation to succeed his father as rector; Theodore P. Ferris, rector of Trinity, Boston, to teach at Wellesley Conference

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CANTERBURY CLUB SERVICES

★ The Canterbury Clubs of the dioceses of Maryland are sponsoring Sunday afternoon services at the Epiphany. Speakers of successive Sundays, starting April 1st, will be Douglas Turnbull, former president of the Brotherhood of St. Andrew; Frances Young, director of education at the Redeemer, Baltimore; the Rev. C. Edward Berger, rector of St. Anne's, Annapolis; J. H. E. Catlin, president of the council of lay readers of the diocese; the Rev. Leonard Detweiler, Congregationalist who is head of the YM at Johns Hopkins; the Rev. Hunter Wyatt-Brown, rector of Holy Nativity, Baltimore.

LECTURES IN LENT AT DUNDEE

★ Prof. Noah Fehl of Seabury-Western Seminary gave a course of five lectures on "personalities from five great religions" on Tuesday evening in Lent at St. James, Dundee, Ill. He is a former Baptist minister who was ordained deacon last November by Bishop Conkling. The Rev. Murray W. Dewart is the rector of the parish.

BUFFALO CATHEDRAL PLANS CHAPEL

★ St. Paul's Cathedral, Buffalo, is raising $55,000 for improvements in the cathedral house. A children's chapel, seating 80, is planned for the first floor and five new classrooms and two new parish offices for the second floor. A part of the sum has already been raised and it was hoped by Dean McNairy that the balance would come in the Easter offering.

CHRISTIAN EDUCATION EXPANDS

★ The department of Christian education of the National Council, now with a staff of seventeen executives, headed by the Rev. John Heuss, plans to expand before this year is over. A new person will be added to the children's division; an associate editor of the preparation of high school materials will join the staff; a clergyman will be added to head the preparatory school division, and three persons will form another leadership training team.

It is also announced that the department will have its own division of publications to print, promote and distribute all of the educational publications of the department.

NEW CHURCH PLANNED FOR HOUSTON

★ The Church of St. John the Divine, Houston, Texas, where the Rev. Thomas W. Sumners is rector, is now raising $600,000 for a new church. George N. Allen is the chairman of the committee to raise the money.

PARISH HOUSE AT WABAN

★ The Church of the Good Shepherd, Waban, Mass., is now constructing a $60,000 addition to the parish house, the growth of the church school and other activities making it necessary. The Rev. Stanley W. Ellis is rector.

E. E. F. MEETS IN BOSTON

★ The Rev. Charles D. Kean, president of the Episcopal Evangelical Fellowship, was the speaker at a meeting of the Massachusetts chapter at St. Paul's Cathedral, Boston, on April 3rd. His subject was "Some vital questions facing the Church."

COLLEGE WORK PLANS FACULTY MEETING

★The college work division of the National Council has announced three institutes for faculty members this year, to be held at Prescott City, DeKoven Foundation at Racine, Wis., and at Hampton College.

BISHOP SCARLETT LEADS RETREAT

★ The Auxiliary of the diocese of Missouri will have a retreat May 23-24 at Steelville, with Bishop Scarlett as leader.

EPISCOPAL CHURCH NOW HAS 102 CHAPLAINS

★ There are now 102 Episcopal clergymen who are serving as chaplains with the armed forces. A number of others have been endorsed for active duty and are now in the process of reporting. "Endorsed," according to Bishop Louttit, chairman of the National Council's armed forces division, means that applicants are screened so that a considerable time elapses before he can report. He also told of anticipated increased expenses for pension premiums, discretionary funds, portable altars, printing a new edition of the armed forces Prayer Book, service crosses, travel.

MISSION SALARIES INCREASED

★ The cost of living has reached such a high level that the council of the diocese of Los Angeles raised the salaries of mission clergy, retroactive to March 1. The new rates are in addition to the 20% increase paid last year. The council also voted to pay travelling expenses for clergymen being brought into the diocese from eastern points to fill 14 mission vacancies.

RELEASED TIME SCHOOL

★ An excused-time class of 90 children from nearby public schools meets at Grace Church, Syracuse, N. Y. The directors are the Rev. Walter Parker of St. Philip's and Kenneth Kindelsperger, instructor in sociology as Syracuse University. Ten students of the University are teaching.

NASHOTAH CHOIR MAKES RECORD

★ The schola cantorum of Nashotah Seminary has made a recording of the Missa de Angelis in English. The record will assist choir directors and organists in illustrating the proper method of singing plainsong. The entire setting is on one record (78 r.p.m.) and may be ordered from the seminary, Nashotah, Wis., for $2.50.

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NOTED COMPOSER IS CONFIRMED

★ Roy Harris, one of America's leading composers, and Mrs. Harris, concert pianist, were confirmed recently at the chapel of the University of the South, Sewanee, Tenn. The rite was administered by Bishop Hunter Wyatt-Brown, retired bishop of Harrisburg, who now lives at Sewanee. The composer is the director of the Cumberland Forest Festival.

SUMMER SCHOOL AT SHATTUCK

★ Shattuck School, Faribault, Minn, is to have a school this summer, June 18- July 28, which will be a combined school and camp. It offers boys an opportunity not only to strengthen themselves academically and of broadening their horizons under the stimulus of regular Shattuck masters, but of enjoying almost every type of summertime recreation as well.

FEP BILL BACKED BY ROBERTS

★ Dean Paul Roberts of St. John's Cathedral, Denver, was one of a hundred Colorado clergymen to back a fair employment practices bill for the state. The legislature approved a measure setting up such laws for state, county and municipal governments, and there is hope that the law will be extended to private business when the legislature reconvenes in January.

SEWANEE ANNOUNCES CONFERENCE

★ The Sewanee summer conference will be held July 1-8, with "the Church's faith" as its theme. This affair, primarily for lay people will be immediately followed by a clergy conference. The Rev. Clarence R. Haden Jr. of Durham, N. C., is the director.

PARISH CONDUCTS SURVEY

★ Trinity parish, Norfolk, Nebr., has undertaken a complete survey of the city to discover the sections where people are not being reached by the church. It is hoped that from it will come a plan for local missionary work.

LEXINGTON PLANS NEW WORK

★ Bishop William R. Moody of the diocese of Lexington has announced plans for new churches in promising and fast-growing areas. Study is now being made concerning the establishment of new congregations in the city of Lexington, in northern Kentucky, and perhaps in the Ashland area. One new congregation has already been established at Hazard which is receiving support from the diocese.

CONCORD CONFERENCE AT LENOX SCHOOL

★ The conference of the province of New England, usually held at Concord, N. H., will meet this year, June 17-23, at Lenox School, Lenox, Mass.

BAPTISMS IN PRISON IN JAPAN

★ An interesting and valuable piece of work is being done in the Osaka Prison by the Rev. John M. Kikawada. Mr. Kikawada, who is director of the Toko-Gakuen orphanage, Osaka diocese, was appointed visiting chaplain of the prison after the war, by Bishop Peter S. Yanagihara. Since that time, Mr. Kikawada has been visiting the prison regularly and taking the gospel to the prisoners, of whom there are now about 5,500, and giving spiritual guidance and comfort wherever possible. Many of the prisoners are very young men, and many will still be quite young when they have paid their debt to society and take their places in the world outside. The influence of the Christian teaching received while in prison will unquestionably help and strengthen them at that critical period.

Mr. Kikawada held his first service of baptism for the prisoners in 1949 when 8 were baptized; the second service was in May, 1950, when he baptized 11, and on January, 1951, he baptized 10 more prisoners.

An unusual feature of these services is that the baptisms are by immersion, at the special request of the prisoners, and are conducted in a pool within the prison grounds. The months of December and January are quite cold in Osaka, and even May, while mild is by no means always warm, so that these services require considerable fortitude on the part both of the prisoners and the chaplain.

CONFERENCES AT CUTTINGTON

★ Over one hundred teachers visited Cuttington College, Liberia, for the teachers' institute of the central province. Each year teachers gather for two weeks at the close of the department of public instruction for refresher courses in teaching. Cuttington College was the host. About 60 of the teachers lived on the campus. Several faculty members of the college were asked to serve as faculty for the institute.

A clergy conference was also held recently at Cuttington. Episcopal clergy were joined by



ARCHDEACON HANSON of Lexington and his step-son, Curt Winson, display their prize catch made on a vacation to Honolulu

Methodists for a joint conference, which included lectures and discussions on topics chosen for their helpfulness and interest. Bishop King of the Methodist Church spoke on the prophets, and Bishop B. W. Harris spoke on preaching.

The school year of 1951 opened with a larger student body and faculty. The student body now numbers 29, including one theological student and several pre-theological students. Since the new Cuttington has been in operation only three years, there is as yet no senior class. The first class to graduate will be in 1952. The teaching faculty now numbers 11.

NEBRASKA RAISES MISSION SALARIES

★ The department of missions of the diocese of Nebraska has increased the minimum salary for mission clergy from $2400 to $3000, plus a house, and made it retroactive to January 1st. It was said that a man who in 1940 made $5000 a year would now have to get $9,030 to maintain the same living standards.

RELIGIOUS INSTITUTIONS EXEMPTED FROM FREEZE

★ Religious, educational and charitable institutions which are tax-exempt under federal law will be exempted from the present nation-wide "wage freeze," the wage stabilization board has ruled.

The exemption means that religious groups can raise the salaries of their ministers, parish workers and other employees, without consulting the board for approval.

In addition to affecting churches the exemption applies to hospitals, schools, colleges and other religious-affiliated organizations.

Wage Board chairman, Cyrus S. Ching, in making the announcement, said that members of the board had unanimously approved regulation No. 7 embodying the exemption. The action received the blessing of Economic Stabilization officials.

WELLESLEY CONFERENCE ANNOUNCES PLANS

★ Two Witness editors are on the faculty of the Wellesley Conference which will be held this year from June 24th through the 30th. The chaplain will be the Rev. Benjamin Minifie, rector of Grace Church, Orange, N. J., and Massey H. Shepherd Jr., Witness columnist, will give a course of the worship of the Church.

Others to give courses are Prof. John O. Nelson of Yale Divinity School; the Rev. Theodore P. Ferris of Trinity, Boston; the Rev. Shelton Hale Bishop, rector of St. Phillip's, New York; the Rev. Alfred B. Starrett, rector at Stockbridge, Mass.; the Rev. Charles W. F. Smith, newly appointed professor at the Episcopal Theological School.



SHELTON HALE BISHOP to give course at Wellesley Conference

Also the Rev. Robert L. Curry, headmaster of Lenox School; Canon F. Richard Williams of Washington; and the Rev. Gardiner M. Day, rector of Christ Church, Cambridge.

In the Christian education division the courses will be given by the Rev. Victor Hoag, director of education for the diocese of New Jersey; Mrs. Harold C. Kelleran, director of education for the diocese of Washington; the Rev. David R. Hunter who heads the department in Massachusetts. Youth activities will be in charge of the Rev. James F. Madison, rector of St. Paul's, Holyoke, Mass.

The school of church music, always a feature of the Wellesley Conference, will have courses by Lowell P. Beveridge, organist at Columbia University; Ray Brown, director of music at the General Seminary; Edward B. Gammons, director of music at Groton.

SELF-CRITICISM IN PARISH

★ St. Paul's, Waco, Texas, has been going in for self-criticism. Each Monday evening a group of leaders of the parish meet for a round-table seminar on various phases of parish life. The result is that the parish is building up facts on which to plan a long-range and well-thought-out program.

CANTERBURY CLUBS MEET IN NEW YORK

★ The Canterbury Clubs of the diocese of New York met March 31-April 1 at the synod house to organize a student commission to represent the diocese in the newly-formed national association. In charge of the program were Prof. Adelaide Simpson of Hunter College; Katharine Duffield, secretary of college work for the province; John Morris of Columbia; the Rev. Norman Spicer, chaplain to Episcopal students for the diocese.

DEAN PAUL ROBERTS TO SPEAK

★ Dean Paul Roberts of St. John's Cathedral, Denver, is to be the speaker at the annual dinner held in connection of the convention of the diocese of Nebraska, meeting May 9-10 at Fremont. Bishop Brinker will give his annual address the evening of the 9th at a service at St. James Church.

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EDITORIALS

Unholy Week

GAMBLING took over the headlines Holy Week and thereafter as millions in the east watched Costello and company the TV way. It was an unholy week in its exposure of the extent of gambling in this country and its tie-in with politicians. Churches might be having their seasonal services, and the open sore still running in Korea—but this other was the real show on the American stage. Coming as it did on top of the basketball scandals, the average citizen had plenty to think about. How far into the body of the nation does this kind of corruption reach? Are we suffering a moral breakdown in America?

The Church might feel some justification in having long since refused to have any traffic with gambling as an easy way to raise funds. Some of us have been called cranks and narrow-minded because we banned door prizes, raffles, bingo and the like at church fairs. We have been asked more than once, "what is the harm of it?" Today the answer is plain to everyone. Gambling puts a premium on the acquisitive instinct and a get-something-for-nothing philosophy of life. It causes the weak brother to fall into an insidious habit. It winds up in police corruption and gangsterism. To encourage it in even so-called harmless ways is to do a disservice to our people, and to foster a malignant growth in our national life. Let all clergy please take note.

It should also be confessed, of course, that we too share in the responsibility for what has come out in the open of recent weeks. We together with other citizens have been generally apathetic and indifferent. If the Christians of this country did not want organized gambling and meant it—they could go a long way towards stopping it very quickly. Such a decision would cost something in the way of money, moral determination and cooperation, but it could be done. Meanwhile let us have nothing to do with gambling of any kind in our churches and in our communities.

★

"QUOTES"

THE fear of heresy arises in periods of great social and institutional change. In such periods, dominant elements in a society develop a morbid fear of ideas. To them any discontent, any protest, any resistance cannot be bona fide; it must be caused by "agitation." This fixation leads to a drive for total conformity achieved by the suppression, as heresy, of nonconforming ideas, opinions and attitudes.

—CARY McWILLIAMS
in Witch Hunt

★

Legal Gambling No Cure

TO legalize gambling still would not eliminate the accompanying abuses, vices, and racketeering. This is the conclusion drawn by Virgil W. Peterson, operating director of the Chicago crime commission, in his new book, "Gambling—Should It Be Legalized?," just released.

According to Mr. Peterson history reveals that wherever widespread gambling exists, lawlessness is general and official corruption commonplace, whether gambling is licensed or is operating under cover.

Writing in the book's foreword, Fred E. Inbau, Northwestern professor of law, says, "The factual information revealed by Mr. Peterson affords uncontrovertible proof that the existence of organized gambling in any community is incompatible with the existence of good government in that community."

Legalization of gambling in the United States has failed completely, Mr. Peterson asserts. In many instances, he says, the gambling business operator under the sanction of law got completely out of hand.

"The racketeer element obtained vast political power and wealth. In most instances the abuses under gambling license laws enacted by various states were so great that the people repealed them. Police departments that could not efficiently suppress the business of gambling when it was illegal were, if anything, even more helpless under a licensing setup. On some occasions metropolitan areas attracted criminals from all over the United States, and lawlessness generally prevailed on a large scale."

The crime commission director points out that over a period of years Chicago and other cities which have been the center of extensive gambling activities have also had generally a high murder, robbery and burglary rate. If gambling could be licensed, Mr. Peterson argues, it should be com-

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pletely controlled and operated by the state with all the profits accruing to the people. He adds that a state agency should then be set up to operate and control the gambling business and a commissioner of gambling elected directly by the people.

But even a plan of this kind would fail, Mr. Peterson asserts. "Sooner or later political machines would gain control and operate state gambling for the benefit of politicians. State gambling would encourage mass gambling with its attending social and economic evils in the same manner as other forms of legal gambling."

The solution to the problem, according to the crime expert, is not to be found in anything as simple as a correct determination of the licensing question. "Strong, virile, progressive law enforcement agencies that are not subject to the control of the dominant political organization are absolutely essential if any society is to receive adequate protection against gambling and corruption," Mr. Peterson concludes.

Forgiving Our Enemies

BY

FRANCIS JOHN MOORE
Editor of Forward-Day-by-Day

THE forgiveness of sins is one of the fundamental doctrines of the Christian creed. It is found in the Apostles' Creed stated in just those simple terms. It is in the Nicene Creed, and is there associated with baptism. It was part of the Apostolic gospel that forgiveness of sins was to be had through and in Christ. It was also fundamental in the teaching of Jesus; he gives it a place in the prayer he taught his disciples, and he himself dispensed forgiveness acting on God's behalf.

But it is to be remarked that our Lord never taught forgiveness in unrelated simplicity: without limitations or conditions. There was one condition especially attached to it, and very gravely attached to it: the temper or the spirit of forgiveness in the one who prayed for it. Immediately after he had taught them his prayer, and on several other occasions, Jesus solemnly warned the disciples of the futility of praying for forgiveness unless they themselves had forgiven or were willing to forgive those who had done wrong to them. I need not labor this point. God's forgiveness of us, and our forgiveness of our fellow-men, are inextricably bound together; to be forgiven we must forgive. And there can be no half-measures. If God is to wipe the slate clean for us, we must wipe the slate clean for others. "If you do not . . . neither will your heavenly Father . . ."

Meaning of Forgiveness

SO we come to the inevitable question: what is is that is really demanded of us? What does forgiveness on the human level mean? What is involved in it in one man's relations with another, in life in society, in the larger field of international conflicts?

There are some who appear to take the view that forgiveness is a very simple thing. A man asks you to forgive him, and you forgive him. Indeed, whether he asks to be forgiven or not, you forgive him or have forgiven him already; and there stands nothing between you; as if he had never offended you at all. But forgiveness is not really as simple as all that.

Let us look at it first from the private or personal side. The word "enemies" is perhaps a little harsh for all the people who offend us; but our Lord used it, and we may regard it as inclusive of all shades of offense from mere misdemeanor to positive animosity. An "enemy" might be no more than an offending relation, or anybody on the other side in a quarrel, or (to use the Psalmist's word) a blood-thirsty man who is seeking our ruin. The forgiveness of our enemies applies to one and all alike.

Very well, if it is not a simple matter, what is it? We should have been spared a good deal of loose thinking on the subject if it had always been recognized that forgiveness is not a one-way affair. It does not consist in the mere overlooking, the forgetting, the regarding as not-having-been-done, the wrong that has been done; it has to do not only with the restoration of human relationships when divisive behavior on one side has broken them, but also with an effective check upon moral evil and the regeneration of personal character. There is nothing in Christ's teaching on forgiveness, as I read it, that calls upon us to

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regard any evil-doer as if he were not an evil-doer; to look upon inflicted suffering whether of mind or body, upon crime and cruelty, as something never to be reprimanded or punished; to regard it as a duty never to hold anything that has been done to one as an obstacle to friendly relations, quite irrespective of any apparent or admitted change of heart or mind on the part of the offender. Whatever that way of dealing with offenses may be called, it is a complete misunderstanding of forgiveness in the Christian sense, and it is also, I believe, a quite mistaken way of dealing with offenders.

C. F. Andrews

THERE is a very interesting and illuminating commentary on the point I am trying to make in C. F. Andrews' book on the Sermon on the Mount.* Andrews was a pacifist, and a saint if ever there was one. I knew him, and I don't think I am wrong in saying that at one time his view of forgiveness would, in the main, be the one I have rejected. He was working at the time in the slums of London, and was doing his best to regenerate a man "who had sunk to the lowest depths of intemperance." Everything that could be done was done to help the man, but without success. One day a silver communion set, given to Andrews on his ordination, was missing, and it turned out later that this man had stolen it. On this discovery, says Andrews, he decided, after search for guidance, to turn the man over to the police. After a month in prison the man came back, and later, rapid consumption having set in, he was put in a hospital. Andrews visited him, and on one occasion asked him, no doubt in agony of mind, whether he thought he (Andrews) had done the right thing that night in taking him to the police station. The man said "Yes, sir; that was the turning point of my life." He died not long afterwards. Andrews records the incident, he says, "in order to explain quite simply how the keeping of the letter of Christ's commandment has at times to be carefully avoided if we would seek to fulfill his spirit . . . If I had attempted that night . . . to take Christ's words too literally, I should have done more harm than good . . . The Truest way to 'forgive' . . . was really to put him under restraint and charge him with theft and then bear the burden of the punishment as far as I could along with him. Yet what a strange way of forgiveness!"

Not One Way Affair

THIS story makes clear what I said a moment ago: forgiveness is not a one way affair; there are, and always must be, two sides to it: there is the side of the offender as well as the side of the offended. Our Lord said so much about the offended's side, and said it so emphatically, because he knew that to be forgiving is about the hardest thing the human heart has to learn. But he never said anything to suggest that forgiveness was simply a matter of forgiving: that the offender was not involved in the act and had no part to play in it. On the contrary, it is definitely stated, and always implied, that the offender has something to do before forgiveness can be made actual, before the offended can fruitfully forgive. In other words, forgiveness is conditioned; and its condition is repentance, which means, in the New Testament, not only a sincere acknowledgment of a wrong done, but also a moral change in heart and mind. Where this is absent, complete forgiveness is impossible, as well between man and man as between God and man. To try to do otherwise — to forgive without repentance — is neither required of us as Christians, nor is it good religion or sound morals. To do that is to condone evil, to encourage the blurring of distinctions between right and wrong.

St. Luke sums up the teaching of our Lord on the subject in a sentence: "If thy brother repent, forgive him. And if he turn to thee seven times in a day saying 'I repent,' thou shalt forgive him." (17:4).

Forgiveness follows repentance: repentance is the condition of forgiveness.

I think that perhaps the point at which confusion has arisen has been the identification of a readiness to forgive—a forgiveness already given in the heart, so to speak—and the completed act which depends not on one party alone but on both. Our Lord, of course, did insist on his disciples having the spirit of forgiveness always in their hearts. Neither grudge-bearing nor animosity nor a spirit of revenge could have lodgment there. Already the enemy must have been forgiven in the will, for only so could repentance on his side bring actual forgiveness. But we need to distinguish between forgiveness in the will—waiting to be completed—and the act of forgiveness which involves, and can only follow upon, repentance.

It is the will to forgive which is in view in the Lord's Prayer, and is the Christian's primary obligation. It is in that frame of mind that we ourselves can ask to be forgiven.

Public Aspect

LET us now turn from the private to the public aspect of our question. What is involved here in the forgiveness of our enemies? Part of our difficulty in discovering an answer is that all the teaching of Jesus on forgiveness is addressed to the individual, and has to do with the individual's

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personal relationships. It does not deal directly with the problem of society with respect to the criminal and the disturber of the public peace.

So we are left to work that our for ourselves —as we are left to work out so much else for ourselves, living as we do live under conditions very different from those in which Jesus lived. And in society, in community, we have developed a criminal code, a system of protection, of law and order, by means of which we deal with offenders, and punish offenders for their anti-social deeds. As a community we have found that we had to do that for the sake of the community. There could be no free, no safe community-life without it. You and I as individuals might be merciful to an individual criminal who steals our purse or burgles our house or even murders a member of our family. But society cannot be so merciful, not even if the criminal repents and prays to be let off. Society must be sure that the repentance is sincere—that there has been a definite change of life—and can only forgive (set free as in parole) when it is satisfied that the criminal has learned his lesson.

And there is really nothing inconsistent in all this with the Christian principle of forgiveness of the wrong-doer, provided that our criminal law is free from the spirit of hatred and revenge, which was, after all, the thing that our Lord was condemning and which he wanted to uproot. So long as our courts serve the ends of justice, and so long as our prisons are places of reform and rehabilitation, so long have they a rightful and a necessary place in a Christian society.

International Enemies

NOW apply this to the question as to what we as Christians ought to do with regard to our international enemies—as to what our attitude ought to be, say, towards the Russians and the Chinese if they plunge the world into a third world war.

Society has the right, and indeed the responsibility, to protect itself against "international gangsters," as it has against any other kind of gangster: to withstand, to bring to trial, and to punish, the leaders and their supporters who have brought so much suffering upon the earth. To talk about forgiveness here, before they have repented, as if such forgiveness would or could regenerate their unregenerate hearts, is to use the word without meaning. Forgiveness is not for them now, because they are not ready for it. And until they are ready for it society cannot give it, because society would be lost if it did so. Society —Christian society—must certainly stand ready to forgive, must, by good-will, seek to effect reconciliation and even, perhaps, be prepared for some humiliation in the achievement of reconciliation. But, as I see it, there is nothing in Christ's teaching or the rest of the New Testament to demand that society shall take no account of wrongs done, or regard an enemy as if he were a friend. To "love" our enemies, surely means to have irrepressible good will towards them, in spite of the fact that they are our enemies.

Here again, the essential thing is the will to forgive—a good-will that bears no malice and seeks only reconciliation and harmonious relationships. This, I believe, is the emphasis that the Church should make at the present time, and should always make whenever there are dangerous currents in our international relationships. We should not, I think, refuse to recognize our enemies, nor close our eyes to their offenses; in fact, it is only as we recognize them and see what they are doing that we can exercise that Christian spirit of good-will and reconciliation in which lies the hope of the unity of mankind. Here, I cannot but think, is the point of St. Paul's injunction in Romans 12:20—"if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head." In other words, you will get at his conscience and bring him to repentance.

Before I close, there are two passages to be considered lest it should be thought that I had lost sight of them in working out this view of the meaning of forgiveness. I refer to our Lord's Prayer for the forgiveness of those who were nailing him to the cross (St. Luke 23:34), and Stephen's prayer for those who were stoning him to death (Acts 7:60). In each instance the request was that the evil deed should not be counted against those who had perpetrated it.

Moral theology has a word for such situations as these: invincible ignorance, in cases where a man does not know, and cannot reasonably be expected to know, that what he is doing is wrong; vincible ignorance, in cases where a man could have known better if he had taken pains to inform himself. Neither our Lord nor St. Stephen, of course, was thinking about the niceties of moral theology; but the prayer in each instance is based upon the belief that what was being done was in ignorance; that if those who were committing this crime had only known what they were doing they would not have done it. We must, therefore, take the question of ignorance into account in the consideration of forgiveness of our enemies. Where the ignorance is invincible no guilt can be attached to the evil done; and even where it is not, allowance must be made for attendant conditions.

But even so, it must be pointed out, that the

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evil deed—and particularly so in the case of Stephen—was the result of passion and ill-will; and before the forgiveness could have any meaning for those who were prayed for, they would have to see that their deed was evil and be so stricken with remorse for what they had done that they would repent of it and seek to be forgiven. This is, in fact, exactly the line taken by the Apostles from Pentecost on. They did not regard the crucifixion as something already forgiven our Lord's enemies because he had offered his prayer on their behalf. Far from it: they accused those responsible for it of sin against God, and urged them to repent so that their sin could be blotted out. They did, indeed, allow that if their enemies "had known, they would not have crucified the Lord of Glory." But that did not keep them from preaching the necessity of their repentance as a condition of forgiveness; so evidently they did not regard those responsible for the crucifixion as entirely guiltless.

Certainly, I see no ground in these two passages for the assumption that their plea should and must be carried into every situation where wrong is being done. To do that, as I have said earlier, would be neither good religion nor sound morals. The thing that is important, and that we must carry with us always, is that divine spirit of good-will and mercy which both passages exemplify, and which is the essential mark of Christian character.

The Great Forty Days

BY

IRVING P. JOHNSON
Founder and First Editor of The Witness

THE period between Easter and Ascension Day is known as "The great forty days in which Jesus taught his Apostles the things pertaining to the kingdom of heaven." What these things are, are known only in part, because the record of his teaching during this period is very meager.

What there is, seems to indicate that he was planning for the future organization of the Church.

The longest record of any definite teaching during these forty days is that recorded in the twentieth chapter of St. John.

They were assembled in an upper room for fear of the Jews and no doubt bewildered by the turn things had taken since the resurrection of Jesus.

He had appeared to St. Peter and St. John and to Mary in the garden, but there had been no definite conference with Jesus as to the future.

So into this bewildered group of Apostles, Jesus suddenly came and said unto them, "Peace be unto you." And when he had so said he showed them his hands and his sides.

Then were the disciples glad when they saw the Lord.

Then said Jesus unto them again, "Peace be unto you: as my Father hath sent me even so send I you." And when he had said this he breathed on them, and said unto them, "Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

This statement must have been as startling to that little group of bewildered and discouraged disciples as was his sudden appearance.

What did it mean? What does it mean?

A good many people are so bewildered by it that they just skip over it and attach no particular significance to it.

But significant it was and vitally important it must have been.

Two Kinds of Power

HE certainly was not bestowing upon them a personal power which they were to exercise as individuals. The thought is too palpably absurd.

There are two kinds of power bestowed upon men in the Gospels.

The one is called "dynamic" in the Greek and means the power possessed by a person who has particular talent that is his personal possession. A prophet might be said to be "dynamic."

The other was a derived power given to one who exercised some official power. This was called in the Greek—"exousia." Such is the power possessed by a sheriff in the state or by a priest in the Church.

It is evident that Christ was here bestowing a derived power upon those whom he had appointed as officers in his kingdom.

"As my Father sent me, even so send I you," could mean nothing else than this "exousia."

So we are here admitted into a glimpse of what was going on when our Lord was teaching them the things pertaining to the Kingdom of God, while they were with him during those forty days.

What then does it mean?

Purpose of Church

THE creed of Christendom has been very specific in stating the purpose of the Holy Catholic Church.

We believe in the Holy Catholic Church, in

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which we hope to receive the forgiveness of sins, the resurrection of the body and the life everlasting.

I do not know how we could ever hope to receive these blessings unless God gave them to us through Christ, and so far as the forgiveness of sins is concerned, he encountered the anger of the Pharisees by claiming this power.

His Father had sent him to take away the sins of the world and he on this occasion was sending his apostles to do the same thing that he had been sent to do.

In other words, that is what the Church was intended to be in the world. It was to be a place to which the sinner might go in order to receive the remission of sins.

The only trouble with this view of the Church is that it is too good to be true.

Of course those who are not conscious of being sinners themselves, and who are particularly censorious toward others who commit many actual transgressions, are firmly convinced that the way of our transgressor is hard and that their forgiveness is unfair.

This was exactly the attitude of the elder brother in the parable and I am very much afraid that it is apt to be the attitude of all those highly respectable folks who justify themselves that they are righteous and despise others who are not.

This was one of the greatest obstacles which Jesus encountered. Because he ate and drank with publicans and sinners, the Pharisees murmured against him, and in the same way those who are pretty sure of the rectitude of their own conduct are very jealous of prodigals and any favor which may be shown them.

Yet, if the Church is to be that which her divine Master was to the world, then she must not scold prodigals but be ready to forgive them. In the words of the Master, "They that are whole need not a physician but they that are sick" and since ye say ye know, therefore your sin remaineth.

Up to the time of the Reformation there can be no question that this conception of the Church was universally held.

However badly the Church may have administered the grace of absolution, there was no question in the minds of all the faithful that she possessed this power.

The Church was the one institution in the world that was ever merciful to sinners and prodigals and lepers and outcasts.

Conditions the Same

THE conditions are the same; there are the elect and the outcasts, now as then. The elect look at the Church from a cultural standpoint. They have arrived at a certain stage of spiritual culture and they would like to progress further.

Like the elder brother in the parable, they have little use for those who have wasted their substance with harlots. They want to enjoy the estate of Christ's Church.

But Christ is still thinking more of the one sheep that is lost than he is of the ninety and nine who need no repentance or think that they do not.

And it is just here that the Church must confess its greatest failure.

It does not appeal very strongly to those who have gone out into a far country. The Church today isn't winsome to sinners as he was.

And the reason I fear is that we make too light of what our Lord said when he gave this commission to his apostles—and of what the Church says when she ordains us to the priesthood; for the Church is faithful to her trust even if her members are incapable of living up to that standard.

The pity of it is that priests who have been commissioned with these words, often make light of their significance.

I am not advocating here the system of the confessional as the only way in which this mission of our Lord's can be carried out.

The Church existed many centuries without that penitential system by which the reception of the holy communion must be preceded by auricular confession.

To me that is one method by which the Church met a tremendous emergency, when she was swamped by the semi-barbarian converts in the days of Charlemagne, and it remains a permissible method of dealing with sinners today.

But for good and excellent reasons the Anglican Church refused to enforce this penitential system and left it voluntary with the sinner, nor would I recommend its restoration as practiced before the Reformation, and as practiced by the Roman Church today. It has its advantages, especially in the case of those whose sins are grievous and who cannot satisfy their own conscience, but it also has its disadvantages as a mechanical system and these disadvantages are grievous.

But this is not the question which I am discussing.

The primitive Church made much of the fact that "God hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins."

We also perpetuate the principle in the words

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that I have quoted, which we read sonorously every Sunday.

The Church is a hostel to which sinners are invited by our words but repelled by our failure to make these words seem real.

It is the mission of the Church to forgive sins —it is the mission of the priest to seek out the sinful that they may be forgiven. It is the mission of every Churchman to be a vehicle of pardon to the sinner with whom he comes in contact.

On Preaching To Men

BY

RICHARD R. BEASLEY
Rector of St. John's, Roanoke, Virginia

IT is needless to say that there is a vast potential of men in our parishes who are often not being reached. The women come to church regularly but not the men. Yet when the parish men are awakened and active the parish is in sound health. Therefore, it would seem wise for us preachers to aim at reaching and holding the men. But there is a technique in this and thought must be given to this matter. Incidentally, it seems safe to say that St. Peter in Acts and St. Paul in Acts and his Epistles were preaching to men. Their message is clear, pungent, hard-hitting, purposeful—the sort of message that might well appeal to men. The early Church thus went after the men, why should not we?

I count myself fortunate in facing each Sunday a congregation in which men predominate. I have often pondered on this matter of preaching that is aimed at men and I offer the following considerations for what value they may possess.

Men are not normally philosophers. They deal in their business with tangible matters and they bring that same mentality to church. Therefore, the message they respond to is a practical, livable message. What they want is preeminently something to live by, something they can use, something that helps them live up to their highest idealism. That means, first, that the sermon should start where they are. It should be transparently something with which they deal in their actual life. Pretty, philosophic themes leave them behind. In fact, I am convinced that men are wary of rhetoric. Indeed, I recall three instances where parish preachers were gifted men of high literary learning and skill and their sermons were literary masterpieces and they were each followed by a man with a more blunt message and delivery, not so polished but earnest and hard-hitting, and in each instance the second man drew larger congregations than the first.

Common Ground

What we are referring to is what Beecher called "the common ground"—a theme or subject that is rooted in persons' lives and immediately common to them. A sermon with that solid, practical, realistic beginning is bound to accomplish a worthy result. That means that the subjects are known and familiar ones, not some rare and esoteric matter that might tease the curiosity of a scholar or an academician but is seldom tangential to an average, cross section congregation. One recalls here a comment of Robert Browning: "The real God-function is to provide a motive and power for doing what we already know." That sermon should be clear; it should get somewhere; it should get to the point and make that point inescapably luminous. "What's he driving at?" should be an unnecessary question. Richard C. Borden in a book called "Public Speaking As Listeners Like It," not without drollery, flavored with wisdom, states that this should be the outline of the speech—reflecting the attitude of the audience. 1. "Ho hum!" 2. "Why bring that up?" 3. "For instance!" 4. "So what!" If that be true, a sermon for men should seek to elucidate one large point, not many. When the development of a speech becomes involved in rhetorical or logical niceties it is obvious that men lose interest. Their whole training and experience is not for that kind of audition.

Bible Centered

THEN I am convinced that men respond to, indeed devour Bible-centered preaching. They want, then, expository preaching, for this is tried and tested, comes with immense authority and strikes at their soul's center. Men say to the preacher, 'By what authority sayeth thou these things?" If that authority is the Bible, they are content. What could be a sounder instinct than this fondness for the Bible? Tragically, Bible centered preaching is all too seldom heard from our pulpits.

Now how shall the theme be developed? There has been no more effective preacher in America than Henry Ward Beecher. He early made a study of the great masters of speech. In his studies he found Cicero's classic "De Oratore," surely one of the best discussions of homiletics! Cicero said that an address should appeal to the mind and intelligence; to the conscience and moral faculty; to the heart and sentiments and emotions. That is a wonderfully effective division of a sermon, instead of the stale and unrealistic "three point!" For thus the sermon touches the whole personality. Yet so many sermons aim only at the mind. The moral faculty is unchallenged and the emotions are unaroused.

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Let the preacher then follow the sequence—elucidate his theme carefully and clearly, expounding its Biblical meaning, indeed having a broad scriptural opening. Then let him apply it to himself and his people showing how far they are from its realization, how they repudiate it or ignore it. A hard blow at the conscience, this is, and no sword thrusts any deeper. The sermon has left a sting, as Coleridge would say, and that is one way to guarantee its being remembered. More than once I have heard people say, "I go to church to be waked up, challenged, humbled and told how far away I am from the path I ought to be walking." That is a sound and healthy insight.

I recall attending a large and nationally famous church in a great metropolis. The preacher is widely known. I was struck first by the large number of women — middle-aged women — who were present and the modicum of men. Then as I listened to the sermon I could understand why. It was the "comfortable gospel" in essence. It was tender and full of grace, and all sermons should possess that heavenly quality, but there was no appeal to the masculine or red-blooded, no thrust at the Christian conscience, nothing in it to "rebuke" or "exhort," to use St. Paul's words. Virile men were repelled by that presentation of the manly gospel of the Christ of St. Mark. And surely no young people would be captivated or held. Again I heard a friend of mine make this incisive observation of a national radio preacher after attending his church. "It was the palatable gospel."

Strong Diet

MEN want stronger preaching diet than that. For if the truth be known there is no accident in the vocabulary of the athlete and the soldier that writers in the New Testament employ. "I keep under my body and bring it under subjection" (wrestling). "So fight I, not as one that beateth the air" (boxing). "So run that ye may obtain a heavenly prize," (track). "We are compassed about (as runners in the stadium with a vast crowd looking on) by so great a crowd of witnesses." "The peace of God stands sentinel over your hearts"—and, "Put on the whole armour of God"—both references are to soldiering.

So there will be a challenge to the manhood, to the heroic in men and women. There is a steel-element in the gospels. "Are ye able?" "Take up thy cross and follow me," etc. The sermon should take this into account and following Cicero's second point is a good way to do that.

But a third element is an appeal to the heart, the emotions, the sentiments. Every human being is full of sentiment and men particularly. The emotions are the great drives of life. Life is motivated chiefly by the emotions—how dare we preachers overlook this elementary fact? This element will bring what Beecher would call "the lunge" into preaching. It drives the sermon home. It is the element of grace as the second is the element of judgment. Jesus' parables possessed both. If we are deeply moved, our men hearing us will be deeply moved. Remember Romeo and Juliet?: "Thou canst not speak of that thou dost not feel." What does Horace say?: "Si vis me flere, dolendum est, primum ipsi tibi." This is a priceless opportunity for illustrations. And where should they derive?—from life, not from books. Our illustrations are sure to be vivid and valid if we draw them out of the life of the everyday, work-a-day world.

Authority

FINALLY, this is axiomatic, men want the preacher to preach with authority. They want him to deal with that which he is absolutely familiar and about which he is absolutely convinced. They do not want to hear his doubts but rather his faiths. So many of us, as Dwight Moody sagely observed, preach as though a sceptic were looking over our shoulder. Men want to hear our convictions. So Beecher's advice is good: "Don't preach on themes about which you are half-convinced." And Emerson is right, too: "Don't argue; repeat the assertion." There is abundant material in the gospel about which a man Sunday by Sunday can be utterly positive without his having to deal in hesitations or uncertainties. David Hume, the agnostic, used to arise at day-break to hear George Whitefield preach to the colliers. "I thought you didn't believe in Christ," someone said to him. "I don't, but this man does." That is what men want, for the truth is that all through the week their doubts and their weaknesses and hesitations are constantly appealed to. On Sunday they want certainty and faith proclaimed; they will respond to that, too.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Roman Road. By George Lamb. Sheed & Ward. $2.25.

This is the story of an intelligent son of a Manchester "working class" family who, winning a scholarship to Cambridge, felt frustrated by the alleged absence of roots and convictions among his fellow-students and generally in pre-war Britain. On graduation he was unable to find employment as a qualified teacher. Lamb was a conscientious objector during the war. There is no tangible hint of his somewhat sudden interest in the Roman Catholic Church and subsequent conversion until almost the end of the autobiography. He finally became a teacher after years of inner turmoil and market gardening.—L. C. Tombs.

The Aeneid of Virgil. A Verse Translation by Rolfe Humphries. Scribner. $3.50.

Virgil is the most beloved pagan poet known to Christians—his was a "soul naturally Christian." For those who do not read Latin readily (which is 999 in every 1000!) this swift-moving modern verse translation is just the thing. No educated person should be kept from knowing Virgil by the mere barrier of language!

Spiritualism, Reincarnation, and Immortality. By Marcus Knight. Macmillan. $1.25.

This book offers a careful discussion of the problems involved. The author starts from the sad fact that today "God is dead for many." Can "spiritualism" restore faith? Opinions, arguments, evidences are sifted. However, this is not only and not mainly a question of scientific experiment, but of religious conviction. Spiritualism is a kind of peculiar religion which has something in common with Christianity, but on the whole is much inferior and outright superstitious. "Where a man has a convinced Christian faith, he does not feel any desire to gain further assurances from spiritualism" (p. 104). But "Christians have failed to teach and live their own faith: spiritualism (i. e. communication with the deceased by the instrumentality of mediums) is in part a judgment of God upon them for this omission" (p. 107).—Richard Kroner.

For Goodness Sake. By William Lawson. Sheed & Ward. $2.25.

This is an engaging book on the old theme, so often discredited that virtue is its own reward and a rich one. The author wrote the book, he says, because he "wanted to test a theory that the beauty of revealed Truth is more attractive to modern eyes when she is in modern dress. She would be allowed a new outfit oftener than has been the custom." Our thanks to Father Lawson for a good dress-making job.—R. T. F.

Deep is the Hunger. By Howard Thurman. Harper. $2.50.

A richly rewarding book of meditations of deep spiritual insight. In an intimate, personal way the author is able to make simple words and homely illustrations glow with new meaning, bringing the reader into the presence of God and revealing God as always near to heal and to bless. —R. T. F.

The Theology of Albert Schweitzer. By E. N. Mozley. Macmillan. $2.00.

A summary of Albert Schweitzer's theology in the form of quotations from his works. The second part of the book is an epilogue by Dr. Schweitzer himself, on "The Conception of the Kingdom of God in the Transformation of Eschatology."

By the Finger of God. By S. Vernon McCasland. Macmillan. $2.75.

This is a brilliant study of demon possession and exorcism in early Christianity, in the light of modern views of mental illness—a subject of immense and increasing interest at the present time. The volume has an introduction by David Cole Wilson, who is Professor of Psychiatry and Neurology at Virginia University.

Gospel Picture Books. Macmillan. 25c each.

Here is the "gospel in art." These booklets contain nothing but beautiful colored pictures with a minimum of explanation. They were done by an artist (Elsie Anna Wood), who has studied Palestinian scenery, costume, and customs. For example, the characters all have their heads covered—people in Palestine never go bareheaded. The series is a valuable addition to current religious education literature.

BOOKS RECEIVED:

Francois de Fenelon. By Katharine Day Little. Harper. $3.50.

A study of the personality of this spiritual guide.

Chats from a Minister's Library. By Wilbur M. Smith. Wilde. $2.50.

Radio broadcasts from the library of a learned and catholic-minded fundamentalist.

Dynamic Worship Programs for Young People. By Letitia W. Wood. Wilde. $1.75.

Edifying "life-raft" type—we prefer the Prayer Book.

A Solovyov Anthology. Edited by S. L. Frank. Scribners. $3.50.

A well-rounded anthology drawn from the writings of one of the great seminal minds of the 19th century.

St. Paul's Gospel. By Ronald Knox. Sheed and Ward. $1.75.

What St. Paul tells us of Christ, the exalted Lord.

Moses. By A. A. Williamson. Philosophical Library. $4.75.

The Word Accomplished. By A. B. Christopher. Philosophical Library. $3.75.

The Story of St. Francis. By Elizabeth Grierson. Morehouse-Gorham. $1.50.

A simply written, beautifully printed, and well-illustrated account of the life of St. Francis.

A Shorter Service Book of the Christian Faith. By G. W. Briggs. Oxford Univ. Press. $1.00.

A beautifully printed short Prayer Book with Psalms and Hymns, and an Order of Service based upon Morning Prayer.

Our Family Worships Together. Natl. Council of the P. E. Church. 25c.

This is a beautiful little manual of family devotion—including hymns and tunes—and ought to be widely useful.

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NEWS OF CHURCHES OVERSEAS

EASTER MASS IN MOSCOW

Roman Catholic diplomatic personnel attended an Easter Mass in Moscow, celebrated by the Rev. John O. Brassard, American-born member of the Assumption Fathers. It was held at the Italian embassy. Other members of the diplomatic corps attended Good Friday and Easter services in the American embassy, where the services were conducted by the Rev. Sidney Linto, chaplain to the British legation in Helsinki, Finland, who was visiting in Moscow.

TREND TO MOSLEM STATE IN INDONESIA

The Christian community in Indonesia is becoming increasingly concerned over a government tendency to favor Islam above other religions. It is feared that the government is aiming at the creation of a Moslem state. Charges have been voiced by Christians that the religion ministry has freely allocated funds to Islamic institutions. Christian representatives are expected to assail this policy when the budget of the religion ministry comes up in parliament in about a month.

The government also has been charged with failing to suppress the Darul Islam, a militant Moslem group that has been making the eastern part of West Java unsafe for Indonesian Christians.

The Darul Islam fighting unit, reportedly many thousands strong, comprises fanatical Moslems who seek to achieve an all-Mosley Indonesian state by illegal and revolutionary means. Reports here said the unit continuously burns down villages, kidnaps local authorities and perpetrates murder on a large scale.

ARCHBISHOP LEHTONEN OF FINLAND DIES

Archbishop Aleksi Emanuel Lehtonen, Primate of the Lutheran Church of Finland since 1945, died at the age of 59 after a long illness. He was known for his efforts to strengthen the ties of the Finnish Church with the Lutheran Churches of the Scandinavian countries and the Church of England. He also was active in social work, and was the author of several volumes on liturgy and Church law.

POLAND ABOLISHES FOUR HOLY DAYS

A new law has been enacted in Poland abolishing four Roman Catholic holy days, a report revealed. Holy days are days on which Catholics are bound in conscience to attend Mass. The holy days affected by the law are Candlemas Day on Feb. 2; Ascension Day; the Feast of SS. Peter and Paul on June 29; and the Feast of the Immaculate Conception on Dec. 8.

Following the adoption of the new law, Archbishop Stefan Wyszynski of Warsaw, Primate of Poland, issued a statement declaring that evening instead of morning services will be held in Catholic churches on the four holy days, "depending on local conditions."

It was reported that Archbishop Wyszynski is planning to visit the Vatican shortly to discuss problems of Church-state relations in Poland. He is expected to request the Pope to grant a temporary indult which would release Polish Catholics from their Mass obligations on the four state-outlawed feast days.

POLISH CATHOLIC HIERARCHY IS ATTACKED

A sharp attack on the Roman Catholic hierarchy for its failure to carry out terms of an agreement with the government was made last week in a Warsaw paper. The paper declared that the agreement, made last April, had committed the bishops actively to oppose the revisionist campaign which, it said, is being led by "the reactionary Catholic clergy in Western Germany" in regard to the so-called "recovered territories" in western Poland formerly belonging to Germany.

HUNGARIAN CATHOLICS GET WARNING

A warning has been served on the Roman Catholic hierarchy in Hungary that the government cannot continue "to shut its eyes to offenses by priests" against the Church-state agreement signed last year.

PROTESTANT MISSIONARY EXPELLED FROM CHINA

Henry A. Poppen, Reformed Church in America missionary, has been expelled from China, according to an announcement by the Peiping radio. He was director of Palmage College and Union Hospital in Changchow. The radio charged that Mr. Poppen, who comes from Sioux Center, Iowa, had "a long history of venomous opposition to the Chinese people," and said his expulsion had been demanded at a mass-meeting in Changchow attended by 10,000 persons.

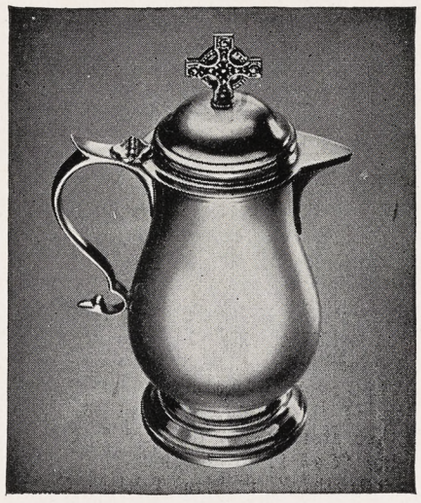
Listing "offenses" committed by Mr. Poppen, the station said he used his position as chairman of the international relief commission during the Sino-Japanese war to help the Japanese and was responsible for forcing "several hundred young people to serve them as gunfodder." The station also claimed that he handed over "six patriots whom the Japanese wanted to kill."

In addition, the radio went on, Mr. Poppen violated the law of the new People's Republic of China by selling and transferring part of the property of Palmage College.

It said the missionary spread rumors that a third world war was imminent and opposed the movement for an independent Christian Church in China by removing one of the movement's supporters from Changtung.

ORTHODOX CHURCH PLANNED FOR CZECHOSLOVAKIA

The government of Czechoslovakia, according to Vatican sources, is working not merely for a schism in the Roman Church but hopes ultimately to create a Latin rite Orthodox Church. It would be affiliated with the Russian Orthodox Church.



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THE RELIGIOUS PRESS

Selected by GEORGE MACMURRAY

A GUY NAMED JOE:—Simeon Stylites, the fictitious "letter to the editor writer" in The Christian Century tells a good story. An Armenian named Joe had the finest lamb in all Armenia. It had the longest and softest fleece. It was such a prize lamb that Joe's wicked neighbors tried to steal it. Joe saw them coming, took the lamb and barracked himself in his cabin. In defending himself and his prize lamb he began shooting at the robbers, first from the window on the east, then from the window on the west, then back to the east again. Each time he crossed the room he tripped over the lamb and fell. Finally in desperation he kicked the lamb outside and went on fighting.

Mr. Stylites tells us that it is a good story for the United States to remember. He then pointed up:

From where I sit it looks like an accurate picture of a democracy in a war situation. For one of the aspects of becoming a garrison state is a swelling move to throw out of the door the very things that are to be defended as a priceless heritage. Our "American way of life" is threatened, we are endlessly told. Hence we must defend it by throwing away the things which make it most worth defending —respect for individuals, freedom of speech and thought, and the continuing concern for our whole spiritual culture. That is the lamb that is kicked out of the door.

A BIG JUMP:—Presbyterian Life, official fortnightly magazine of the Presbyterian Church in the U. S. A., has increased its circulation from 80,000 to 322,000 in the last eight months. This increase is due to making the magazine available at half price to churches subscribing for all their resident member families. Under this "every home plan" copies are delivered to individual homes.

The content of Presbyterian Life is excellent. A special issue was recently devoted to Korea. An interesting historical note on Korea is brought to our attention. Perhaps it helps us understand why we are in Korea today.

Korea was "opened" to the western world in 1882, when a Korea-United States treaty was signed. The diplomatic language of this treaty pledged each nation to come to the aid of the other if trouble developed. When Japan attacked their country in 1903, the Koreans sent an envoy to Washington to secure American aid. President Theodore Roosevelt refused to see the Korean representative, and the Japanese conquest was completed.

LIKE A BARKING DOG:—The United Presbyterian gives us a good interpretation of the meaning of prejudice.

Prejudice means judging beforehand, and there is nothing more mean and unsportsmanlike than judging a man or a movement before we give him or it a chance to reveal what he or it really is. Prejudice is a barking dog that runs out of our mind every time a new idea approaches and drives the idea away before we have a chance to listen to it. Consequently, the man with a prejudice is of necessity a narrow-minded man. It stands to reason that one will not be of much use in helping a man whom he despises. And is a Christian not obligated by the fact that he is a Christian to help everyone he can?

NAMESAKE:—The Missouri Synod of the Lutheran Church has a bi-weekly called The Lutheran Witness. It is the official publication of the synod, and contains an interesting feature. Each issue of the national paper has a district supplement containing Local news and articles. The procedure is most likely effective, but leads to editorial complications as there are 26 district supplements in each issue.

A WORD OF THANKS:—Crossroads, the journal of the Rural Workers Fellowship of the Episcopal Church gives a word of thanks to the "Witness" for the issue dedicated to R. W. F. "Our thanks to the editors for giving our organization this publicity, and for their contribution to their readers in bringing the rural Church into special prominence."

CHURCH IS BEHIND:—Watchman-Examiner, Baptist, reports that President Liston Pope of Yale Divinity School recently said over the radio that one of the important areas still in need of racial "housecleaning" is the Church. "The racial barriers that have divided this country for so long are tumbling down, and America is on the march toward more democratic racial practices." He described this trend—everywhere apparently but in the Christian Church—as "one of the few bright spots in a very discouraging world."

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NEWS OF OTHER CHURCHES

RELIGION-LABOR FOUNDATION OUSTS SECRETARY

The Rev. Willard Uphaus has been ousted as executive secretary of the National Religion and Labor Foundation by its executive board because of his participation in the World Peace Congress at Warsaw last fall.

A board announcement here, signed by the Rev. Francis W. McPeek of Chicago and John G. Ramsay of Atlanta, Ga., co-chairmen of the Foundation, charged that, in a principal address on behalf of the 63-member American delegation to the Congress, Uphaus made remarks "wholly condemnatory of American domestic and foreign policy," while offering "no criticism of Russian leadership or policy."

The board also censured Uphaus for accepting an invitation from the Soviet Peace Society to spend ten days in Russia following the Congress.

Uphaus, in a prepared reply to the board's announcement, said here that his trip to Europe was undertaken to "add to my knowledge of world affairs and my ability to work for peace and justice."

"To have been at Warsaw and in the Soviet Union," he said, "does not mean that one accepts the political systems of the peoples there, or that he has any less appreciation of our traditional political and civil liberties."

He defended the Warsaw Congress on the grounds that its sponsors sought "the widest possible representation" at the meeting, and that participants were not restricted in their expression of opinion.

In explanation of his own address, Dr. Uphaus said he objected to "the American habit of confessing other people's sins." He denied, however, a board charge that he had drawn a picture of "the aggressive nature and intentions of the American people." Dr. Uphaus said he told the Congress that in the Bible "we find a tremendous potential for peace that must be awakened and organized into action."

Referring to his visit to Russia as a guest of the U. S. S. R. delegation, he said that "it is difficult to see what was un-American or un-Christian about trying to understand the culture and historic backgrounds that govern the life of the Soviet people."

RELIGION IN THE NEWS PRODUCED BY STUDENTS

A radio commentary on political and social issues is produced by graduate students of Yale Divinity School and presented in a 15-minute broadcast over a New Haven station. The Senate crime investigation, income tax and inflation, the farm aid plan, the 22nd amendment to the constitution, drafting of 18-year-olds, the recent railroad strike are some of the issues that have been dealt with.

THREATS TO FREEDOM LISTED BY QUAKERS

Trends in the U. S. that are threatening civil liberties and freedom were listed last week by the peace committee of Friends. The committee cited the following: local and national loyalty oaths; politically-inspired trials; plans for regulation of manpower; increasing censorship and control of press and radio; exclusion and deportation of "unreliable" foreigners; attempts to fasten conscription and universal military training upon youth; use of civil defense to create a war psychology; labeling of liberal ideas as subversive; increasingly frequent attempts at thought control.

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Wed. in Lent: Vicar's Evening, 8

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Thursday: H.C., 11 a.m.—Lenten noonday services, Mon. thru Fri., 12:10 p.m.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

JAMES F. LINCOLN
Pres. Lincoln Electric Co., Cleveland

There is much question at the present time as to what should be done about the mess in Korea. Has anyone thought of approaching the matter in a perfectly honest and straightforward way?

First, admit that we are the aggressors and that we have no business invading Korea or any other country. Second, bring back our army to America. Third, pay for the damage that we have done in Korea.

In order to do this, the following program would be necessary?

First, impeach Truman as a war monger who ordered the invasion of Korea by illegal action, without reference to Congress who, under our constitution only, can declare war.

Second, if the dangers of invasion from Communistic Russia are in any sense true, which is doubtful, build up our home defenses and don't weaken ourselves by a war on the other side of the world.

Third, go to China and Russia, after showing our honesty by the above action, and tell them we are not warlike; that the one thing we want to do is to live at peace and in cooperation with all nations. State the fact that the invasion which took place was contrary to the desires of the majority of the American people who, under our representative form of government, should have, and will in the future have, control of our acts.

In doing this we will not lose face, we will not kill our sons, and if we are fearless in our honesty, we will achieve a lasting peace with all the world.

WILLIAM E. SPRENGER
Director, City Mission Society
New York

In the March 22nd issue of The Witness, there is a notice to the effect that Miles W. Renear is now chaplain at Bellevue Hospital, New York. Would you please correct this for us by stating that Renear is taking the Clinical Training Course at the Episcopal City Mission Society's training center at Bellevue Hospital. The students in this course are given the title of Chaplain-interne but Mr. Renear has no official responsibility for any phase of the Chaplaincy work at Bellevue Hospital, which is conducted by four full-time Chaplains of the Episcopal City Mission Society. Our center, as you probably know, is operated in cooperation with the Council for Clinical Training, Inc.

I do not wish to seem to be meticulous, but we think that the statement will be confusing to many people who know of our work at Bellevue Hospital.

JOHN COLE McKIM
Clergyman of Peekskill, N. Y.

Mr. A. C. Boers, in your Backfire of March 22, says that "most laymen abhor" the American Church Union. This he puts forward as if it were a statement of known fact.

A few years ago I made a casual reference to the A. C. U. in conversation with a vestryman of a rather "high church" parish which I was visiting. He had never heard of it. Neither had any others of the vestry save the senior warden. Far from "abhorring" the Union, he liked it and was thinking of joining it. A few weeks later, remembering this experience, I made casual references to the A. C. U., talking to lay deputies during buffet luncheons at a diocesan convention. One was a member. Most of the others could not remember having heard of it. None abhorred it.

Such experiences incline me to think that, far from abhorring the A. C. U., a vast majority of our (say) 3,000,000 lay folk have either never heard of it or have forgotten having done so.

Clergymen, most of whom read Church papers, may find it difficult to believe this, but the editors, pondering their lay circulations, may think it plausible.

J. P. TAYLOR
Layman of New York

Soliloquy on Calvary was an excellent article. I can well imagine a citizen of Jerusalem reacting exactly that way to the events of Good Friday. I hope we may have something more from the Rev. Kenneth Cary.

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THE

Witness

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April 12, 1951



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The WITNESS

FOR CHRIST AND HIS CHURCH

APRIL 12, 1951

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STORY OF THE WEEK

Christina Community Center A Notable Venture

Wilmington's Old Swedes Church Carries on Extensive Program In Modern Plant

★ The Christina Community Center of Old Swedes is a community enterprise housed in a thoroughly modern building on the grounds of Holy Trinity (Old Swedes) Church in Wilmington, Delaware. The popularly known Old Swedes Church was founded in 1638 by the first Swedish colonists who landed in America at the edge of what they called the Christina River, about 500 yards from the Community Center named after the village and river the Swedes originally named to honor their queen, Christina. The old church which sponsors the Community Center stands very near it in the middle of a churchyard filled with monuments and tombs memorializing Delaware's earliest families. The present church, built in 1698, is the oldest church in America still standing as originally built and still used for regular services of worship. Founded by Swedish Lutherans, the church was deeded to the Protestant Episcopal Church in 1791, after nearly two centuries under four flags—Swedish, Dutch, British and American.

Program for Youth

Due to the shift in population and industrial development in Wilmington, the old church at the water's edge now stands in a congested, partly outmoded section of the city known as the East Side. The area is still alive, a part of the larger community of Wilmington, but prey to racial tensions, cultural and national groups in social and economic competition and very thickly populated. From 1915 to 1945, in conjunction with the YMCA, a vital community program for youth was headquartered at Old Swedes and operated with volunteer leadership to the point where, in 1940, a full-time director was secured to head-up the expanding program. The first director, Mr. Peyton Short, is now doing similar work in London, England. From its inception, the program was educational in nature, aiming to teach the moral and ethical requirements of good citizenship, without religious denominational or political bias, through recreational channels.

In 1945, sponsored by the old church, which itself has stood for more than two and a half centuries as a symbol of community in Delaware, a group of civic and church leaders, under the presidency of P. S. duPont, III, chartered the corporation, Christina Community Center of Old Swedes, Inc., for the purpose of providing more adequate facilities for the community center than the church itself was able to do. An appeal was made to the citizens of Wilmington by mail, through strong support of the local press and radio, and by individual calls for funds to enlarge and renovate the existing facilities of the Center, which was housed in the little-used parish house of the old church. The resulting building with a front terrace for skating, houses a beautiful gymnasium with locker rooms, showers and storage space on the third floor; the main floor, entered from the front terrace, consists of an office, library and reading room, snack-bar, kitchen, pool room and large general recreation hall which will seat 100 people for dinner, movies or other shows, permit of dancing space for even more, and when not used for those things, it is set up with ping-pong tables and other table games. The ground floor houses a modern wood-working shop equipped with practically every electrically operated device for wood working, a craft room for ceramics, silver and copper smithing, weaving, sewing, club rooms for social and business meetings, girl scouts and boy scouts, men and women groups, plus a music room and a kitchen for cooking classes as well as for the preparation of refreshments for various meetings. The building is conservatively valued at $250,000.

Playground

The adjoining two blocks of property have gradually been acquired by the Community Center Corporation, and it is being graded this spring as an out-of-doors playground in conjunction with the center program. It will provide space for skating, outdoor games for various age groups, outdoor movies, plays and concerts in the summer. There will also be a wading pool for younger children, as well as swings and slides.

To permit the demolition of the twenty-eight houses on this property required the resettlement of a large number of families since many were occupied by several families. The property investment is approximately $100,000 and the playground installation, now under way, is

estimated between $30,000 and $40,000.

In 1948 the operating budget of the Christina Community Center was included in the Community Fund (Red Feather) campaign in Wilmington and since then the program has largely been underwritten by the Red Feather organization. The balance of the budget is produced by the woman's club of Trinity Episcopal Church, Wilmington, which originally financed the program altogether.

United Effort

The old church is the mother church of most of the present parishes in Wilmington, and today only one of its offspring is still related to it officially: Trinity Episcopal Church, of which the Rev. Donald W. Mayberry is rector. Old Swedes Church and Trinity Church operate as integral parts of the parish created by colonial charter, though since 1830 the rector of the parish has been identified with Trinity Church and Old Swedes has been in the charge of a vicar. The present vicar, the Rev. H. Edgar Hammond, is the thirteenth in succession at the old church since 1830. Each congregation conducts its own affairs, raises and manages its own budget and conducts its own program, but both continue in close relationship through a jointly elected vestry which is the corporate body for both churches. The woman's club of Trinity Church operates an amazing Christmas shop in the Hotel DuPont each November for several days, and the proceeds from this shop originally supported the community project at Old Swedes, but with the expanded nature of the Christina Center, the Christmas shop shares with the United Fund of Northern Delaware (Red Feather) in providing the operating funds which support a membership of over 500 boys and girls at the center, a staff of a director, two full-time assistants, five part-time leaders, and a staff of 30 volunteer leaders who are responsible for the program each week.



DEDICATION CEREMONIES: Left to right: Donald R. Morton, a founding member of the Center Corporation, and a director until his recent death; Donald Morton, Jr., (2nd row); Rev. H. E. Hammond, vicar of Old Swedes Church, which sponsors the Center, a founding member of the Corporation and its Secretary. Chairman of the Board of Managers which operate the Center; Bishop Arthur R. McKinstry, of Delaware, Vice-President of the Center Corporation, a founding member and a director; Rev. Dr. Charles F. Penniman, now canon at Christ Church Cathedral, St. Louis, and director of the Educational Research Foundation of the diocese of Missouri, formerly rector of Trinity, Wilmington, Del. A founder of the Center and a director until 1945; P. S. duPont, III, a founder of the Center, President of the Board of Directors since its incorporation; Hon. Walter W. Bacon, Governor of Delaware when this picture was made, at the time of the formal opening of the Center in 1948; W. Albert Haddock, Sr., a founding member of the Center, a director of the Corporation. Senior warden of the parish

Comprehensive Program

Charles I. Davis, Jr., the director of the Christina Community Center, started directing the program, largely geared for boys, eight years ago, with a two-room apartment over the vicar's study which adjoined the parish house of Old Swedes that consisted of three floors each of which was practically one large room of itself, somewhat difficult to heat and keep clean and, except for occasional painting, practically the same as it was built half a century earlier. Under his influence and leadership, the membership grew from half a hundred teen-age boys to include girls, and finally outgrew its facilities altogether. Today, the program is about equally divided between girls and boys, from five years of age to eighteen. The program remains primarily educational, but in terms of attitudes and values, and the variety of activities offer on-the-spot opportunities to inculcate those main objectives through discussions, tension-situations, and by example: basketball, boxing, wrestling,

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weight-lifting, baseball and football; student government organizations for the various age groups; scouts; craft and hobby classes; dances, hikes, camping and visits to industrial plants, museums, etc.; general recreation.

Paintings on display at the center are loaned by the Wilmington Society of Fine Arts, and are changed at intervals. Books in the reading room are in part provided by the center, and in part are lent by the Wilmington Institute Free Library. Magazines are collected from interested friends, and a few are obtained by regular subscription. Motion pictures mostly are obtained from industrial organizations, showing processes of manufacture, and travel bureaus, depicting sports and points of interest at home and abroad, with a smattering of the usual comedies and musicals which are obtainable for 16mm sound projection. The so-called educational pictures are the most popular, though films showing special techniques in the various crafts are extremely popular for the smaller groups engaged in the different craft activities.

Baby Clinic

A well-baby clinic is operated regularly on specified schedules in the center by the state board of health, and attendance of mothers and babies in the past year required a doubling of the schedule. Close relationships with the state hospital make psychological and aptitude testing readily available to the members of the center, and the vocational and educational counseling services of the center are becoming increasingly popular, to the point where general membership requirements may soon include the necessity of at least aptitude inventories followed by consultations in the matter of selecting individual athletic and craft programs, so that they may contribute more specifically to the member's maturing process and educational growth, as well as emotional expression and development. Such counseling, in these and other areas of experience, is the most time-consuming responsibility of the director and the vicar, in connection with the operation of the program of the center, but that function lies at the very heart of the purpose of the whole program of the Community Center.

Congested Area

The area in which the Christina Community Center is located is comprised of 173 rows of city housing—"blocks" they are called in Wilmington. A cen-



CHARLES I. DAVIS JR., DIRECTOR, (left), plans a program with Miles Powell, leader of one of the clubs, and a few of its members. This club visits industrial plants, historical sites in and around Wilmington. They also occasionally attend nearby college basketball games and league baseball games in Philadelphia



WATER COLOR for beginners in club room on ground floor of Christina Community Center. This room doubles for scouts (boys and girls) and health clinic, kindergarten-age activities and singing groups

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sus in 1945 revealed that in this relatively small, and certainly compact neighborhood, there were 3,536 children enrolled in public and parochial schools; there were an estimated 1,200 pre-school children; and the then-draft-board records indicated that about 3,000 men from this neighborhood were in active military service. At the present time less than 1,000 men are in the armed services, but the number of children is about the same, judging from spot counts, as in 1945.

Inter-Racial

Three community agencies serve these children: the Colored YMCA-YWCA, the People's Settlement, and the Christina Community Center. One Colored Baptist Center and one Colored Episcopal Play Center offer some facilities to a limited number of children of the Negro race. The playground of Christina Community Center will be unrestricted in respect to race, and increasingly inter-racial activities occur in the center building. Two small city parks, each about one square block in size, offer the only other recreational space for the children who live in this neighborhood.

The over-all administrative practice of the center is of interest to those engaged in similar enterprises. The Corporation Board is responsible for the financial stability of the project, for capital costs, and for liaison between the center and the Community Fund and the city at large. A church board is responsible for coordinating the various activities at Old Swedes, including the operation of the center. Both the church board and the corporation board appoint the board of managers for the control and operation of Christina Community Center, and that board is charged with constructing the program, maintaining proper budget allocations and balance, and assisting the director in obtaining both volunteer and employed personnel and otherwise planning with him both short-range and long-range improvements and projects. The board of managers has been carefully selected from the community at large to afford the director a diversity of religious backgrounds, and a wealth of practical experience in every field of service related to the program and needs of the center.

Religion Stressed

It has been the continuing concern of the board of managers and the director to emphasize the importance of the sense



COMMITTEE in charge of the program for the opening of Christina Community Center. Left to right: Dr. John S. Beekley, vestryman of Trinity parish; Rev. H. E. Hammond, vicar of Old Swedes; Mrs. John S. Reese, IV, wife of the junior warden of the parish, a past president of the Woman's Club of Trinity Church; Mrs. Edwin D. Steel, a past chairman of the Christmas Shop which helps support the Center; P. S. duPont, III, President of the Board of Directors of the Center; Mrs. Howard Ellis, an active member of the Woman's Club and chairman of some of the Christmas Shop activities; Charles I. Davis, Jr., Director of the Center; Jesse L. Whitten, vestryman of Trinity Parish

Voodoo on Long Island

RECENTLY, in a church on Long Island, the Bishop of that diocese undertook to "exorcise the devils" (the actual words he used in his prayers) from the "Oils of the sick, the oil of chrism and the oil of the catachumens." Lest our readers become too alarmed we hasten to assure them that no tom-toms, witch-dancers or sacred snakes accompanied this extraordinary performance. We recall that some years ago one of the priests of the Church married a couple on roller-skates in a rink; in comparison that was mild if a bit odd. Bishop DeWolfe did not get his liturgy for this service from Haiti or Africa; it is a part of the Roman Mass for Maundy Thursday. As the Catholic Encyclopedia solemnly tells us, "Places and things as well as persons are liable to diabolical infestation," so what is more natural than episcopal magic to exorcise such? The saddest part of all this is that it took place on that day when the Master sat down with his friends in the pure and profound fellowship meal of the Last Supper.

We are not among those who turn pale if another candle is put on the altar nor do we think that there is confusion in heaven if a rubric is bent now and then. We have always rejoiced in the comprehensiveness of the Protestant Episcopal Church; we believe in latitude in its services to meet the needs of worshippers of varying temperaments. But when a Bishop, who has solemnly promised to "banish . . . all erroneous and strange doctrines," indulges in this mumbo-jumbo we feel that things have come to a serious pass. It is an offense to those who are loyal to the Church and it cannot but cause ridicule on the part of modern men and women who are seeking a religion that will meet the needs of a tragic day.

—Editors

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of responsibility, as differentiated from the demand for rights, among the membership of the center. This is difficult in a heterogeneous group, with mixed religious affiliations. Church attendance is constantly stressed, though the center itself is maintained as a community project which necessarily must be identified with no specific religious point of view. It is meant to be operated as a community enterprise which will weld together boys and girls of different religious backgrounds into a conscious neighborhood that knows it is a part of a greater community — the city, the state, the nation and the world. The membership consists of children from many national backgrounds: Scottish, Irish, Polish, Lithuanian, Russian, French, German, Italian, British, and 7th and 8th generation Americans. All are Americans. In respect to religious allegiance and practice, a variety is represented. But less of a variety is represented in the membership of the center than is represented at Lake Success in the United Nations Organization. Members of the board of managers see a parallel in this situation, except that they feel that it should be simpler for a variety of Christians to live together than a variety of people who may be mostly non-Christians.

CATHEDRAL HAS NEW PLANT

★ Christ Church Cathedral, Houston, Texas, is now erecting a new parish house which is also to serve the diocese. The basement has been excavated, foundations poured for the entire structure, and the first floor slab poured for the kitchen and diocesan wing. Structural steel is now being erected for the kitchen wing, and renovation of the guild hall is under way. Critical materials, writes Dean Hamilton Kellogg, have been purchased and are mostly on hand so that completion by early fall is expected.

TO TURN BARN INTO CHURCH

★ In order to help meet the spiritual needs of the ever growing suburban area outside the city of Wilmington, a barn and property located beyond Farnhurst has been purchased by the diocese of Delaware. Christianity started in a manger and it does not seem inappropriate that a barn should become a church. The diocesan committee in charge and the architect, William H. Thompson, propose to remodel the entire structure in as simple, straightforward a manner as possible to retain the rugged simplicity and repose which surround many of the old barns of the surrounding countryside. The acquisition of this property is the first item recommended by the committee on strategy. The barn is two stories high. The ground floor will provide ample space for stairs leading to the church above, a social room, kitchen, departments for younger children, and areas for the upper classes. The upper floor will contain the church and an ample sized apartment for the rector. Walls enclose the old barnyard which will become recreation space for outdoor parish activities. Appropriately, the new church will be called the Church of the Holy Nativity.



PARTIES are frequent at the Center. This is one for newsboys for a news agency with headquarters nearby



BASKETBALL is a popular sport at the Center. This is a game between the Center team and Ferris Industrial School

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BOARD OF DIRECTORS A NOTABLE GROUP

★ Directors of Christina Community Center, Wilmington, are a notable group of men and women. P. S. duPont is president; Bishop McKinstry, vice-president; Edmond duPont, treasurer; the Rev. H. Edgar Hammond, secretary. Other directors are W. Albert Haddock; Harry G. Haskell Jr.; Mrs. W. S. Hillis; Mrs. Ernest N. May; the Rev. Donald W. Mayberry; Dr. Joseph M. Messick; Edward B. Marrow; Dr. John S. Reese IV; Elwood S. Salter; Mrs. Frank G. Tallman Jr.; Vincent A. Theisen; Mrs. Irving Warner; John Weldon. This board is responsible for all capital fund raising, long range planning, over-all policy, and spending of capital funds.

A Board of Managers, appointed jointly by the directors of the Center and by the Old Swedes committee (a coordinating committee appointed by the parish vestry) controls actual operation of the program, employs staff, approves operating budget, etc. The managers work in close relationship with director and staff of the Center, and are divided into committees: program and personnel; budget and finance; maintenance; public relations. The personnel of the managers is selected from the community at large, with representatives of various religious and professional backgrounds of immediate value to the Center. Membership is on a rotation basis. Present Board of Managers: Dr. Joseph M. Messick, Fr. Stanley W. Delikat, Wilbert B. Smith, Thomas V. Mulrooney, Ross Lanius, Frank M. Heal, Elwood A. Davis, Mrs. John S. Beekley, Mrs. George K. Landon, Mrs. David W. Stockwell, Miss Florence V. Miller, Frank L. Baylis, and the Rev. H. E. Hammond, chairman.

The Center is a member of the American Association of Social Workers; a charter member of the Welfare Council of Wilmington; Wilmington Association of Group Workers.



GUESTS at an Open House at the Christina Community Center. The playground program includes all children in the neighborhood



MATTHEW MICAL, wood work instructor, shown here with a few lads in the wood work shop on the ground floor of the Center

CONSECRATION OF R. M. HATCH

★ Presiding Bishop Henry K. Sherrill has taken order for the consecration of the Rev. Robert M. Hatch, suffragan bishop-elect of Connecticut. The service will be on April 17 in St. John's Church, Waterbury, Conn.

Bishop Sherrill will be consecrator, with Bishop Walter H. Gray of Connecticut and Bishop Frederick G. Budlong, retired bishop of Connecticut, as co-consecrators.

The Bishop-elect will be presented by Bishop W. Appleton Lawrence of Western Massachusetts, and Bishop John T. Dallas, retired Bishop of New Hampshire. The sermon will be preached by Bishop Norman B. Nash of Massachusetts, and Bishop Oliver L. Loring of Maine will read the litany.

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EDITORIALS

Outstanding Venture

WE are glad to present as our Story of the Week an account of an outstanding Church enterprise, the Christina Community Center in Wilmington. The objectives of the center were summed up in the foreword to the initial brochure that was used in the first campaign for funds. It was written by J. Edgar Hoover, director of the Federal Bureau of Investigation, and H. Edgar Hammond, vicar of Old Swedes and chairman of the program committee of the Center, says that it cannot be improved upon as a brief statement on its purpose.

Wrote Mr. Hoover: "One of man's most treasured possessions is his power of self-determination, his freedom to choose a course of action, to do or not to do as he pleases. That faculty, together with his intellect, distinguishes him from the animal, gives him a dignity that reflects the Divine nature.

"It is strange that by his own abuse of freedom man sometimes seeks to destroy it. True freedom can exist only when it is limited . . . limited by the rights of other men and by the laws that define and protect those rights.

"We must, then, engender in our youth a sense of moral responsibility founded in religion, a religion that is not merely a method of worship, but a religion that embodies a creed and a code as well. The young boy and girl must believe in those truths upon which our freedom rests, and they must have respect for the laws which must exist to preserve it.

"The obligation to supply such education to our youth rests largely with the parents and the churches of the land. It is an obligation to provide a way of life, a motive power that will impel the young men and women of America to choose the good instead of the bad in every department of their lives. To accomplish that, it is obviously necessary that they know what is good and bad, not for just a moment, not in the light of a temporary pleasure, but in the eternal order.

"It is not merely an opportunity for philanthropy or humanitarian good works. It is rather a solemn obligation to preserve freedom and justice for the world, by molding the youth of America in accordance with the Divine plan. That duty is not an admonition or a counsel, it is God's will, and if it is faithfully discharged America will survive and prosper. If it is ignored, we can never hope for the true freedom for which our sons and brothers and husbands are giving the final measure of love on the battlegrounds of the earth."

★

"QUOTES"

OUR national life has been healthy and virile because of the opportunity to criticize, protest and espouse unpopular causes. We have never regarded democracy is a finished product but something to keep on building. In this sign we have grown great and strong. In the years ahead it may be the key to national survival.

—A. M. SCHLESINGER, Professor at Harvard, in The American as Reformer

★

Witness Seminar

SEVERAL weeks ago we announced the possibility of a travel seminar in the interest of world peace, in cooperation with the Church Peace Union. A number of readers responded with a request for further information. We are now able to present more details, with the hope that still more will express a desire to join us this summer to visit countries whose destinies are so closely linked with our own, and to talk with people there about our common problems.

Cities to be visited are London, Berlin, Prague, Belgrade, Rome, Florence, Geneva and Paris. The group would leave New York by chartered plane on July 13 and return August 19. Or if steamship travel is preferred, passage can be booked on a liner sailing from New York on July 7 and returning from Antwerp on August 17. The total cost for the trip would be about $1,000. Further information may be had by writing Witness Seminar, 12 West 11th Street, New York 11, N. Y.

Salute to Lichty

ARTHUR LICHTENBERGER was consecrated coadjutor of Missouri last week. In congratulating him and the diocese we also pat ourselves on the back since he was the chairman of our editorial board for a number of years. He is a man of rare insight and humility, with a passion for justice and the courage to implement it. Had

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we a "We Predict" department it would be headed this week with the assertion that he will be an outstanding bishop; one for whom we confidently pray: Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory; through Jesus Christ our Lord. Amen.

Stalactites and Stalagmites

BY

IRVING P. JOHNSON
Founder and First Editor of The Witness

A GOOD deal that we read would seem to indicate that the Church of the past was in some way inadequate for the people of the present, whereas, I cannot help feeling that the people of the present are somewhat inadequate for the treasure that they have inherited. Somehow, spending a million dollars on a prize fight intensifies that feeling.

An organization which has produced such children of God as the Church has produced in every generation can still produce their like, if it can find the material out of which saints are developed.

The difficulty today is that the age is not interested in producing saints, but is concerned in solving problems, whereas Jesus Christ was not disposed to solve problematical mysteries, but to make saints out of all sorts of queer materials.

The woman of the town was not a problem for Christ to solve by the aid of a clinic, an executive secretary and a checkbook; neither was she a social problem which he proposed to card index. The woman of the town was a sinner to whom he offered his own personal sympathy and help; if she accepted his grace, she became a new creature; if she rejected his proffer to help, she died in her sins.

Capital and labor were abstract questions which he left to academic philosophers, while he made his appeal to the rich young man who went away sorrowful, because he could not make the sacrifice which Christ suggested; and called the laboring man from his nets to follow him.

Efficient Ministers

THE work of the ministry is not, I fancy, essentially different since the disciple still is as his Master.

The real sign of efficiency in the Christian pastor is still the personal note rather than the academic theory of how things ought to be done. Many of our clergy may be men of quite ordinary talents, of rather ineffective methods and of somewhat ancient ideas, but their really Christian characteristic is that they persevere in holding up a very high ideal of worship and service to a very perverse generation.

In some ways it is rather tragic to be a bishop in the United States. One sees so much from the vantage point of his high place. One is not impressed with the fact that vestries who are seeking pastors are so much concerned with spiritual qualities of human sympathy, personal holiness and devout habits as they are with the more mundane and more superficial characteristics of mixing, personal appearance and cultural manners.

The Church is one of two things: It is either something sent down from above or else it is something built up by human ingenuity. Of course, in a sense, it is both, but to use the simile of stalactites and stalagmites in a cave—the one is from above, the other built up from below, but the initiative is from above and the stalagmites are the result of drippings from the stalactites, never the reverse.

Church and Sects

NOW, as I see religion, the Church came before the sects and the sects are in a sense stalagmites. And they possess one great advantage over the Church. They are nearer the earth. Consequently, the sectarian leader has the advantage of being just a little higher than the cave dwellers.

If you will note the leader of any sectarian body, he is standing for just the sort of thing that his people want. His leadership and their prejudices are a unit. To follow him is easy, for he visualizes to them that which they would build. It is not so much, "Set me upon the rock that is higher than I," as it is, bring the rock down to where I can step on it without much effort.

Whatever certain secularly minded ministers

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of this Church may say, the whole idea of the Church as embodied in her creeds, liturgies and formularies is that grace is from above and man may be lifted up by it, but he may not make of it a mere earthly process.

One asks why so many of our ministers desire to take the supernatural out of the Church, and why they do not want to leave the Church in order to propound their theories?

The answer is simple: They know the ephemeral character of mere human institutions. They know that stalagmites do not grow without stalactites to infuse them. So they desire the stable character of a divine institution which has been built up and preserved by belief in the supernatural in order to give a solidarity to the ideas which would deprive the gospel of all supernatural grace. In other words, they desire to use the labors of a long line of stalactites in order to create stalagmites that they claim to be just as wonderful. But they are not. In a contest between the two for beauty, the stalagmite is hopelessly outclassed.

The Supernatural

IT is important always to remember, on listening to their plausible theories, that such theories are and have always been unable to grow unless they depend upon a supernatural background for their existence.

Truly, the law came by Moses and he may have learned a good deal of it from Egyptian sources, but grace came by Jesus Christ and no man has been able to furnish a substitute.

This factor, however, has its effect in the Church.

The man who rejects the supernatural has the advantage of getting all his drippings from the stalactites and yet remaining close to the earth.

In other words, it is mighty easy for a priest of the Church who believes very little and yet looks like any other priest to get the close following of laymen who believe very little and are satisfied with appearances.

It is this factor which separates a good many of our clergy from the close discipleship of the bulk of the laity. And in this the Church is unique. It also separated the laity from following our Lord.

So long as he healed people and told them parables and fed them they followed him in large numbers. When he began to say, "Except a man be born of water and of the spirit he cannot enter the kingdom of heaven," they asked, as did Nicodemus, "How can these things be?"

So long as he gave them the loaves and fishes they flocked to him, but when he said, "Except a man eat my flesh and drink my blood, he hath no life in him," then many walked no more with him and his discipleship dwindled from that time on.

People are not prone to build up their Christian character by the industrious process of receiving his grace. They either want God to convert them by a sudden miracle, or else they want to build their own towers to heaven.

I have known many of these priests who boast that they do not believe in the supernatural character of grace. They are good companions in the easy reaches of life, in the drawing room, on the golf course, or anywhere on a nice summer day. They are fairly well up in solving the problems of life in the abstract, but are rather incapable of understanding the mystery of poverty or the grace of speaking to the individual who is in trouble; they are rather dumb before the mysteries of sickness and death.

To them, religion is a cultural rather than a regenerating process; sin is something which is bad form; death is a puzzle that had best be dealt with by euphemisms.

Religion of Prosperous

IT is not strange that prosperous people think of eternal life as merely a continuation of their present prosperity, but God forbid that heaven should be a confirmation of the cultural smugness which characterizes earthly prosperity and the tragic inequalities which is so characteristic of our industrial system.

But the way out is not to rail at the system, but to regenerate the individuals who otherwise would ruin the best system which mind could create.

Now, regeneration is something which comes from the Holy Ghost, the Lord and Giver of Life, and it is our privilege as Christians to receive the grace that we perceive has come from the body of Christ in all ages.

The only saving clause in the world as we may know it may be found by a close study of the parable of Dives and Lazarus, in which God steps in and fixes the compensation.

Talking It Over

BY

W. B. SPOFFORD SR.

EDITOR CLIFFORD MOREHOUSE of the Living Church does not like the word "Protestant" and so he protests against the name of the new set-up of the National Council of Churches, "United Fellowship of Protestants in the Armed Services."

"We think it is high time," he writes, "that

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the officers of the National Council of Churches, from its president (Presiding Bishop Henry Sherrill) on down, realize that there are thousands of Church people—by no means all Anglo-Catholics—who are increasingly concerned over the ignoring of our objections to being lumped into interdenominational organizations under the general label of 'Protestants'."

What's more, if this goes on, says Clif, "the next General Convention of the Episcopal Church will be under strong pressure to withdraw from the Council—whether our Presiding Bishop is president of it or not."

Not only that, but the editor may even withdraw his personal support. His piece states that he has long been a supporter of both the National Council of Churches and its predecessor, the Federal Council of Churches, but with the use of the editorial "we" he thus makes his position clear: "We hope we shall be able to continue that support—but we cannot if the National Council of Churches turns out to be, after all, only a pan-Protestant organization with a window-dressing of Anglicans and Orthodoxy."

All of which is, of course, a very serious matter to which the officers of the National Council of Churches, including our Presiding Bishop, must give careful thought.

My own solution of the problem is a simple one. It is popular these days to name agencies so that their initials will spell out a word that will stick in people's minds, like CROP and CARE.

How would it do to name the new organization that is to work with the armed forces, Church League in Forces? It could then be popularly known as CLIF and thus be a constant reminder to the Presiding Bishop, and his fellow officers of the National Council of Churches, that they must hereafter launch nothing of an interdenominational character without first consulting the editor of the Living Church.

Baptism, the Means of Salvation

BY
RAYMOND GAYLE
In Charge of St. James, Milton, Oregon

A minister is called upon to baptize a little dying child. It is a new-born babe. He hurries to the scene, splashes a bit of water on the head of the unconscious infant, mutters a few words and, to those who stand nearby, it all looks like the blackest superstition. "What does it mean?" they say, "Have a little sprinkled water and a few inarticulate words any influence upon this flickering flame of life which in a moment is to go out? If the child is to live elsewhere after its brief life here on earth is over, will this ceremony do it any good? If it survives and lives its life out here on earth, will it live any better for this hurried incantation? Isn't this, rather, a remnant of medicine-man magic which had better be done away with in this year of enlightenment, 1951?"

Living in a community where Baptists, Christians, and "Satur-Day Adventists" predominate, I have had to try to answer this question many times. I usually begin by telling a story about a little English boy I once had in one of my congregations who refused to salute the American flag in school. Arguing with him was of no avail in breaking down his prejudices. He insisted that he was an Englishman, and that was that! But one day I talked him into saluting when no one was around, just as an experiment, and he reluctantly did so, all the time protesting loudly that he didn't really mean it but was just doing it to please me. It wasn't long afterwards that the teachers reported that he was joining the other children at school in a very normal fashion, and that he was altogether a happier and wiser boy.

Now I submit this story as an example of the sort of thing the Prayer Book is talking about when it defines a sacrament on page 292 as "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof."

View of Sacraments

WE are often apt, I believe, to take only a half-view of sacraments. We think of them only as pledges which assure us that we have received, or are receiving, the inward grace which the outward sign indicates, forgetting that the outward act or ceremony is also the means whereby we receive that grace—just as the sacrament of saluting, however grudgingly performed by my young Englishman, was the means by which a new spirit of tolerance and understanding was created in him. We need not be told that the mind

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or spirit of man has a profound influence over the body, that imaginary ills frequently bring on real ones and that worry and frustration often bring about arthritis, heart disease and other physical symptoms; but we do indeed need to be reminded that the opposite is also true, that the body has a similar influence over the mind and spirit, that a crippled and paralyzed body may cripple and paralyze the mind, and that a disfigured face can disfigure the entire spirit. It is the second half of this principle with which we deal whenever we employ sacraments. For sacraments are but the practical application of the fact that the body influences the mind and spirit. By its very definition a sacrament is "the means whereby we receive this grace."

Now just what spiritual change is effected by the physical act of baptism? The second office of Instruction answers: "The inward and spiritual grace in baptism is a death unto sin, and a new birth unto righteousness; whereby we are made the children of grace." More to the point perhaps, are the words of Jesus to Nicodemus (John 3:7), "Ye must be born again." Phillips Brooks in his sermon, "The New Birth" based on the above text, gives us his understanding of what it is to be "born again," and I quote his first illustration:

"First, then as simplest of all, I take the matter of happiness. It is easy to recognize the two levels of happiness, and the way men pass from the upper and lighter into the profounder and more serious one. Is this man happy, whom I see in the first flush of youth, just feeling his new powers, the red blood strong and swift in his veins, the exquisite delight of trying his just-discovered faculties of taste and thought and skill filling each day with interest up to the brim? Is he happy, he with his countless friends, his easy home, the tools and toys of life both lying ready at his hand? Most certainly he is. His days sing as they go, and sparkle with a bright daylight that makes the generous observer rejoice for him, and makes the jealous envy him.

"But then you lose sight of him for a while, and years after you come on him again. The man is changed. All is so altered! Everything is sobered. Is he still happy? As you look into his face you cannot doubt his happiness a moment, but neither can you fail to see that this new happiness is something very different from that which sparkled there before. This is serene and steady, and as you look at it you see that its newness lies in this: that it is a happiness in principles and character, while the other was a happiness in circumstances. The man whom you know now is happy because there is goodness in the world, because God is governing it, because in his own character the discipline of God is going on. The first sort of happiness was self-indulgent; the new sort is built on and around self-sacrifice. The man you left was 'enjoying himself,' as we say; the man you find is at peace in God. And to reach that peace in God, in principles, he must have lost his old self-enjoyment. The loss may have been violent, or the strings that bound him to it may have gently untwisted; but however it has come, he has died to his superficial enjoyment of self and entered into a deeper happiness, which could have come only through that death."

Phillips Brooks goes on to give other illustrations of this experience of being "born again," and altogether we get the impression that it is a complete re-direction and enrichment of life on all levels--knowledge, faith, friendships, morals, etc. In fact, it is such a complete change that it can be fully attained only in mature adult life.

At first glance, therefore, one is tempted like the Baptists and Disciples of Christ to have baptism put off until at least early adult life when some semblance of the total experience can have taken place. But upon closer study it becomes clear that we, in this natural body, can never hope completely to achieve the experience. And if baptism be accepted only as the pledge of its fulfillment, then certainly the child of thirteen or fourteen has but little more right to the sacrament than an infant, and if we were to wait for perfection even the age of eighty would be too young.

The Half-View

YOU see, it is just here that we run into trouble. But the trouble is easy to spot—it is simply that we are taking only a half-view of a sacrament, accepting it only as "a pledge to assure us thereof," and forgetting that it is also the "means whereby we receive this grace." For as in the case of the English lad's performing the outward act of saluting, his action did not reflect an already existing change of mind, but rather the action itself brought about, in due course, an alteration in his thinking; so Baptism does not alone indicate that the New Life has been accomplished, or even that it necessarily is underway—it is also the means whereby that New Life actually is accomplished or gotten underway.

Now, before we go further, I do not wish to say that baptism should not ever be a sign of grace already received. For that is a recognized part of the definition also, and in most cases for adults that is just what it ought to be. For there he stands, the man of the world, before the eyes of the entire congregation, to be baptized. He turns his back on his old way of life, his old values, and renounces the devil, as it were. He

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looks straight into the future, his eyes on God, and makes a new and this time God-centered beginning, dedicating himself and all that he has and is to this new pattern of life. As the water washes his body, so the Spirit cleanses his soul and the past and all in it are forgotten—completely washed away. And he goes back to his home a new creature. "Conversion" is the good old Methodist word for this experience, and the outward act of baptism is the sign of this deep, inner experience and the pledge which assures us of its reality. Such a baptism will naturally be before the entire congregation. For this man is making his witness for Christ. He is declaring to all—his family, his friends, his employer, his enemies—that he is making a new start, and he gives them this pledge that the grace of Christ is within him. No greater joy can come to a Priest of God than to bring a man to this state of salvation.

But for the child it is a very different thing. The infant can make no such witness. He is not even so much as aware that he is being baptized. Why, then, baptize him?

Baptism the Means

WHY, indeed, except that baptism for the child is not a pledge that the new life has been achieved, or that it is underway. It is the means by which the child actually is "born again." At his baptism the whole Church, through the agency of the chosen God-parents, is pledged to see to it that the child is brought up in such a way that it will "inherit" this new life—just naturally come by it. In this connection recall the words of Phillips Brooks which were just quoted: "the loss may have been violent, or it may have been easy. He may have been torn and wrung away from his selfishness, or the strings that bound him to it may have been gently untwisted." For most adults, depending upon the degree of their secularization of "sinfulness," the experience is likely to be violent, if not emotionally then at least intellectually. But for the child the experience of achieving this "born-again-ness" will probably be one of growth and development and education, by which "the strings that bound him will have been gently untwisted." His conversion will have taken place over an entire childhood and adolescence, rather than at any fixed point later on in adult life.

And just as the baptism of an adult should be public, so should the baptism of the infant also be before the entire congregation—but for a very different reason. In the case of the adult the congregation is receiving the man's personal witness. But in the case of the child, the whole church is receiving that child as its ward, and is pledging itself to labor to bring about within that child the state of salvation.

Public Service

IN both cases the contract is half-broken already at the time of the baptism itself if the congregation be not present. For the adult is not being challenged with the necessity of making a soul-searching witness. And the child is being cheated out of having the whole Church assume responsibility for him. Both are beginning their lives out on the cold and lonely mountain-side, rather than in the warm embrace of the Church's fellowship.

And now back to the original question with which we began. "Have a little sprinkled water and a few whispered words any influence upon this flickering flame of life which is in a moment to go out? If the child is to live elsewhere, after its brief life here on earth is over, will the ceremony do it any good?"

Well, I doubt it—I doubt it very much. I can't believe even for a minute that the mere ceremony of sprinkling a child at the point of death will save that child's soul.

For the child's soul has never been lost in the first place.

The child dying unbaptized goes to the same loving care of a Heavenly Father who has created it in his own image as awaits the child who has been baptized.

Why, then, go to such pains to baptize the tiny babe before its brief light flickers out? Why, indeed, but for the fact that we of the Church in this act are binding the Church to a solemn contract—we are receiving this child as a ward for care and nurture and education—either by ourselves if the child lives, or by the Church Expectant if the child dies.

Therefore, the New Life for that tiny infant, living or dying, begins at the very moment of his baptism.

And the ceremony is not a wanton superstition. It is indeed the means of salvation.

The Episcopal Church

BY

CLARKE BRADLEY
Layman of Holdrege, Nebraska

I HAVE been asked "What I Like About The Episcopal Church." This subject was assigned to me, because I have been a communicant of the Church for only two and a half years, and it was thought that those factors which influenced my decision to become an Episcopalian might indicate how other people can be interested in our Church.

I know of no better way to begin than by re-

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lating how I was attracted to the Episcopal church.

I was reared in a fundamentalist Church—one whose religion was marked by extreme emotionalism, a highly negative theology and a preoccupation with hell-fire and damnation.

Before I was graduated from high school, I found I could no longer accept the religious thought of that body.

So, I did what countless others have done, I disassociated myself from organized religion. I quit attending church and came to look on all religion with distrust.

This attitude persisted for more than ten years. However, I was not completely irreligious. I kept groping for something, which I felt subconsciously must be there.

Finally, one day I dropped in at a service at the small, gray frame Episcopal Church at Burbank, Calif. I had never attended an Episcopal Church before and believe that I went there that Sunday out of curiosity. I had been reading some of the works of Dr. Bernard Iddings Bell and had been wondering to just what sort of Church this (to me) amazing clergyman belonged.

Strange Experience

I FOUND the service rather strange . . . the kneeling and the standing made me a little self-conscious. Then, when the sermon began, I experienced what I can only describe as a distinct shock.

Here from the pulpit I was hearing something that "made sense." I was hearing ideas expressed, which I found completely reasonable and acceptable. Not only that, but the minister was speaking to the people as though they were persons of some intelligence . . . and not merely a mass to be either soothed with meaningless platitudes, or whipped into an emotional frenzy. I sat there asking myself . . . "can this be"—

Still not convinced of what I had heard, I went back the next Sunday. It seemed to me that the religion I had heard preached before, and the religion that I heard preached there by Rev. Reid Hammond, were two entirely different subjects.

I had had no idea that there was such a thing as the Episcopal Church. Oh, yes, I had heard of the name and had seen its edifices—and I had known people who I heard were Episcopalians—they never mentioned it themselves—but I had been unaware that such a religion as that of the Episcopal Church existed.

Belief

FROM the foregoing I believe it is evident that I was first attracted by the ideas I found expressed in the Episcopal Church . . . by the religious thought I heard expounded from the pulpit. A clergyman had by his sermons made me want to learn more and more about the Episcopal Church.

And the more I learned the more convinced I became that here was a Church for whose beliefs no apologies were required. Here was a Church that really stood for something . . . and that something would bear the application of reason.

Needs of the City Parish

BY
ROBERT NELSON BACK
Assistant at St. Mark's, Frankford, Philadelphia

THE city parish is bedeviled by two deficiencies: people and money. Recently I attended evensong at one of New York's best known churches. There was a large and excellent choir, obviously professional. Two priests were in charge of the service. The beauty and condition of the church bespoke wealth. The many participants in the chancel made the service seem alive, but they could not conceal the fact that there were only nine of us in the nave.

The city parish has been faced with declining congregations for years. The reason is obvious. People are moving from congested areas, and they do not maintain their interest in the home parish. The city parish still has some contact with the modern cliff-dwellers, the apartment housekeepers, but even this is slipping. Even if it were not, the individuals of the apartment house are not substitutes for family units. The family has been and ever shall be the backbone of vital parish life.

Although the church I visited in New York is financially fortunate, most city parishes are not. The urban church is a large building. It is costly to maintain. Even though the parish has a sizable endowment, the lion's share of all available money is eaten up by the ravenous building. The church was built to care for a large and liberal congregation. Now that the people have gone the struggle for survival is acute.

How to Bring Life

THE city parish is in the doldrums. The crowds of yesterday have disappeared. The church is a shabby ghost of itself. The handful of the faithful try to preserve the memory of past grandeur, but the down-at-the-heel building seems to belie even their memory.

But the situation is not hopeless. Some courageous rectors and some courageous vestries have turned the tide.

The city parish has several assets. It is accessible. It can be reached easily by public conveyance. And, on Sundays, it is not too difficult to

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drive a car to the city church and find parking space. It is an effort for suburbanites to return to the city on Sunday after having worked there all week. But they will if the bait is sufficiently attractive. Another asset is that the city church has the space and equipment, outmoded perhaps, for any kind of program it wishes to sponsor. The third asset is the knowledge and experience accumulated by the city parish through the years. The church was once throbbing with life, and although it was a long time ago and half-forgotten it can be brought again to conscious mind.

One way the city parish can face up to the problem which besets it is to secure a popular clergyman. Where there are people there is money to promote a program, and the popular clergyman brings in the people. He is an artist at showmanship. He spills his personality over the city. He is a clever publicist. Astutely, he speaks to all sorts of groups outside his parish whenever he gets the chance. He is invariably making new friends. His sermons, simple, full of illustrations, up-to-the-minute are magnets. The crowds come back, and there is general rejoicing. If the bait is attractive enough, people will come from all over the city and its environs to taste it.

The difficulty with this popular approach is that it is a stop-gap measure. The "new" old parish is built around the personality of one man. What happens to the revitalized parish if something happens to the man? And something is likely to happen to the man for the strain of a ministry by publicity is terrific. A congregation that is fed on the bizarre develops an enormous appetite. Give them an orange today for coming to church and they want two oranges tomorrow. However, a stop-gap measure is better than no attempt to meet the situation. A ministry by publicity at least gets people to church, and some good will certainly come of it.

Multiple Ministry

A SECOND way the city parish can face up to its problem is by securing a multiple ministry. This takes considerable courage, imagination, and a gambler's heart. The parish recognizes that it must attract people from all over the city and its suburbs in order to exist. It knows it can attract them only if its program is superior to anything that can be had elsewhere. It must have outstanding preaching; therefore, it must have an unusual preacher. It must have inspiring music; therefore it must have the best organist and choirmaster. It must have a top-notch program of Christian education, for the city parish wants to attract families—the backbone of real church life. And here is the rub; this means a second clergyman or perhaps a well-trained layman who is a professional. This is an age of specialization, and the preacher, to be outstanding, has to stick to his preaching, and the educator has to keep close to his educating. A third professional is needed: an organizer and administrator. It is his task to think out the total program of the parish, put it into effect, keep it moving.

Now all this takes money, and the city parish is hard pressed. That is why it is necessary to have a gambler's heart to enter into this kind of parish program. Everything has to be staked on its success. It has proved to be successful where it has been used, but it is a risk. However, a risk, any kind of risk, is better than an empty, useless church.

Look for the Side-Walk

BY

WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln

NOT long ago, about to attend a high school operetta, I found a parking problem, as is so common in these days, and drove over a block of rough, dirt street to a pavement where I parked the car, planning to traverse on foot the dirt road back to the school. Imagine my pleasure when I discovered that there was a side-walk which I had not noticed, along the street, so instead of walking in the muddy street I made my way on the side-walk.

This incident, trivial though it is, illustrates an important point in everyday living. Many times we think the going will be much harder than it really turns out to be. It is easy to foresee a possible difficulty, while we overlook an equally possible happy development. Students are sometimes sure in their own minds they will fail an examination, and then really do quite well.

We sometimes face a critical or decisive situation of some kind, and we visualize all sorts of dire possibilities, yet when we actually are in the situation we find it is not nearly as bad as we feared, and our gloomy forebodings appear as bad dreams when we look back on them.

Often our chief need is for an attitude of faith and hope. Certainly we should not overlook the possibility of fateful and untoward developments. To use an overworked word, we should be "realistic." But neither should we overlook happy possibilities. There may be a side-walk nearby on which we may walk instead of having to walk in the street. At least, we can look for the side-walk!

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Church and Contemporary Change. By G. Bromley Oxnam. Macmillan. $2.50.

Bishop Oxnam's lectures clarify some of the most pressing problems which confront Protestantism today. More than this, they are a stimulus to courageous action and a declaration of faith in the creativity of the Church. The issues of contemporary change are power and justice, the former to be brought under democratic control and the latter to be established by the democratic process and not by coercion. It is in the doctrine of man and his significance as a person that Christianity and Communism are in basic conflict. Of this fact Protestant leadership must be better informed; as also of the challenge to religious liberty which, like Communism, Roman Catholicism embodies. The social service state may likewise threaten freedom but there is a proper and necessary place for it in a society both free and orderly. A united Protestantism must replace the divided church if Christians are to become in fact co-workers with the Eternal—Arthur L. Swift Jr.

The Episcopal Church in the United States, 1789-1931. By James Thayer Addison. Scribner. $4.50.

This brilliant and beautifully written history will help Episcopalians to understand their Church a good deal better than most of us do; it will also help the rest of the world to understand it. In the first place, there is a sketch of the course of Anglicans in England from 1559 to 1789, without which the course of events in the Episcopal Church since that latter date would be incomprehensible. (During the Colonial period we were an episcopal church trying to function without bishops!) This sketch is extremely well balanced. There are no ex parte historical judgments; Dr. Addison not only recognizes but rejoices in the fact that Anglicanism is both Catholic and Protestant.

The account of the Colonial period distinguishes the colonies where the Church was established from those where it was not, and does so more sharply than is usually the case; with the result that one can see almost at a glance how it came about that the Church is strong in some areas, weak in others, to this present day. In the following period, after the Revolution and the reorganization of the Church in 1789, the turning points are 1835, 1865, 1900. In each intervening period the history is lightened up by brief biographical sketches of chosen leaders. Above all, the great "trends" are recognized, and are recounted sympathetically—The Oxford Movement, the Muhlenberg Memorial, the Missionary Movement, the Social Gospel, Reunion, and others.

The most matter of fact paragraphs will suddenly take a burst of light—like the shiny wings of a plane swinging into the morning sun. On the Caroline Divines, for example: "If more of those who refer to them would read them, modern theology would benefit." "For Whitgift and Elizabeth . . . Presbyterianism was not necessary to salvation." On Karl Barth: "Anglicans do not have to be saved from choosing between a diluted Liberalism and a fundamentalist type of Protestant orthodoxy." It is this salty, incisive, summary style that gives the book its finest literary quality. Here is a church history that can be read with sheer enjoyment! And the best of it is that it is so magnificently sane and balanced—it can do only good and does not need to be corrected or offset!—F. C. G.

Is the Bible Inspired? By John Burnaby. Macmillan. $1.25.

This is one of the little books in the "Colet Library of Modern Christian Thought and Teaching" and it is by the distinguished author of a recent excellent work on St. Augustine, Amor Dei. It traces the development of the old belief in the authority of Scripture as it had to be revamped in the light of historical criticism. As a survey of the history of this development, the book is extremely good, and much light is shed on precisely what issues were at stake. But when the author attempts to solve the problems anew for the contemporary church, he is not so satisfactory. His answer, in brief, is that the uniqueness of biblical revelation is not to be found in the response of the biblical writers to God's disclosure of himself, but in the manner of that disclosure, i. e. in the unique history of the Jewish people culminating in the event of Jesus Christ. Moreover, "the authority with which inspired men speak can never be an absolute authority." The author concludes that the Bible contains a number of varying "authorities" and the weight to be attached to them varies accordingly.

But what are the criteria by which a Protestant decides which parts are authoritative? And is the history of the Jewish people more unique than the responses of Amos, Hosea, Isaiah, Jeremiah, and all the rest, culminating in Jesus Christ our Lord?—Burton S. Throckmorton.

Adventuring Into the Church. By Lewis Albert Convic. Harper. $2.50.

The author thoroughly understands young people, how they think, how they feel. The material he presents demonstrates that completely. So it can be of invaluable aid in preparing them for confirmation. Too often, alas, we have "instruction classes" in which the recipients are no more than that; they fail to be participants. Hence they do not really learn and absorb in their beings the significance of the Church. No one has yet written a satisfactory confirmation manual. This book, with its fresh and alive approach, can help immeasurably until we have such.—J. H. T.

Communion Meditations. Abingdon-Cokesbury. $2.00.

A collection of twenty-five "preludes to the Lord's Supper," edited by Gaston Foote. These meditations have been written by such outstanding Protestant ministers as McCracken, Sockman, Bader, Cavert, Burkhart, Stamm and others. There is useful homiletic material here and an occasional fresh insight into the various meanings of the Communion Service. This book will doubtless serve a valuable purpose for ministers of the non-liturgical Churches which are rediscovering the centrality of the Holy Communion in the lives and worship of Christians, but those who have known this from the beginning will find here no new thing.—R. T. F.

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EPISCOPAL CHURCH NEWS

KENNETH HUGHES LEADS FORUM

★ The Rev. Kenneth deP. Hughes, rector of St. Bartholomew's, Cambridge, Mass., was the speaker at a forum meeting held at Holy Trinity, Brooklyn, April 1. His subject was national and international ethics in relation to ethnic groups. He dealt with the place and future of what the UN calls "dependent peoples" in the world today.

LENT AT EPIPHANY WASHINGTON

★ The Church of the Epiphany, Washington, D. C., had an unusually successful Lent, with a total attendance at the noonday preaching services (exclusive of Good Friday) of 26,767, an average of 836 persons each noonday, and with an average Sunday attendance of 1,312, not including Easter. The closest estimate of attendance at the Three Hours on Good Friday was 7,210.

The total attendance at all services of worship at Epiphany during the year 1950 was 101,874. This figure probably brings Epiphany into the class of one of the best attended Episcopal churches in America.

SOUTH CAROLINA CONVENTION

★ The convention of the diocese of South Carolina was held April 10-11 at St. Philip's, Charleston, with President Boynton Green of the University of the South the speaker at the annual dinner. Legislation adopted last year which provides for Negro representation in the convention was approved. There was also an important report from the department of missions on new opportunities in Allendale, Bamberg and Barnwell counties where there are new atomic energy plants. The Rev. Marshall E. Travers is the rector of the host parish.

BISHOP OF TEXAS IN HONOLULU

★ Bishop Clinton S. Quin of Texas was the guest speaker at the convocation of Honolulu which met April 1-4 at St. Andrew's Cathedral. A meeting of the Auxiliary was held at the same time, with an address by Mrs. Quin as one of the features. A youth conference was held March 31 under the direction of the Rev. Richard M. Trelease Jr., director of youth work.

STUDENT CENTER AT UNIVERSITY

★ Bishop Louttit of South Florida gave the annual lecture on religion before the University of Miami on the Tuesday evening in Holy Week. His theme was "The Christian faith in a scientific age"—and he answered the question "Is religion relevant in this modern day?"

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The lecture was attended by Catholics, Protestants and Jews. Bishop Louttit has also been a baccalaureate preacher for the university. Through his leadership, the diocese of South Florida is to construct the first unit of a student-center and chapel on the campus on land given by the university.

RECORDS BROKEN AT ST. MARTIN'S

★ St. Martin's Church in the Harlem section of New York reports an attendance of 4,935 on Easter. More communions were made than at any previous service, numbering 1,625 people. Although the wine was administered sparingly, five gallons were consumed at three celebrations.

The Easter offerings amounted to $8,812 with 2,000 people contributing. The rector, Rev. John H. Johnson, remarked in thanking the congregation for their efforts, "that though our people are poor, they have discovered the joy of giving."

BISHOP SHERMAN THE SPEAKER

★ Bishop Sherman, suffragan of Long Island, was the speaker at the annual meeting of the Church Mission of Help of the diocese of Connecticut, which met April 11th at St. Andrew's, Meriden. Florence C. Sanford is the executive secretary, assisted by Katharine Jones. During 1950 over 150 cases were handled, divided between helping young women adjust personal problems and caring for unwed mothers and their babies.

SHERRILL URGES WORK ON WORLD SCALE

★ Presiding Bishop Henry K. Sherrill, addressing a department of the National Council of Churches, in his capacity as president, urged the Churches to put aside "their interest in little things" and to do more Christian work on a world scale. "We are one world, whether we like it or not" and the world outlook of the United States gives the Church the greatest opportunity it has ever had to present the gospel on a global scale.

The meeting, held at Buck Hill Falls, Pa., was of the Council's department of stewardship at which plans were made for coordinating the fund-raising activities of the Churches comprising the Council.

Clarence C. Stoughton of Springfield, O., president of the department, said the plans provided for "the greatest advances made in generations toward the merger of all Protestant stewardship activities." The 60 Protestant stewardship leaders attending the sessions approved the establishment of an executive secretaryship in the department and the early appointment of someone to fill the post.

Plans were outlined for a series of interdenominational stewardship education conferences throughout the United States beginning next fall. Purpose of the conferences will be to teach "laymen, women and children of all Protestant Churches the meaning of Christian stewardship and how their faith applies to daily life and work."

The denominational representatives also suggested changing the department's name to "Department of Stewardship and Benevolence," and recommended that member Churches combine their fund-raising efforts with their stewardship programs.

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NEWS OF OTHER CHURCHES

PROTESTANT PAPERS REPORT ON CIRCULATION

Member papers of the Associated Church Press have a total circulation exceeding 5,000,000, it was reported to the group's annual meeting. The ACP comprises editors of Protestant publications in the U. S. and Canada. Voted into membership at the meeting were nine publications, bringing the total number to 106.

Weekly Protestant member publications reported to have the largest circulations are the Christian Advocate, official organ of the Methodist Church with 315,000; Signs of the Times, published by the Seventh-day Adventist Church, with 275,000; and The Lutheran, official organ of the United Lutheran Church in America, with 100,000.

Bi-weeklies which reported circulations of over 100,000 are Presbyterian Life, official organ of the Presbyterian Church in the U. S. A. with 400,000; and the Lutheran Witness, official organ of the Lutheran Church-Missouri Synod, with 310,000.

Monthlies with circulation exceeding 100,000 are the Christian Herald, independent and undenominational, 400,000; Royal Service (Woman's Missionary Union, Southern Baptist Convention), 213,000; and the Methodist Woman, 210,000.

Twenty-three member periodicals in all categories have circulations of 50,000 or more.

A resolution asking that the church press be granted such exemptions from the proposed increased postal rates "as those guaranteed to non-profit or charitable organizations or agencies" was adopted.

Adopted after a heated debate, the resolution, as approved, amended an earlier one submitted by the committee on resolutions. As originally presented to the delegates, the resolution said that the ACP "disassociates itself from the claim sometimes made in its behalf that it desires governmental subsidies in the form of preferential postal rates for the religious press.

"We believe such preferential rates would constitute a violation of the principle of Church-state separation which we support," the resolution added. "We ask no exemption other than those guaranteed to non-profit or charitable organizations and agencies."

President Truman told editors that "denominational quarrels should be overlooked" in this time of crisis. He spoke informally in the White House rose garden.

He said that this nation is attempting "to mobilize the moral forces of the world against the unmoral forces," and that church papers and their readers could help substantially in this aim.

Mr. Truman added that he is "somewhat hipped" on this subject since it is "the most important thing in the world today."

He urged the editors to give every support to those forces that "believe in honor and ethics, and uprightness and the keeping of agreements." When these forces are in control of the world, he said, "we will have peace."

REPORTS RELEASED-TIME PICKING UP SPEED

The movement to release public school children an hour or more a week for religious instruction is picking up speed, Erwin L. Shaver, director of weekday religious education for the National Council of Churches, reported in Minneapolis.

"We are trying to get away from the classes being held in public schools or assisted in any way by the public schools," Shaver said. At present, he said, 85 per cent of the classes are held in churches—"the best place for them." In some areas they are still being held in the schools, but that is being discouraged.

Shaver, who spoke at a large meeting sponsored by the Minneapolis church federation, said three-fourths of the communities taking part in the "released-time" movement "are doing so on an interdenominational basis."

"Today's public school youngsters are in desperate need of religious guidance," he asserted.

STATE DEPARTMENT SEEKS RELEASE OF BISHOP

The state department will demand from the Polish government the immediate release of Bishop Joseph Padewski, head of the Polish National Church in Poland and an American citizen. Church officials said at headquarters in Scranton, Pa., they were so advised at a conference in Washington with department representatives.

Bishop Padewski reportedly was arrested in Krakow, Poland, on Jan. 19 and transferred to Warsaw on Feb. 7. A former pastor of St. Stanislaus Cathedral, Scranton, mother church of the Polish National Church, he has been spiritual head of the Church in Poland since 1930.

Meanwhile, Bishop John Misiaszek, head of the central diocese, announced that the Polish National Church will call a conference of the Church council in Scranton in the near future. The conference, to be summoned by Prime Bishop Francis

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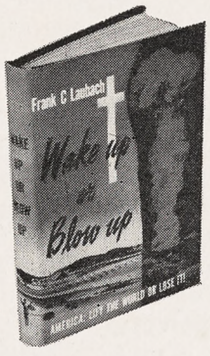

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The "Church Times" describes this book as "admirably suited for children;" but all young people will appreciate and enjoy this delightfully written short biography of the gentle founder of the Greyfriars, who "more than any other man, moulded his life on the pattern of our Lord Jesus Christ." Price, $1.50

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Hodur, founder and head of the Church, will consider matters pertinent to the Church in Poland and to mission work in other countries, Bishop Misiaszek said.

The Church in Poland was reported recently from Warsaw to have broken away from its parent organization in the United States.

The council also will consider a request from Archbishop Andrew Rinkel, Utrecht, Holland, head of the Utrecht Union of the Old Catholic Church, for assistance in rebuilding a seminary at Utrecht.

CHURCH LOTTERIES ARE OPPOSED

Baptist and Methodist clergymen stoutly opposed a bill to legalize church lotteries and raffles before the legislature of Maine. One minister said he believes the bill would open the way to organized gambling in the state. Professional gamblers, he said, might get some benevolent society to front for them. A senator, who was formerly a state's attorney for Kennebec County, declared that it has been embarrassing for him as a prosecutor to be asked to get rid of punchboards in stores while some of the people who made the requests were helping to run raffles, illegally, for worthy causes.

GROWING ROLE FOR AFRICA IS STRESSED

A prediction that Africa will, in 300 years, be what America is today was made by Msgr. Fulton J. Sheen of New York, national director of the Society for the Propagation of the Faith. Addressing the annual convention of the National Catholic Educational Association, Msgr. Sheen said that Africa takes up too little space in school geographies in relation to its size and importance.

"If a young man came to me and asked where he should go to make a future for himself, I would say go to Africa," he said. "There is the great unexplored wealth of the world. Some day the eastern nations will come into their own. The east is about to rise. Let us take cognizance of this in our education. How the east will treat the west when the east becomes master of the world will depend upon how the idea of the faith of Christ is given it."

The Rev. Robert C. Hartnett, S.J., of New York, editor of America, national Catholic weekly, discussed the expansion of Catholic schools, pointing out that 85 per cent of these schools and 95 per cent of the pupils are in urban areas.

"Not even the most hysterical public school partisan could say that we are a growing threat to the very existence of the public school system in rural areas," he said.

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PEOPLE

CLERGY CHANGES:

JOSEPH O. ROBERTS, formerly rector of St. John's, Marcellus, N. Y., is now rector of Trinity, Newport, Md.

BENJAMIN J. RIDGLEY, former Methodist minister now preparing for Episcopal orders, is in charge of the Epiphany, Forestville, Md.

DANIEL Q. WILLIAMS, formerly rector of All Saints, Pontiac, R. I., is now rector of Emmanuel, Newport, R. I.

F. ALVIN CHEEVER, former Baptist minister now preparing for Episcopal orders, is in charge of St. Peter's, Narragansett, R. I.

JOHN M. GROTON, for some months serving as supply at St. Thomas, Alton, and the Holy Spirit, Shannock, R. I., has been appointed vicar of these churches.

DANIEL C. OSBORN, formerly rector of St. John the Evangelist, Newport, R. I., is now rector of Grace, Phillipsdale, R. I.

HENRY POWERS, rector of St. Helena's, Bauford, S. C., becomes rector of St. Peter's, Charleston, S. C., May 1.

JOHN VANDER HORST, formerly rector of the Good Shepherd, Philadelphia, is now rector of St. Paul's, Chattanooga, Tenn.

ALEX W. BOYER, rector of St. James, Newport, Del., has joined the navy as a chaplain and is to report in Boston on May 10.

JOHN WINSLOW, formerly rector of Trinity, Van Buren, Ark., is now rector of St. John's, Sonora, Texas.

WILLIAM F. BUCHANAN, vicar of St. Luke's, Weiser, Idaho, is on an indefinite leave of absence to serve in the air corps. He is not entering as a chaplain.

GEORGE W. MOORE, formerly in charge of St. John's, Chesaning, Mich., is now in charge of the parish at Jeffersonville, Indiana.

ALBERT R. MARSHALL has resigned as rector of St. Andrew's, Detroit, Mich. He has announced no future plans.

ORDINATIONS:

GALE F. MILLER was ordained priest on March 20 by Bishop Harris at St. John's, Robertsport, Liberia. He is principal of the interior village schools and rector of St. Andrew's, Mbalomah. He is a graduate of Syracuse and the Episcopal Theological School.

LAY WORKERS:

ROBERT W. BOYER, communicant of St. John's, Worcester, Mass., is the business manager of the office of the diocese of Western Mass. He is also to serve as executive secretary of the departments of the council of the diocese.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

HERBERT H. MORSE
Layman of Hartford, Conn.

I recently had occasion to visit the reading room of a public library in central Connecticut. Being interested to see what religious publications were to be found upon the racks, I looked them over. What did I find? Unfortunately The Witness was not there. There was not one Protestant magazine in that reading room, but there were four Roman Catholic periodicals there: America, Catholic World, Commonweal and Columbia.

It seems to me that we Protestants are missing an opportunity in not seeing to it that leading Protestant publications like The Witness are on file in public libraries. Let us each visit the library in our city or community and inquire for The Witness. If the library does not subscribe for it, request it to do so. If it will not, subscribe for a copy yourself to be sent regularly to the library. Then visit the readingroom of the public library at regular intervals to see if the magazine is kept on file. If it is not, find out why. In this way you will be helping The Witness and spreading the cause of Protestantism at the same time.

ANSWER: The Witness will gladly accept gift subscriptions to libraries and other public reading rooms at $3 a year. Address: Tunkhannock, Pa.

A. F. GILMAN
Layman of Chicago

If the case of Dr. Melish opens the eyes of Church people to the place where the high Church party is leading us his travail will not have been in vain. It is a pretty well established fact that similar practices bring about similar results. The Church of Rome started out with the belief that its practices were entirely innocent and high minded with the result which came to a head in the time of Martin Luther, and still continues its hold on the masses of Roman Catholics.

Jesus said that in heaven the first should be last and the last first. That is certainly contrary to what we find in the Church of Rome. I can tell you from my own experience that it is not what the "catholic" mind in our own Church is aiming for, even though unconsciously so in many cases.

H. J. MAINWARING
Layman of Wollaston, Mass.

You have given a good and tolerant answer to layman A. C. Boers in your issue of March 22d. May I add a few words?

I think that "the principles of the Episcopal Church" are based on the fact that the Church is Reformed, Catholic, and Evangelical, and that these facts are evident in the Book of Common Prayer. The aim of the American Church Union, according to its declared purpose, is to bring Churchmen to realize that these facts are there evident and to make use of them in their daily lives.

Mr. Boers, I hope, realizes that there is no Episcopal faith, no Episcopal ministry, no Episcopal sacraments, no Episcopal creed, but that the Episcopal Church is a member of the world-wide Anglican Communion. The purpose of the Anglican Communion, as stated by the Lambeth Conference, is to maintain and spread the Catholic faith.

W. J. RUPPEL
Layman of Baltimore

I appreciate the article by Kenneth Forbes on the Pilgrimage to Washington (Witness, March 29) especially about the need for leaders. Certainly it is something to pray about.

Also in commenting on the article by Joseph Titus in the same issue: I endeavor to apply my sociological scapel in observation—and imagine the new low to which large signboard advertising has fallen in this city. At 33rd Street, considered Baltimore's best street, large illuminated signs advertise: "Fine Funerals at —— Funeral Home —— to suit your service." Never have I seen advertising fall so low, and yet I am told by outsiders that this is a wonderful place.

I think the words "funeral home" is a disgrace to the true meaning of the word "home" and is a travesty on both church and current society.

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EXPLANATION OF SYMBOLS

The shields symbolize the lineage of the American Episcopal Church:

The Church of England (upper left) is the Mother Church of the Anglican Communion.

The See of Canterbury (upper right) founded in 597. The American Episcopate was received through the Archbishop of Canterbury.

The Diocese of London (lower left) to which all Anglican churches in the American colonies were nominally attached.

The Society for the Propagation of the Gospels in Foreign Parts (lower right) between 1701 and 1784, sent and partially supported 353 missionaries in the American colonies.

The Episcopal Church in the U. S. A. (center) has a shield similar to that of the Church of England except for the addition of the blue field with nine crosses in the form of St. Andrew's Cross. It symbolizes: (1) Its heritage from the Church of England; (2) the crosses signify the nine dioceses which completed the organization of the Church; (3) the St. Andrew's Cross symbolizes the Episcopal Church of Scotland as the first American Bishop received his episcopal orders from that Church.

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Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday: Holy Communion, 10:30.
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The Very Rev. Philip F. McNairy, Dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

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DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 – 4:30 p. m. recitals.
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Holy Days: Holy Communion at 10:30.

SERVICES
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Main & Church Sts., HARTFORD, CONN.
Sunday: 8 and 10:10 a. m., Holy Communion; 9:30, Church School; 11 a. m., Morning Prayer; 8 p. m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

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Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a. m.
Weekdays: Wednesday, 8 and 11 a. m.
Thursday, 7:30 a. m.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a. m.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle Downtown
Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon
Sun.: H.C. 8, 12:15; 11, 1st S. Family, 9:30; M.P. and Ser. 11
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL
OKLAHOMA CITY, OKLA.
Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Week-day, Lenten Noon-Day, Special services as announced.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a. m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a. m.

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ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

CHRIST CHURCH IN PHILADELPHIA
Second Street Above Market
The Rev. E. A. de Bordenave, Rector
The Rev. Robert M. Baur, Assistant
Sunday Services: 9:30 and 11:00.
Wednesdays and Holy Days: 12 noon.
This church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter.
Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH
Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

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STORY OF THE WEEK

St. Louis' Grace Hill House Dedicates New Gym

Charles C. Wilson as Director Carries on Extensive Program in Slum Area

★ They have been coming to town in increasing numbers for fifty years. It isn't a spectacular migration. They don't arrive on trains or ships in great numbers at a time. They don't look much different than other Americans. They speak the same language in a slang-infested short-cut sort of way. They don't wear the colorful clothes of the "foreign born" nor do they have the hopeful glint of people released from tyranny looking forward to the new freedom of America. They wear blue jeans for the most part, leather or canvas jackets, long visored caps and they look like typical American working people.

These folk come from some of the oldest American stock and though they speak the same language and have a long tradition in our democracy and folkways they are far more removed from the main core of our culture than the newest arrivals from a foreign country. They are part of the back lash of American onward cultural drive. They have been isolated from the main stream so long that their habits, mental outlook and emotional reactions are more foreign to modern city life than the newest and strangest minority groups.

From the Farms

They have come from the farms and cross-roads towns of southeast Missouri, southern Illinois, Arkansas, Mississippi, and Tennessee. King Cotton has evicted them in one way or another, having found the mechanical cotton picker, weed burner and tractor and cheap Mexican labor easier and more economical to handle. Conditioned to dirt farming their job rating for shop and factory is low. Schooling for the average has been minimal and substandard to say the least. The average adult in the neighborhood, which is in the shadow of the downtown central business district only a mile from the famous levee and old court house of Missouri Compromise fame, has attended 7.4 grades of school.

This near north-side neighborhood, four blocks west of the Mississippi, was once known as North St. Louis, a separate suburban village populated by comfortable middle and upper middle class residents. It was 105 years ago that Grace Episcopal Church was organized on property set aside by one of the first settlers for a community church and burial grounds. Since the predominant group were Episcopalians the land was deeded to the parish and a prosperous little neighborhood church became the center of the cultural and religious life of the community.

It did not last long for the same thing happened to North St. Louis that happens to every downtown area in America as the giant industrial life of the city grew. Houses which once were mansions and comfortable homes were abandoned and new owners converted them to multiple dwelling units for habitation by lower income Polish, German and later Italian immigrants. Church membership, never large, fell off drastically and the building, sold for taxes, was saved only by the courage and foresight of the descendant of an original member.

Welfare Program

In 1900 someone saw the need for a neighborhood welfare program. A clinic was established perhaps because of the fresh memory of the terrible cholera plague which filled the little grave yard with unmarked graves—so rapidly they died.

Later a kindergarten for children of working mothers began. The hill on which the church sat and which gave it its popular name, Grace Hill, was leveled and a playground created. This was the beginning of a settlement house designed to meet the varying needs of a changing neighborhood.

And how it has changed! One of the old mansions collapsed of old age last year. The average house in the area is 75 to 100 years old, 95% have no central heating, 45% have no private flush toilets. Rat infestation in the area was one of the highest until a recent ordinance brought it under some control. The typical dwelling unit is a three room affair with outdoor privy and cold water tap in kitchen. Average occupancy per room is 2.5 which means in families with children, 2 to 3 occupants per bed is common. Rents are low in the units under rent control —$9-$15 per month, but the area has been afflicted with the furnished-room racket which means that to escape rent control the landlord, frequently absentee, has put several pieces of broken down furniture in a unit

and is able to rent it for $16-$20 per week. Schools are over crowded, having an average of 45 pupils per valiant teacher and in some cases it rises to 65 per class. School buildings have no recreational facilities to speak of, no auditorium or gymnasium and only small macadam surfaced play yards. The result is that the normal youthful spontaneity and gaiety of children is distorted by tense aggressiveness or worse still, sullen shyness, the most common symptom of emotional rejection.

Low Incomes

According to income studies made by the agency and recorded in its annual reports, the median per capital income (total family income divided by persons living on it) of 300 families who use its direct services and on whom income records are kept, is $10 per week. In half of these families there is no father in the home and in practically all cases the mother is forced to work.

It is not an area of serious criminal elements (the racketeers operate in more affluent neighborhoods) and the rate of juvenile delinquency is not excessively high in comparison to other neighborhoods. But substandard houses, sub-standard incomes, inadequate schools lack of recreational facilities and health and welfare services have made a sorry mess of human lives. Social degradation, lack of responsibility, and deep prejudices toward other "foreign" groups are the most apparent markings. The Negroes—segregated in St. Louis—live 8 blocks south of the settlement house and a few are slowly moving in. There is irrational prejudice based on fear and insecurity. The "west end do-gooder" is least understood and generally disliked!

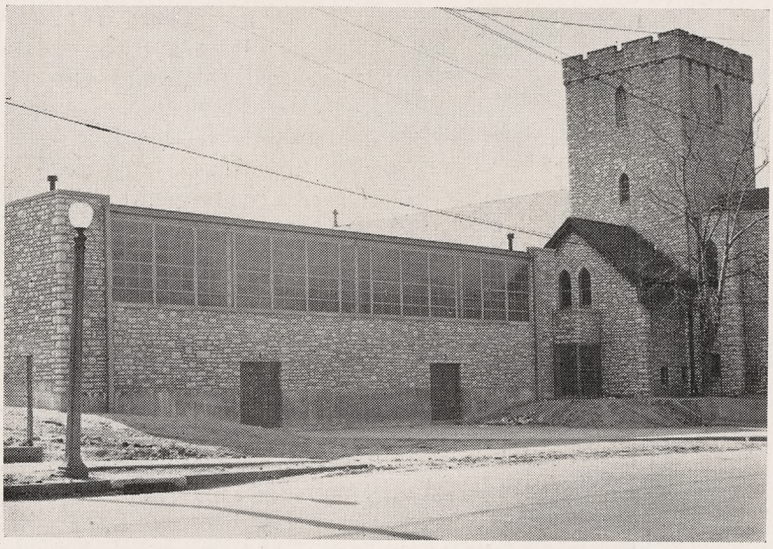
Church Problem

You can see the problem posed for the Episcopal Church! In the first place it looks and acts on the surface like a rich man's club. It does not speak the language of the farm-born resident and its book of Common Prayer, which implies a high degree of cultural sophistication and social responsibility, seems at first to be irrelevant. You can't pray together until you have lived together and you can't confess your sins and accept the realities of death and resurrection unless you have enough security to believe that you as a person are wanted, known and loved, and that your human destiny has a meaning.

Grace Hill developed as a settlement house with a small mission church as its organic center because it was concerned about the social responsibility Christians have for one another. It does not preach as much as it listens. With its professionally trained staff of 20 persons including two physicians, a trained nurse, clerk, social worker, six group workers trained in graduate social work, three nursery teachers, it operates a number of direct services such as medical, nursery school and day-care for school age children. Its volume of service last year was 90,000 hours plus a clinic serving 1500 individuals for a patient visit load of 7,800. Its work is non-denominational and interracial and its $67,000 operating budget is underwritten by the St. Louis community chest.

There has been opposition to the interracial policy in the neighborhood but it has been fascinating to watch the change in attitude of children who discover through fellowship in an interracial Bible school, playground and gymnasium that Negroes are people too and "ain't any different than the rest of us."

The agency recently constructed a gymnasium and parish hall as an attractive wing to its church building. The gym, with its ample courts and stage and adjoining craft and club rooms, is the great tool by which its staff develops a creative atmosphere where plain people learn to live together and respect each other.



GRACE HILL HOUSE where a fine new gymnasium was recently dedicated by Bishop Scarlett. The architect is Mr. Frederick Dunn and the director of the settlement is the Rev. Charles C. Wilson. They are pictured on the cover

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Total cost of the gym was $48,000 including some equipment and renovation of the church basement which it adjoins. It is 95' long, 44' wide and 20' high, has a capacity of 550 as auditorium and a standard elementary school size basketball court. It is made of Missouri granite to match the church and is a simple functional design which makes it attractive as well as extremely practical. This building is further proof that it isn't necessary to spend large sums of money for church construction unless one insists on copying older forms of architecture. The architect, Mr. Frederick Dunn, goes on the theory that the materials of construction themselves when creatively designed are things of beauty. They do not have to be hidden by expensive arches and expensive plaster and panelling, and how appropriate this simple honesty is in a work which operates on the philosophy that people as such are real and don't need to be crusted over with cultural veneer to be accepted by God and man!

The board of directors of Grace Hill House are selected on a rotating basis from social minded leadership in the Episcopal diocese of Missouri and the St. Louis community. The majority are Episcopalian. They see their main function as an interpretive and promotional job and are active in many social and civic affairs in St. Louis. The agency is one of the "social consciences" of the Church and is constantly fighting for better living conditions for the people it serves.

BISHOP EMRICH AT BEXLEY

★ Bishop Emrich of Michigan delivered four lectures at Bexley Hall, Gambier, O., April 3-4, attended by about fifty clergymen from several dioceses, as well as the students and faculty of Bexley. His subject was the doctrine of the Holy Spirit.

BISHOP PEABODY PROTESTS

★ Opposition to the use of a building next to his home which has been purchased on option by the Benevolent Order of Pioneers was voiced by Bishop Malcolm Peabody before the Syracuse city planning commission. Bishop Peabody claimed that his bedroom is on the side of his residence which is adjacent to the driveway of the club, and that, if the club were allowed to operate there, his rest would be interrupted by cars using the driveway. He also stated that the club would congest traffic on James street, on which his home is located.

The Bishop's testimony, which attracted five column headlines in Syracuse papers, was disputed by Richard Byrne, former State Senator, who said that traffic problems are common to all sections of the city. He further said that James street, on which the Episcopal mansion is located, is in the process of evolution from a residential street to one of business and related activities.

RECTOR PROMOTES THE WITNESS

★ The Rev. Carl J. Webb, rector of St. John's, Franklin, Pa., calls attention to the copies of The Witness which are on sale at the church by mentioning it each week in the bulletin of the parish. His April 8th Bulletin said: "I want to call your attention to The Witness on the literature table today. It is particularly interesting this week. The leading article discusses baptism sponsors or god-parents. Then there is an editorial dealing with the gambling racket and racketeers in general. Gambling across the country, as well as here in Franklin, presents a terrible evil which Christians should fight with courage and without fear or favor. This editorial on gambling is an eye opener. You will want to read it."

YOUTH CONVENTION IN NEW YORK

★ Bishop Donegan was the preacher and Bishop Boynton the celebrant at a service held at the Cathedral of St. John the Divine which opened the diocesan youth convention on April 14. In the afternoon, following a business meeting, there were two hours of dancing with a fine youth orchestra, the Blue Knights of Pleasantville, providing the music. The Rev. J. Willard Yoder is the director of youth work, as well as education, in the diocese.

SCHOOLS OF RELIGION AT VANDERBILT

★ The Rev. Otis Rice, director of religion at St. Luke's Hospital, New York, gave three lectures on the pastoral relationship at the school of religion at Vanderbilt University, April 4-5.



Spirit of brotherhood is characteristic of all activities at Grace Hill House

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CORPORATE COMMUNION FOR LAYMEN

Over five hundred laymen of the diocese of Washington attended the third annual corporate communion in Calvary Church April 8th. Bishop Angus Dun was the celebrant, assisted by the Rev. James O. West, Jr., rector of Calvary, the Rev. C. Leslie Glenn, rector of St. John's, Canon Richard Williams of the Washington Cathedral staff, the Rev. W. A. Mollegen of Virginia Seminary and the Rev. Quinland Gordon, vicar of the chapel of the Atonement. Laymen in attendance represented parishes and missions throughout the diocese of Washington and Maryland and Virginia. Members of the Canterbury Club at Maryland and Howard Universities, and students from the Virginia Seminary shared in the service.

Joint sponsors of this service were the Brotherhood of St. Andrew, the department of promotion of the diocese and the diocesan committee on laymen's work. Lawrence A. Oxley, a leading layman who is an official in the department of labor, headed the groups sponsoring this corporate gathering.

Similar services of worship are planned for Detroit, Cleveland, Cincinnati, Chicago, Philadelphia, and in the dioceses of North Carolina and West Texas. Through these corporate services laymen are afforded the opportunity to express their "Oneness in Christ" across racial lines and to experience the full meaning of Christian fellowship.

BISHOP OF EXETER ON CANON LAW

★ Five lectures on "the history and development of canon law" are being given by Bishop Mortimer of Exeter on April 16, 18, 20, 23, 25, at the Church Divinity School of the Pacific. The subjects of the individual lectures are "the growth of the classical tradition," "chaos and reform," "the creation of the Corpus," "canon law in England after the Reformation," and "characteristics of canon law."

The law school of the University of California is joining the divinity school in sponsoring this lectureship.

TAYLORS RETURN FROM CHINA

★ Dr. and Mrs. Harry B. Taylor, and their daughter, Helen, arrived in San Francisco April 11th by ship, thus ending their long missionary work in China. He writes: "We are happy in the present situation of the Church and hospital in Anking. The hospital is still under the Church and is being run by a committee with the head Chinese doctor as chairman. A new class of nurses has been taken in. The head of the school has her responsibility lessened as a committee makes many decisions. The chaplain is now social service worker in the hospital.

"The Church goes on as usual but without financial help from America. The staff is planning various means of self-support, while continuing their work for the Church. Congregations hold up wonderfully. A large class was baptized at Christmas.

"The Chinese Church needs our fervent prayers. We think it dangerous for our Chinese friends to receive letters from us, and trying to send funds is even more dangerous.

"We are sad at having to leave the scene of our life work (Dr. Taylor went to Anking in 1905). But we look forward to working in the United States in the years still granted to us."

CONVENTION OF UTAH

★ Bishop Lewis of Nevada, acting bishop of Utah, told the delegates to the convention meeting in Salt Lake City that there has been marked increases in the life of the Church in the district during the past year. He also read a message of greeting from Dean Richard Watson of Seattle, who will be consecrated bishop of Utah on May 1st. The work of the convention was routine.

CHINA MISSIONARY ADDRESSES YOUTH

★ Margaret Richey, former medical missionary to China, was a headliner at the conference of youth of the diocese of Delaware, meeting at St. Andrew's School and attended by 220 delegates. Also featured was the Rev. Thomas V. Barrett who spoke on choosing a career or vocation. He explained that the difference is that one chooses a career for what one can get out of it and a vocation for what one can give.

DEVEAUX HEADMASTER RESIGNS

★ The Rev. William S. Hudson has resigned as headmaster of DeVeaux School, Niagara Falls, N. Y., a position he has held since 1942. He is to return to parish work as associate at Trinity, Buffalo. The new headmaster, as of August 1, will be Morison Brigham of St. Paul, Minnesota.

GEORGIA ELECTS FIRST NEGRO

★ The convention of the diocese of Georgia, meeting at Albany, elected a Negro, for the first time in its history, to serve on the executive council. He is the Rev. G. H. Caution of Savannah.

YOUTH COMMISSION IN NEW YORK

★ Each college in the diocese of New York is to have one representative on the Canterbury commission, organization of Episcopal college students. They are to meet the weekend of April 28 to plan a program for the coming college year.

FOOD FOR INDIA IS URGED

★ Bishop Dun of Washington headed a list of clergy signing a letter addressed to Speaker Sam Rayburn of the House of Representatives, asking for immediate action on the proposed gift of 2,000,000 tons of food grains for India.

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EPISCOPALIANS IN JAPAN

★ Bishop Yashiro of Japan believes that the Episcopal Church there has considerably more members than are reported. He quotes figures from the book, Japan Begins Again by W. L. Kerr, who says that the Sei Ko Kwai has 45,909 members. But the bishop writes that he is not enamoured with Japanese statistics, and he relates how one priest said to him, "You want me to send a report? But 'our citizenship is in heaven.' When I baptize a person, I register him in heaven. I'm too busy to put him down in a notebook."

"Even before the war," writes the bishop, "it was difficult to get accurate statistics. Now the larger churches have lost their equipment and registers during the war, and it was impossible for a while to do any office work at all. The majority of Christians evacuated to the country during the war and it was impossible to find out about them for months because of the terrific destruction, and when it became feasible not enough was done to locate Church members.

"However, I discern reason for hope even in these small figures. The reason is that as I visit the churches, I realize that it is a mistake to rely on statistics. We should rather try to have the insight of St. John who, in the book of Revelation, did not sum up the condition of the churches in Asia in figures but with observations of quality made with the eye of a good pastor.

"I feel hopeful for two reasons: One, I am convinced that the number of our Christians exceeds 60,000. When I returned from the Lambeth Conference, I visited the home of a Christian in Tokuyama. This family had rented a hall, put up notices everywhere and arranged for an evangelistic meeting all on their own. About 2,000 attended. After it was over, 11 came forward and said they belonged to the Sei Ko Kwai; they were not on the register of any particular church. The result of this meeting is that now there is a group of 30 members able to support a woman worker who is with them now, and they are looking forward to the day when a missionary can be sent to them. This sort of thing happens wherever I go on my travels.

"Two, my second reason for hopefulness is this. Whereas before the war the average number of people baptized was 1,100 and confirmed 700, and 400 reported admitted as catechumens, today the number of baptisms in one year is double, as is the number of confirmations, and there are three times as many catechumens as before the war. In the NSKK, too, people are not baptized as quickly as in some other denominations; they receive instruction for from 6 to 12 months. As secure a foundation as possible is laid."

CHURCHES COOPERATE IN TENNESSEE

★ There is cooperation between churches in Tracy City, Tenn., with the ministers holding monthly meetings, and several of the churches sponsoring joint services. The latest venture in cooperation was a dinner given by the vestry and women of Christ Church, the proceeds going to the local Methodist Church, which is building a new church.

GOOD-WILL TOUR TO JAPAN

★ Joseph C. Grew, Episcopalian who was formerly ambassador to Japan, announced awards on April 2 to two Protestant youths who will go to Japan in June to advance the work of the Japan Christian University. They will formally present to Emperor Hirohito a scroll bearing the names of 60,000 young people who have contributed to the building of the new university at Mitaka. The pair, George Lewis, student at the University of Illinois and a Presbyterian, and Miriam Corless, a Methodist of Wilmington, Del., were awarded the all-expenses-paid trips as winners of an essay contest sponsored by the foundation raising funds for the university.

CHILDREN'S CHAPEL DEDICATED

★ A children's chapel and church school house were dedicated recently for Holy Trinity, Aina Haina, Oahu, Hawaii by Bishop Kennedy. There were 690 persons at the service at which the vicar, the Rev. John J. Morrett, also presented 39 for confirmation.

NEW HAMPSHIRE CLERGY MEET

★ The annual conference of the clergy of New Hampshire was held at the educational center, Plainfield, April 10-11.



Fellowship meetings are frequent at Grace Hill House, when boys of nearby Carver House, serving largely a Negro community, have a party together

WOMEN PRESENT PROGRAMS

★ Women of the Episcopal Church are being asked by the Woman's Auxiliary, to write meeting programs on a number of topics of current interest and concern in the Church. The general idea of enlisting non-professional help is termed "The Stewardship of Talent," and the thought is conveyed that "the plan makes it possible for every woman to offer the kind of program she has always wished she could find being used in her group. It means that women with a gift for creative writing may contribute that talent to the work of the Church. It means that programs submitted will be indicative of the kind desired. It means hidden ability; writers, now unknown, may be discovered."

Manuscripts must be received before July 1. They will be read by members of the National Council, and the final judges will be members of the national executive board of the Auxiliary.

Full information may be obtained from Miss Avil E. Harvey, 281 Fourth Avenue, New York 10, New York.

ENGLAND STRESSES VALUE OF CHOIRS

★ One hundred thousand Anglican choir boys are warbling in Great Britain. According to a report in Punch, the "biggest youth movement in the Church of England" is the activity carried on among these boys by the royal school of Church music at Canterbury. In England and abroad, 3,000 Church choirs are affiliated with the school and receive from it practical counsel and help.

The boys are "potentially the keen Churchmen of the future," wrote Eric Keown in Punch, "and at a time of unsettled homes and shaky standards membership of a good choir under the right sort of leader is of great value."

The College of St. Nicholas, also at Canterbury, provides year-long courses for organists and choirmasters, "a small, intimate university of music. There is nothing quite like it in the world." The school was founded in 1927 by the late Sir Sydney Nicholson. He supported and directed it until his death in 1947. "His ambition was not to make church music more elaborate but to teach church choirs to get the best out of themselves."

RECTOR RECEIVES GOLD CUP

★ Gold loving cups were presented recently to the Rev. Sheldon Davis and Mrs. Charles Shiveley of Forest City, Arkansas, who were declared by the local chamber of commerce the "man of the year" and the "woman of the year." Mr. Davis, rector of the Good Shepherd, was chosen for "his work in building up churches in the area, and because of his help to the needy." He worked with Alcoholics Anonymous, Salvation Army and East Arkansas civic music association. Mrs. Shiveley's award was based on church, civic and welfare leadership.

EPISCOPALIAN IS NAM PRESIDENT

★ William H. Ruffin, president of a manufacturing concern in Durham, N. C., is the new president of the National Association of Manufacturers. He is senior warden of St. Philip's, and has been active in Church affairs for many years. He has been superintendent of a Sunday school, president of the laymen's league, and has served on the executive council of the diocese of North Carolina.

LAYMAN PRESENTS CLASS

★ St. Christopher's, Kailua, Oahu, H. I., is without a rector. So Layman Norman Ault undertook the preparation of a class of eighteen and presented them to Bishop Kennedy for confirmation.

ENGLISH LECTURER AT BERKELEY

★ Bishop William Havard of St. David's, Wales, will be the visiting English lecturer at the Berkeley Divinity School for 1951-1952. He is a graduate of the University of Wales and Llandaff Theological College. He was a chaplain in the first world war and was twice mentioned in dispatches. For some years thereafter he was chaplain and tutor of Jesus College, Oxford, where he took a graduate degree in history. After serving in English and Welsh parishes, he was from 1928-1934 Vicar of the important parish of Swansea and Canon of Brecon. In 1934 he became Bishop of St. Asaph, and in 1950 was translated to St. David's, the oldest see of Great Britain. He has been Select Preacher at Oxford, Cambridge, St. Andrew's, and other English and Scottish universities. His program in the United States will include visits to universities as well as to parishes. His course of lectures at Berkeley will be on the Celtic Church.

COLLEGE PROFESSORS TO MEET

★ A mid-west institute in religion for college faculty members will be held June 17th to 22nd at the DeKoven Foundation, Racine, Wisconsin. Series of lectures will be given by Dean William H. Nes of Nashotah House and Mrs. Ursula M. Niebuhr, professor of religion at Barnard College.

The institute is under the auspices of the college work division of the National Council, the Church society for college work, and the college work commissions of the fifth and sixth provinces.

Invitations are extended to members of the faculties of universities, colleges, and normal schools in the area from Ohio to Montana and south to Missouri and Kansas.

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EDITORIALS

All Time Low

THE degradation of the Christian faith has reached a new low level in a document entitled "Credo of Hope—1951" sent out by the National Association of Manufacturers. The document is so revealing that we present it in full:

"We believe that American business can and must save the world.

"We believe that political, social and economic chaos exists because, while we nominally are a Christian nation, we have forsaken Christian philosophy to such an extent that we are now predominately a materialistic nation.

"We believe that in every chaos there is the seed of rebuilding and that in this present chaos one of the seeds of rebuilding is the fear in the heart of we materialists that we will lose our material gains.

"We believe that political leaders have demonstrated that they are unable to mount an offensive in an ideological war.

"We believe that in a materialist nation economic forces are the potent forces. We believe that the American business associations are the only groups that can and will put the money on the line to resell Christian philosophy to America, and thus smother out communism and other false ideologies. We believe that, except for the federal treasury, the economic power joined by the American business associations is the only force equal to the task of waging and winning a national and international ideological war.

"We believe that any idea, even Christian philosophy, can be sold if backed by a proper sales campaign.

"We believe that the American business organizations are the only agencies that can coordinate and thus make effective all of the movements that are now selling partial or watered-down portions of the Sermon on the Mount.

"We believe that business organizations such as the National Association of Manufacturers, The Committee for Economic Development, The Advertising Council, the United States Chamber of Commerce and the American Bankers Association, can and must spearhead the effort to wage and win an ideological war.

"We believe that the National Association of Manufacturers, can and should call together the heads of the principal business organizations and organize an Ideological War Council.

"We believe that the Council should call in three outstanding ideological leaders, one Catholic, one Protestant and one Jew and commission them to confer and come forth with a statement of simple truths commonly accepted in a Judeo-Christian civilization. Those truths should be given to a staff of five top men in the advertising industry of America and those top men should be commissioned to prepare them for sale.

"We believe that then these truths should be sold by all of the modern means of advertising, through all modern means of communication, on a mass production scale.

"We believe that such an ideological offensive can be launched immediately, that it can spread rapidly throughout the nation and can then be extended throughout the world.

"We believe that Almighty God will bless the effort."

Such a document tempts one to despair of American culture. No European or Asian criticism of American life could possibly be as damaging as this self-revelation. It puts its trust in some kind of Christian philosophy, but its hope is that "in this present chaos one of the seeds of rebuilding is the fear in the heart of we (sic) materialists that we will lose our material gains." Perhaps the most perfect bit of self-revelation is contained in the phrase: "We believe that the American business organizations are the only agencies that can coordinate and thus make effective all of the movements that are now selling partial and watered-down portions of the Sermon on the Mount." Someone might write a

[redacted]OTES"

at democracy is not not only economic, out of the mind. It f opportunity to all possible, in the poli- domain. It involves e individual to grow and to make the best of his capacities and ability. It involves a certain tolerance of others and even of others' opinions when they differ from yours. It involves a certain contemplative tendency and a certain inquisitive search for truth—and for, let us say, the right thing. That is, it is a dynamic, not a static thing, and as it changes it may be that its domain will become wider and wider. Ultimately, it is a mental approach applied to our political and economic problems.

—JAWAHARLAL NEHRU

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doctor's dissertation on the role which the Sermon on the Mount plays as a symbol in the vapid idealism which passes for the Christian faith in many parts of America, and which is now to be neatly packaged and "sold" by salesmen and advertisers. What kind of blindness or perversity prompts this vapid idealism to choose, of all symbols, the Sermon on the Mount, with its exacting moral demands, all of them straining at the limits of human possibilities? What will the "Ideological War Council" do with the words "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt?" And how will they, in their great selling campaign, make use of the words "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction."

—Reinhold Niebuhr
Christianity and Crisis

American Mikado

IT is cause for cheers that finally pressure from without has had something to do with silencing or removing from his strategic post that overage destroyer, General of the Army MacArthur. Our own government has been in a difficult position in regard to the American Mikado because of his tremendous popularity, much of it Hearst inspired. Finally our U. N. satellites, still smarting under the lash of American demands for conformity to our war-making policies, have been able to get MacArthur the retirement he so richly deserves. It is high time his well-known love for words be given full play in an autobiography.

In the meantime we are still reaping the whirlwind of his wordy, inflammatory, and irresponsible pronouncements on not only the Far East but the world. He has been egging us and the U. N. on into what would lead to total war with the Communist bloc. He would have us take to our bosoms all of the Francos, big and little, of the earth. He would put us back twenty years and leave us with a world full of reincarnations of Hitler and Mussolini.

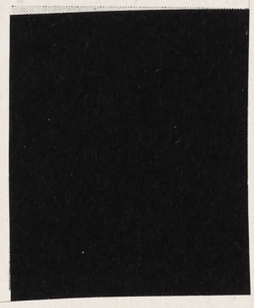
Supposing that our terrifying war-making efficiency and our use of A, H, or Q bombs could bring the Communists down to manageable size then would the next act be a return engagement against our fascist "friends?" The futility of following the MacArthur line is all too apparent. The danger of permitting West Pointers to try their hands at diplomacy has been proved. Those who cannot tell the difference between a dove of peace and a dead pigeon are very few today. Let us have men who understand the rising tide of anti-American feeling, who sympathize with the yearnings of the awakening Orientals, and who distrust policies rooted in threats of reprisal to represent the peace-loving Americans who have not forgotten that they once were revolutionary.

The Living Liturgy ---

Concept of Holy Order

BY
MASSEY H. SHEPHERD JR.

ONE of the most fruitful ideas of the liturgical renaissance of our time is its recovery of the concept of holy order. This is a result of a renewal of emphasis upon the Pauline doctrine of the Church as one Body under one Head who is Christ, a Body composed of many members interdependent one with another. These members, with their diverse spiritual gifts and differences of ministry, have their own specific functions to perform for the benefit and enhancement of the whole. If one member does not function properly within his own order the whole Body suffers.



These ministries may be variously classified, depending upon whether the perspective required be the government of the Church, or its education, its worship, or its work of charity. The earliest differentiation would seem to be that of apostles, prophets and teachers. But equally ancient are the distinctions of bishops, presbyters (or elders), and deacons. There were also the orders or ministries of healers, exorcists, widows, deaconesses, readers, etc. With respect to the central act of the Church's worship, the orders were threefold. First, there was the celebrant or presiding order. This was normally the bishop, but the presbyters shared the honor of presidency, and in the bishop's absence acted as his deputies. It was their specific charge to receive the offerings of the people and solemnly consecrate them by a prayer of thanksgiving—the Eucharist properly speaking—to be the Body and Blood of the Lord. The deacons, sometimes assisted by a lesser order of sub-deacons, were their assistants. They presented the offerings of the people to the celebrant, assisted in the preparation of the holy table, and also in the administration of the consecrated gifts to the faithful, both those who were present and those who were absent.

The third order was the laity, whose obliga-

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tion and privilege were to present and offer, each one for himself, the gifts of bread and wine. This duty and honor were theirs by virtue of their own ordination into the priesthood of all believers, namely, their initiation by Baptism and Confirmation into the royal, high-priestly Body of Christ. Sometimes there were further differentiations within the order of laity; i. e., some of them might be appointed readers for the Scriptural lessons, others assigned to be doorkeepers, to watch the doors lest any illicit intruders steal in to spy upon the sacred mysteries. But no Eucharist could be properly celebrated unless all these orders were assembled together to do, each for the other, their own appointed tasks within the corporate whole. And no bishop or deacon could usurp the layman's right to make his offering, any more than a layman could usurp the bishop's or the deacon's ordained right to perform their specific functions. That irascible Church father Tertullian used to complain, not perhaps without some exaggeration, that in the conventicles of the heretics this discipline of holy order was not observed. For, said he of them, "it comes to pass that today one man is their bishop, tomorrow another; today he is a deacon who tomorrow is a reader; today he is a presbyter who tomorrow is a layman; for even on laymen do they impose the functions of priesthood."

This ancient conception of holy order may seem to be overly rigid; but it did preserve the corporate character of the Eucharist and the sense of obligation resting upon each member of the faithful to take his active share in its observance. In the course of time the Western Church has obscured this very necessary and vital teaching, first by its depreciation of the order of deacons, and secondly by its allowing the offering of the gifts of bread and wine by the laity to drop out of use. In many parishes the order of celebrant took unto itself every function. It not only consecrates, it also subsumes the duties of the diaconate, and does all the actions of the offertory. In fact the order of deacon has become an anomaly, for his liturgical functions can just as well be performed by a priest, or (in large measure) by a layman-acolyte. And we all know how the laity have been reduced to passive spectators, auditors and receivers. Very often they do not even realize that an acolyte is their representative, bringing their offerings from credence to altar. He seems much more to be the priest's assistant. So great has the confusion of orders become that in recent General Conventions it has been seriously proposed that laymen be allowed to administer the consecrated wine from the chalice. What would Tertullian have said to that!

There are two things we could do to eliminate this confusion and restore, if we like, the concept of holy order. One of them we have treated of frequently in this column, namely, the revival of the offering of the gifts by representatives of the people—the Offertory Procession. The other necessity is a reexamination of our practice with respect to the order of deacons. At present deacons are patient men who wait six months or a year for promotion from their "inferior office." The trouble is that we think they must be professional, full-time clergy. Actually it would make more sense if we took our present canonical arrangements for lay-readers, gave them a modicum of theological instructions, ordained them perpetual deacons, and let them stick to their secular jobs and vocations. Then every congregation would have one or more deacons to assist at the holy Eucharist, and they would once again serve, as they did in the early Church, as true mediaries between the order of priesthood and the order of the laity.

Almost Everyone, Everywhere, Wants Peace

BY
WILLIAM CARY

PROBABLY many of us have a feeling, in these days, that we are being pushed into a full-scale world war—which means, to the brink of disaster. Dr. Albert Einstein, among other scientists, has given us a solemn warning:

"The idea of achieving security through national armament," he says, "is, at the present state of military technique, a disastrous illusion . . . The armament race between the U. S. A. and the U. S. S. R, originally supposed to be a preventive measure, assumes a hysterical character . . . The H-bomb appears on the public horizon as a probably attainable goal. Its accelerated development has been solemnly proclaimed by the President.

"If successful, radioactive poisoning of the

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atmosphere and hence annihilation of any life on earth has been brought within the range of technical possibilities. The ghostlike character of this development lies in its apparently compulsory trend. Every step appears as the unavoidable consequence of the preceding one. In the end, there beckons more and more clearly general annihilation."

What has brought the American people to accept such a program of mass murder and mass suicide?

Do we really know what our supposed enemies are doing and thinking?

What the Poles Think

AFTER the second world war, I spent a year and a half in refugee relief work, mainly in France, spent some time also in England, Czechoslovakia, and Poland. I should like to speak particularly about Poland, because it is a country that is not well known to many Americans, and because it has a common frontier with Russia, and because it suffered so terribly in the war, and because in the summer and fall of 1947 I traveled in many parts of it and talked with a lot of people there.

My particular interest was in visiting hospitals, children's homes, and other welfare and health organizations. But I also went through some Polish factories, went down into a coal mine in Silesia, visited people in their offices and homes. You can get along pretty well there with French and a little German; some of the people speak English; and I generally found someone in any group to act as translator if necessary.

During the war, nearly one person in every five in Poland was killed by the Germans—6,000,000 perished in all. Half the doctors, for instance, half the trained nurses, a large proportion of school and college teachers were killed, in concentration camps or elsewhere. Towns, villages, factories, hospitals were smashed.

The tuberculosis rate when I was there was ten times as high as in the United States. One and a half million Polish children had lost either their father or mother; 440,000 of them had lost both parents.

The Poles know the meaning of war. They want no more of it.

Time and again they spoke to me of two subjects uppermost in their minds: their need for protection against Germany, and—reconstruction. The word "reconstruction" was on everyone's lips, and was continually top news in the press. Their decision to rebuild Warsaw—a city formerly of 1,300,000 inhabitants. 80 per cent of it destroyed by the Germans—was in itself evidence of their faith that another world war need not come. What people would have the courage and energy to rebuild a city from its ruins if they expected it to be blown to pieces again?

And for protection against Germany, where were the Poles looking for help? To England? Not after Munich, and after the German invasion of Poland in 1939. To the United States? No. To Germany? Certainly not. The first plank in their foreign-relations platform, therefore, to which practically everyone I talked with, of all economic and cultural levels, agreed, was—friendship with Russia.

One might expect this from most of the government leaders. It was less to be expected, however, from Christopher Radziwill, descendant of generations of wealthy and powerful landowners. He had been a member of the senate in pre-war Poland, and after the war was elected to the new national parliament. His large estates had recently been divided up among peasants who had been unable to get any land. He said to me: "I support the government's policy of friendship with Russia, because any other policy would leave us open to aggression from Germany."

Several Poles told me they thought that the propaganda of reactionary leaders in the United States would prove to be more harmful to the people of the United States than to the people of Europe. They said they knew from bitter experience what happens when people become poisoned by war propaganda: the road leads straight to regimentation and to concentration camps.

Since the Poles had been used to thinking of the United States as a land of freedom and a champion of freedom, those I talked with were worried that we were putting ex-Nazis back into positions of power in German industry and government.

People Basically Decent

IN Poland, and elsewhere both in eastern and western Europe, I rediscovered several truths:

One, that almost all people are basically decent, and respond in a friendly, and even surprisingly outgoing and generous way, if decently treated. Two, that the Poles, together with the French, the Czechs, the English, and others are potentially the friends of the American people. Three, that people who have suffered most from war are the ones who therefore most deeply and earnestly desire peace.

Secretary-General Trygve Lie, upon his return from Europe just a month before the start of the Korean war, reported: "In the minds of

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NOTE: Mr. Cary is a former assistant dean of Harvard College, and has taught at Bowdoin and Harvard. He conducted personnel training for the federal government in New England during the war, and after the war did refugee relief work in Europe.

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the mothers and in the minds of the veterans was the thought: no more war in this world. I had more sympathy from the ordinary men and women, those who are bearing the burden of carrying on their work every day, those who are building the world, during my five weeks' trip in Europe, than at any time before. Europe wants peace: both those in the eastern European countries and those in the western European countries."

As for Russia, Mr. Harrison Salisbury, New York Times correspondent in Moscow, reported in the Times as follows: "Moscow observers have little doubt that the Soviet Union would welcome some form of discussions with the United States with a view of discovering at least a shred of possibility exists for settling any of the ever-broadening range of problems that divide the two nations . . . A tremendous amount of space and attention in the Soviet press is devoted to the problem of maintaining peace."

American Hysteria

BUT to go back a bit. When I returned to the United States, the headlines—and people's attitudes—hit me in the face. A-bombs, H-bombs, hate-the-Russians, scorn the Chinese; suspect everybody; war is inevitable; "satellites," "puppets"; "How soon will Stalin swallow western Europe,"? etc. It was terrific—and it has gotten much worse since then. But I couldn't help feeling that much of it must have originated in well-financed headquarters: there was something synthetic about it. And it simply didn't check with what I had experienced among people in Europe during the previous two years.

And so it is today. Here is the President of this nation, as reported in the New York Times in a statement to a meeting of Jewish War Veterans: "The free peoples of the world have given their answer through the United Nations . . . Our country has accepted the role of leadership. To be successful we must increase our economic and our military strength. This will require some sacrifices by everyone. The farmer, the wage-earner and the business man must each be satisfied to work more for the good of all and to take a little less for himself."

Note the implicit self-righteousness in these words from an editorial in the Times on the same date: "The Russians love to draw imaginary lines and turn them into embattled frontiers. They love to create artificial divisions and exploit the trouble they cause. Above all, they love to repeat themselves. The failure of a thrust in one place never deters them from trying it in another."

And here is our Secretary of State, in his peace-through-armaments speech: "The small group of men who hold the Russian people in an iron grip is not content to entrench the power of its regime. These men seek to expand their control over other peoples. Wherever there is prospect of success, they have reached out for more territory, more people . . . But as the strength and durability of the free nations bite into the consciousness of the Soviet leaders, some modification of their determination to achieve world domination could follow."

The most appalling thing to me is the rapid paralysis of the American mind. The normal and mature mind should recognize that people responsible for statements such as those which I have quoted are out of touch with world realities and world needs.

Losing Our Friends

THE plain fact is that those in control of American policy use the words "peace" and "democracy," but talk and act war. And the war in Korea is being used as an excuse to stay any protest for decency and sanity. First, we are dragged into a war whose growth and ending no one can foresee. Then we are told, in effect, "We are in it, and must see it through." I say, "We are in it, and must see through it."

The fact is, Americans have a bad case of the jitters, and apparently assume that everyone else in the world must feel the same way. Europeans mistrust American policy, but there is no such general hysteria in Europe as exists here.

We have lost friends all over the world; we are hated and feared. Millions of ordinary Europeans have come to believe that the U. S. government is moving rapidly toward dominating peoples abroad and regimenting the American people at home.

Do they have any reason for this feeling? Look at our headlines and editorials on any day. Look at the growing intimidation of people and the scorning of civil rights. And now we are proposing to rearm western Germany—under Nazi officers!

What has happened to our good neighbor policy? Is it not still true that the way to have a friend is to be one?

I remember how the villages of Korea looked, during a trip there many years ago. The houses were generally huddled together, as if for protection, with their straw-thatched roofs practically touching one another. Last week one of the newspaper correspondents in Korea commented that "the American air force devastated villages as the only means of bringing the enemy into the open." There have been some apologies, too, for having to kill civilians—old men, and women and even children — because the Americans couldn't tell

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whether some of them might be North Koreans. Perhaps you read of an American G. I. who was brought to a hospital in Japan as a serious mental case because he couldn't stomach the mopping up of civilians, which, in his case, included the killing of a small Korean girl.

How long are we going to continue bringing civilization to backward peoples by dropping jellied-gasoline bombs on them?

Who Gains from All This?

TO a few Americans strategically placed, wars—cold or hot—are very profitable. It is not so much that they want war, I think, as that they want the profits and the power which war brings them. We are obliged to pay billions of dollars, in ever higher taxes, to blow to pieces foreign people and their towns, villages, bridges, railroads —all that they have lived by. A large slice of the money paid for this mass murder goes to war profiteers. Then, billions of dollars more are required (and here again are tremendous profits for some people) to reconstruct and rehabilitate what is left. Must this become the economic basis of American prosperity?

When I was in India, China, and Korea, long ago, two things struck me, as they would probably strike most Americans traveling in the Far East. One was the grinding poverty of most of the people. The other was the attitude of the white man. It was clear that, with a few exceptions, the white man was interested, not in the needs and viewpoint of the people, but in doing very handsomely for himself. Consciously or unconsciously he kept the native "in his place." And that was a low place. It was inevitable that some day the peoples of Asia would try to throw off this load of poverty and foreign domination.

Today, colonial empires everywhere are crumbling; this is a vast historical process which, as Prime Minister Nehru of India has pointed out, is only incidentally related to the issue of Communism.

The people of Europe and Asia believe that they are working for a new freedom which has long been denied them. And many of them have come to believe that our government is fighting for the status quo—or rather, for the status quo of 50 years ago.

Peace Is Attainable

IT has been said that millions of Americans would be thrown out of jobs if peace should suddenly break out. But if they could make and distribute only things to protect and enhance life, not to destroy it, they would remain employed—and would in fact have a higher standard of living; we need houses, schools, hospitals, hydroelectric plants, control of soil erosion and of floods, reforestation, the use of atomic energy for peaceful purposes.

The American talents for organizing and producing could be put to use in greatly expanded world-wide trade. Countries in Europe and Asia need just about everything from tractors to penicillin. From a hard-headed business point of view, there are tremendous markets in eastern Europe, Russia, and China. Why should Americans let this trade with hundreds of millions of people go, by defaults, to Great Britain and other industrial nations?

There are also, of course, higher reasons for peace. Personally, I favor the Quaker peace proposals, made some time ago; I agree with their stand that a basis of common interest in peace does exist and could be developed.

It seems to me that the only realistic, the only sane, course to follow—as fellow-inhabitants of the only planet available to us—is to build on what we have in common, and not try to destroy each other on account of differences.

The Fellowship of Reconciliation has put the matter squarely: "War, even atomic and biological war, may conceivably be an instrument to serve the purposes of a totalitarian regime, though it is more likely to destroy every nation that uses it. But war, certainly in its modern form, can only poison and destroy democracy. Christians or humanitarians who take up atom bombs belie their own professions, cause a rent in their own souls, and inflict an abysmal spiritual defeat upon themselves."

The Christian Standard

BY

GEORGE I. HILLER
Rector of Trinity, Miami

A STANDARD is absolute, it must be to be a standard. I remember a question of Bishop Woodcock's, "Would you accept an almost fresh egg?"



One may acknowledge a failure, but one may not lower the standard to the level of failure and still have anything worth while at which to aim. Endeavor, and not achievement, is the measure of our faith. "A man's reach should exceed his grasp, or what's a heaven for?"

One of the greatest failures of our society is its willingness to let the norm of accomplishment be the standard for the majority. How often does

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the adult offer as an excuse for his conduct, the reasoning of the child, "Well, he does it?"

The failure of others is no excuse for my failure, and the accomplishments of others may spur me on to renewed effort, but not for long unless my ideal is greater. We need the ideal, we need the "counsel of perfection."

If we are to accept as our highest ideal the average of society around us, we can hope for nothing better than mediocrity. Perhaps that is the best I shall attain, but even so, I am not willing to make it my objective. I shall lose trying—it is "goal to go."

If one is to have some such philosophy of life, he needs that which worship brings into life. He needs an idea of God, and he must needs develop that idea and make it live, it must in turn be an experience.

That is what Christianity has to offer, not simply a moral code, not a hope of reward, nor an escape from hell, rather a way of life—Jesus' way. Only that man or woman is a Christian who, despite failure, honestly wants, not his own, but Jesus' way.

High Fidelity

BY

PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

WHEN a radio or record player comes near reproducing the original sounds of orchestra or voice, we say that it has "high fidelity."

When a man and a woman each give themselves utterly in love to the other so that the glory of utter trust and faithfulness is revealed, they have achieved "high fidelity"—a reproduction of the original love which is the source of all life.

That such a union is possible has been proven again and again. That in it and only in it can the full glory and beauty of sexual intercourse be found is the testimony of innumerable couples and the official declaration of all Christian Churches. That every marriage does not lead to such union and that some bear no resemblance to it, is one of the sad facts of life in our society.

Obviously we face here, as in many situations, the necessity for showing more clearly to more people the glory of what is possible under God and the opportunity for tempering justice with mercy in judging the ones who fail.

Sadness over what they are missing rather than condemnation of what they have done is our proper attitude. Thanksgiving and wonder at what God makes possible for us when we are faithful and joy that his will has been revealed to us in this Seventh Commandment is in our hearts as we turn to him daily in prayer. Confidence that even greater things are in store for us in the next life where we are told there is no marriage but we are as the angels is our attitude as we face the future.

Dying and Living

BY

W. A. LAWRENCE
Bishop of Western Massachusetts

HAVE you ever thought what a terrible thing it would be if there was no such thing as death? Just think of being sentenced to live on and on in this world for unending years. It is awful even to contemplate.

As a matter of fact, life is made up of a continuous procession of small deaths and new living. Every particle in our body is renewed at least every seven years, so the scientists tell us.

As Christians, we are called to "die daily unto sin and to live unto righteousness." This matter of living is actually a matter of continuous dying. In order to pick up something new, we have to lay down what we already clutch in our hand.

The important thing is that we should do as Jesus tells us, take up our cross daily and follow him. We need to develop the faculty of crossing out the "I", by self-denials (small deaths) every day. We need to be "systematically heroic in little unnecessary things," as William James suggests, in order to be heroic in the face of death itself. We must die daily to sin, if we would live, live abundantly, as Christ would have us. In so far as we are able to do this, we come to see death in the natural course of events, not as something to be dreaded, but to be welcomed as a new opportunity of life.

Because, as Christians, we know that the resurrection follows the cross of Good Friday, the sting of death has been taken away. It is no longer an ending. It is a new beginning.

"Is that a death-bed, where a Christian lies?
Yes, but not his! 'Tis Death itself that dies!"

Why So Formal!

BY

WILLIAM P. BARNDS
Rector of St. Matthew's, Lincoln

FREQUENTLY people who have only a slight knowledge of the Episcopal Church or who have attended only a few services will say, "But the Episcopal Church is so formal!" They are referring to the fact that our worship follows a definite pattern, and that we do things in a cer-

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tain way. Their comment is usually intended as derogatory to the Church as though formality were a bad thing. Assuming that these critics are sincere, and not using their criticism as an excuse for not committing themselves to any active Christian responsibility, perhaps a few explanatory remarks might help such people to understand why the Episcopal Church has the type of worship is does have.

First, some kind of order of form is inescapable when people are doing things together, whether they be marching, or playing a game, or worshipping God publicly. Churches that have a very short and simple service use form in having it. If the service consists of only a hymn, a sermon, and a prayer, these three elements take place not all at once but in some order. One has to be first, another second, and the other last. Furthermore, people who worship have to be in some bodily posture, whether sitting, lying down, or standing on one's head, or in any other position! In the Episcopal Church it is customary to kneel for prayer, stand for praise, and sit for instruction. These postures are suitable for the various acts of worship involved. Changing posture from time to time in the service is more restful than just staying in one position all the time.

Secondly, the services of the Episcopal Church are very democratic in that everybody has a part in them. The clergyman does not do all the praying and talking. There are many places where the congregation has its definite part. Everyone participates, and can thus actively worship instead of just sitting and having religion poured-in so to speak.

Third, the forms followed in the Episcopal Church are really quite simple if one will take just a little time and effort to learn them. A person ought not to expect to learn to roller skate perfectly with just one or two efforts. The services of the church are much simpler than roller skating but they do require a little effort to learn. Surely it is not unreasonable to expect people to put forth a slight effort to learn a simple technique for worship.

Fourth, formality in many areas of life is not a bad thing, nor is it in church. A motorist driving a car is very formal. If he is not, the car won't do what he wants it to do. The gear in one position always means reverse. We are glad we can count on that being the case, else we would never know whether we would back out of the garage, or go through the front of it! A pianist playing a musical composition is very formal, taking care to strike the appropriate note on the piano, and thus do justice to what the composer has written. The following of a definite time-tested pattern simply helps us to be more efficient in what we are doing. Think of a surgeon performing an operation, or a mechanic fixing a car, or a poet writing a poem. There are certain techniques which are used appropriate to what is being done. They are not hindrances to the task to be done, but rather aids in it. The services of the church follow an order which has been tested out in experience and has proven to be efficient in helping us to worship God.

Loyalty Oath

BY

GEORGE H. BALL
Chaplain of Denver University

IT seems to me that the requiring of a test oath is not illustrative of the American tradition, but a denial of that tradition. The uniqueness and center of the American political philosophy is that ours is a government which does not coerce the loyalty of its citizens. Any government which compels the loyalty of its citizens is not democratic.

The part of the oath that gives me trouble at the point of religion, is the part which requires that I promise to give my "undivided allegiance" to the government, one country, the United States of America. It is only too apparent that this demand would conflict with the central part of the command of Jesus which I earnestly desire to be my religion: "Thou shalt love thy neighbor as thyself," a command about which Jesus said there is none greater.

In accordance with my religion, I will therefore be loyal to the United States government as long as the United States government is loyal to the needs and personalities of all men everywhere.

No doubt, the oath we are asked to sign refers only to one's political loyalty and does not presume to control one's religious loyalty. But it is at this point that the real difficulty lies, for if one permits his political loyalty to contradict his religious principles, then his religious principles have no real meaning or importance.

I have chosen to stand on this issue at this time because in my opinion we have reached the point in the world's development where we can no longer survive as independent nations, the point where the punishment will be immediate for not expressing in the world's political structure our loyalty to Christ's truth that all men are neighbors.

The author is a Methodist minister and one of the most popular members of the Denver faculty. The statement is from a letter of resignation addressed to the president of the university who had required loyalty oaths from all faculty members.

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Plan Offered to Cover Auto Costs of Clergymen

By ALBERT C. MULLER

★ Interesting facts and figures gathered by Clifford C. Cowin, its secretary, will be considered when the joint commission to study pension plans and clergy salaries holds its next meeting at St. Paul's Church, Cleveland Heights, Ohio. The last meeting preceded the meeting of the House of Bishops at El Paso, Texas, in January.

Other facts and reports of sub-committees such as the one now in consultation with the Church Pension Fund officials will also be considered by the group.

Having studied the Runzheimer plan of automobile standard allowance, Mr. Cowin wrote Bishop Frederick D. Goodwin, of Virginia, the chairman:

"If the figures startled me, possibly they would startle other laymen serving on vestries."

He also said: "You have several times mentioned the subject of automobile expense, and I wonder if this is not a major factor in inflating the apparent salaries (of our clergymen)."

R. E. Runzheimer, of Runzheimer and Company, is quoted from "The Ohio Motorist" of February 1951: "What does it cost to operate a car today?" The subhead reads: "An expert auto cost accountant answers this question in terms of 24 United States 'cost areas,' and in terms of one standard car: the 1950 Chevrolet. His figures will help you to look critically at your own automobile costs."

Mr. Cowin says that the Runzheimer plan is being used by 140 companies in controlling business mileage allowance for approximately 10,000 drivers. "From tables by Mr. Runzheimer designed for salesmen in industry, I have drawn the costs shown below for areas roughly corresponding to those of the provinces of the Church."

He continues: "Costs are computed for a 1950 Chevrolet sedan traded in after 2½ years' service or 45,000 miles, whichever comes first. The depreciation allowance for driving in excess of 18,000 miles per annum should be increased by $10 per thousand miles, e. g., for 25,000 miles add $70 depreciation in addition to mileage operation costs. Costs include comprehensive insurance, $5,000 property damage insurance, $15 - 30,000 public liability insurance, state license, driver's license, depreciation."

Mr. Cowin feels that such facts commended to General Convention by the commission might result in a more favorable reception from vestrymen to add to their budgets adequate provision for auto expense exclusive of salaries, rather than a general recommendation to raise salaries. Also there would be avoidance of any apparent conflict with national wage-freeze policies, avoidance of pension premium increases and income tax, but with a greater net income for the personal needs of all clergymen.

This should bring, too, maximum benefits, proportionately, to the clergy in the lowest salary brackets.

	Cost Basis	Annual Costs		
		5,000 miles	10,000 miles	18,000 miles
Province I	$489 plus 2.9c per mile	$634	$779	$1,012
Province II	$516 plus 2.7c per mile	$651	$786	$ 984
Province III	$458 plus 3.0c per mile	$608	$758	$ 998
Province IV	$453 plus 3.2c per mile	$613	$773	$1,029
Province V	$471 plus 3.0c per mile	$621	$771	$1,011
Province VI	$464 plus 3.6c per mile	$644	$824	$1,114
Province VII	$465 plus 3.2c per mile	$625	$785	$1,041
Province VIII	$498 plus 3.4c per mile	$668	$838	$1,110

Collateral information in the hands of the commission includes federal government figures showing "modest but adequate" minimums of living costs for urban workers with families of four persons, as of last October.

The family budget thus shown ranges from $3,453 in New Orleans and $3,507 in Mobile—to $3,926 in Washington, D. C., and $3,933 in Milwaukee.

The commission is composed of: Bishop Goodwin of Virginia, chairman; Clifford C. Cowin of Ohio, secretary; Bishop Mallett of Northern Indiana; Bishop Hunter of Wyoming; the Rev. Theodore Bell of California; the Rev. William G. Wright of El Paso, Texas; William H. Damour of Quincy, Ill.; Ernest W. Greene of Washington; B. Allston Moore of South Carolina; Frank E. Punderson of Western Massachusetts; and Jule M. Hannaford Jr. of Minneapolis.

ISLAND OF JERSEY SENDS ALTAR

An altar stone which may establish the altar in Trinity, Trenton, N. J., as the oldest in the country is soon to arrive. It is the gift of the Island of Jersey, Channel Isles, which was visited by Bishop Gardner when he attended the Lambeth Conference. The stone dates back to the 11th century or earlier.

FOUR-WHEELERS IN BRITAIN

★ There are too many four-wheelers in the Church of England, according to the Rev. W. T. Armstrong, vicar at Whaplode. "They come in a pram to be christened, in a taxi to be married, and in a hearse to be buried." He thinks the same conditions prevail in churches throughout the world.

WOMAN CONFIRMED AT NINETY

★ Mrs. Effie Gray, resident of Amarillo, Texas, was confirmed at the age of ninety by Bishop Quarterman of North Texas.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The New Testament. By Walter Russell Bowie. The Bible Story for Boys and Girls. Abingdon-Cokesbury. $2.50.

One expects much from any book by Dr. Bowie, and in this latest work of his we are not disappointed. In it he has retold the stories of the New Testament in a dignified way, yet in language that will be understood and loved by children. The treatment of the material is faithful to modern Biblical scholarship. Children who become acquainted with their Bible through this book will not have to unlearn anything as they continue their studies. The selection of material is excellent. While most of the book is drawn from the Gospels and from Acts, there is an admirable chapter on the Revelation of St. John. All of this is done with the characteristic Bowie touch which brings the Bible to life and makes it interesting to his readers.—Robert Hill.

The Christian in Philosophy. By J. V. Langmead Casserley. Scribner. $2.75.

This in an extraordinarily interesting and discriminating study of the general question of the relation of theology and philosophy. Dr. Casserley, who teaches in England, has given a careful historical analysis of the relation of the two disciplines, and in a second section has stated his own constructive position. The Christian must use philosophical idiom and must seek to express the faith in terms appropriate to the philosophical milieu of a given time and place; but he must never forget that Christian faith is not itself a philosophy and that any expression of it in philosophical terms is in danger of perverting the major emphases of the faith. Especially worthwhile are his remarks on Christianity and the philosophy of history.—W. Norman Pittenger.

St. Paul's Gospel. By Ronald Knox. Sheed & Ward. $1.75.

This short book contains the six sermons preached by Monsignor Knox in Westminster Cathedral on the Sunday evenings in Lent, 1950. It is an admirable discussion of the Pauline theology in so short a compass. As might be expected, Knox writes with a Roman accent, but it is this feature of the book which, combined with the author's lucid style and undoubted scholarship, provide it with a peculiar interest to readers not of that communion. And Knox is not wooden in his adherence to the canons of criticism held by his Church—for example, he practically dismisses Acts and Hebrews as sources for his study of Paulinism, and uses the Pastorals but rarely.—Robert Hill.

A Theological Word Book of the Bible. Edited by Alan Richardson. Macmillan. $3.50.

This long expected volume is one which is simply indispensable and should be in every clerical library, every church school library, and in every public library. A very competent staff of contributors have produced a book which is thoroughly up to date critically, and at the same time brings out the religious and theological meaning of the great words in scripture.

The Imitation of Christ. By Thomas A. Kempis. Morehouse-Gorham. $2.25.

This is a reprint of the famous rendering of the Imitation of Canon Liddon, first published in 1889. For years I have wished that this translation were available, and I have repeatedly recommended it to my students. Its chief feature is this: the translation is set forth in rhythmic sentences, according to the original intention of the author. In fact, the original title was "Musica Ecclesiastica." This translation brings out the biblical style of the book better than any other.

The Philosophy of Religion. By William S. Morgan. Philosophical Library. $6.00.

Neither the dust jacket nor the preface tell us anything about the author of this book, except that he holds the degrees of Ph.D. and S.T.D. The kindest thing that can be said about the volume is that it reads, from beginning to end, like an examination paper written by a conscientious but unimaginative doctoral candidate who knows something about Plato and Aristotle, a great deal about philosophy from Descartes to 1900, a bit about Christianity and "comparative religion," and nothing else. The aim of the treatise is to show that reality is a unity because human consciousness can unify scientific knowledge, ethics, aesthetics and religious experience, and human nature is the clue to the nature of God. This is not, in itself, an unworthy aim; and the chapters in which the author pursues it contain careful, though utterly wooden, discussions of Descartes, Spinoza, Kant, T. H. Green, Hobbes, and many others. But the reader should be warned in advance that the book pays no attention to issues which have arisen in the philosophy of religion later than Royce, Howison, Balfour, and Pringle-Pattison. In other words, it would have been pretty much out of date thirty years ago.—David E. Roberts.

Our Jerusalem: An American Family in the Holy City, 1881-1949. By Bertha Spafford Vester. Doubleday. $4.00.

There can be but few American visitors to Jerusalem who have not directly or indirectly had contact with the "American Colony," and many will have enjoyed there the gracious hospitality of the authoress of Our Jerusalem.

Bertha Vesta was only three years old when she and a baby sister accompanied their parents to settle in Palestine, and there she continued to live for sixty-five years. Those years saw the country involved in two major wars, several local revolutions, the growth of Zionism, and the upheaval of drastic social changes. Through all this the authoress has been an active leader in relief and welfare work—without regard to political or religious issues, and her book gives the story of Jerusalem through those years as seen through the eyes of one whose life was lived to fulfill the dream of her parents when they founded the American Colony seventy years ago. —Elsie Jeffery.

BOOKS RECEIVED—

Little Book of Contemplation. Edited and Revised into Modern English by Joseph Wittkofski. Morehouse-Gorham. $1.25.

Strengthening the Spiritual Life. By Nels F. S. Ferre. Harper. $1.00.

The Epistle of Paul the Apostle to the Galatians. By John A. Allan. (Torch Bible Series). Macmillan. $1.50.

Science and the Unseen World. By Arthur Stanley Eddington. Macmillan. $.75.

Religious Perspectives of College Teachings In Philosophy, By Theodore M. Greene; *In History,* By E. Harris Harbison; *In The Classics,* By Alfred R. Bellinger. Hazen Foundation.

The Way to Security. By Henry C. Link. Doubleday. $2.50.

From the Life of a Researcher. By William Weber Coblentz. Philosophical Library. $4.75.

These Harvest Years. Edited by Janet Baird. Doubleday. $3.49.

The Future is Now. By Homer W. Carpenter. Bethany Press. $2.50.

Fellowship Evangelism Through Church Groups. By Harry C. Munro. Bethany Press. $2.00.

Lily of the Marshes. By Alfred MacConastair C. P. Macmillan. $2.75.

With Singleness of Heart. By Gerald Kennedy. Harper. $2.00.

God Makes the Difference. By Edwin McNeill Poteat. Harper. $3.00.

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NEWS OF OTHER CHURCHES

INTERFAITH VISITATION IN MICHIGAN

A unique interfaith visitation program was launched at Saginaw, Mich., when a Protestant minister called on a new Jewish family that had just moved to the city. The family is that of Mr. and Mrs. Milton Schneiderman and the minister, the Rev. Howard Spaan, Christian Reformed, who made the call because the family lives in his zone. He then contacted the rabbi who promptly got in touch with the family. A member of the sisterhood of the temple also called to invite Mrs. Schneiderman to join.

"It certainly makes you feel much more at home in a strange city," said Mr. Schneiderman. "It is wonderful that the church leaders have joined in such an interfaith program."

Under the plan, sponsored by the ministerial association, the city is divided into eleven zones, with a pastor in each responsible for calling on new families to help them get in touch with the church of their choice. Churches of 20 denominations and two synagogues are participating in the program, believed to be the first of its kind in the country.

ADVENTISTS INCREASE WELFARE SERVICES

Seventh-day Adventists rendered $5,777,000 worth of welfare services in the United States during 1950, it was reported by Theodore L. Oswald, welfare director of the denomination This was an increase of nearly $2,000,000 over 1949.

The number of church welfare centers maintained by Adventists in this country increased from 1,708 to 1,756, and they served 1,049,839 needy persons during the year. Services included medical care, distribution of food and clothing, and shelter in case of emergencies.

Members of the denomination gave nearly 3,000,000 hours of volunteer help to the welfare program, the report added.

ALCOHOL-BROKEN HOMES TAKE TIME OF CLERGY

Clergymen are spending an increasing amount of time in efforts to rehabilitate alcohol-broken homes, it was agreed by pastors of the Evangelical Lutheran Church at a meeting in Minneapolis.

The pastors, representing 350 congregations in the southern part of the state, passed a resolution urging the "enlargement of dry territory" in Minnesota.

"The use of beverage alcohol continues to be a deteriorating influence in every avenue of life," the ministers declared, and suggested that educational programs be undertaken in congregations "to bring the Christian solution to the individual member."

The resolution also urged church members to "become more articulate at the polls" and to support legislation which would control the liquor traffic.

METHODISTS ASK TERMINAL DATE ON UMT

Methodist leaders from Minnesota, North Dakota and South Dakota have asked for a definite terminal date on the universal military training bill now before Congress.

In an area cabinet meeting, 13 district superintendents joined Bishop Ralph S. Cushman, St. Paul, in sending telegrams to area congressmen recommending that "such a fundamental change in proven American policy should be reviewed by Congress periodically."

"The universal military training aspect of the bill during peacetime is a threat to our American democratic principles," Bishop Cushman said. "This type of peacetime conscription is the thing we detested in Nazi Germany, Fascist Italy and Communist Russia."

Methodists in the three states were asked to telegraph their congressmen about the bill.

Plans for a united evangelistic advance also were made at the meeting. The evangelism meetings are scheduled to be held in all 600 Methodist churches in the three states during October and November. A house-to-house visitation program will be part of the campaign.

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NEWS OF CHURCHES OVERSEAS

NIEMOELLER PROMISES TO STAY OUT OF POLITICS

Pastor Martin Niemoeller said at Hamburg that from now on he will keep out of politics. He made the announcement at the annual meeting of the synod of the Evangelical Church in Germany after heated debate over his recent utterances on German rearmament and other political issues. The question of Niemoeller's political activities was raised by Bishop Otto Dibelius of Berlin, chairman of the Council. He told the synod that "there is a certain limit as to the Church's participation in political discussions." He informed the assembly of 120 Protestant clerical and lay leaders: "I have no intentions henceforth of continuing on the political platform."

He stressed, however, that he had never wanted to interfere in politics, but "just followed my Christian conscience and acted accordingly."

Pastor Niemoeller rejected the charge that his recent open letter to Chancellor Kurt Adenauer of the West German government opposing German remilitarization was intended to start political action aimed at overthrowing the West German regime. Asserting that his letter was only a Christian cry of distress, he said its purpose was to prevent the German people from becoming entangled in a matter which it could not properly judge.

Since his cry had been "heard and understood" by the German people, Pastor Niemoeller said, there was no longer any need for him to "move on political ice."

During the debate over Pastor Niemoeller's activities, the synod, unanimously agreed that the Church has a duty to advocate peace, "but a peace in the terms of heaven's message and not as a message from Washington or Moscow."

PRIESTS ASKED TO SUPPORT PEACE CAMPAIGN

A resolution urging all priests to support a national peace campaign launched in Hungary on April 8 was adopted at a meeting sponsored by the national peace committee of Roman Catholic priests. The group is made up of priests who have pledged loyalty to the Budapest regime.

Purpose of the campaign, it was announced, will be to obtain signatures for the peace resolution adopted by the World Council for Peace at a meeting in the Soviet sector of Berlin last February.

The priests' resolution declared that "in the best interest of our people, the Church and ourselves, we have but one task: an open and conscientious support of peace."

The meeting was presided over by Canon Miklos Beresztoczy of the Esztergom archdiocese. Speakers included Father Richard Horvath, a Cistercian monk, and Father Istvan Balogh, a suspended priest.

Read at the meeting were reports from provincial delegates who declared that the great majority of the Catholic clergy in Hungary "now follow the road of reality, and have become convinced supporters of the movement which seeks to preserve the peace of the world."

OBJECT TO RECOGNITION OF METHODISTS

Soviet occupation officials objected in Vienna to a new Austrian law giving legal recognition to the Methodist Church in the country. The issue came up at a meeting of the executive committee of the four-power allied control council which passes on all enactments of the Austrian parliament.

American, British and French members maintained that recognition of the Methodist Church was in line with the principle of religious freedom. Soviet officials objected, however, that the new measure was an attempt to "force the predominantly Catholic Austrian people into the Methodist faith."

On being overruled, the Soviet officials announced they would take "formal notice" of the committee's majority decision in favor of the new measure, which will become effective after 31 days.

ITALIAN DEPUTY CONVICTED FOR INSULTING POPE

Laura Diaz, 31-year-old Communist member of the Italian Chamber of Deputies, was given a suspended sentence of eight months in jail by a court in Chieti for insulting Pope Pius XII. It is a penal offense in Italy to insult, or show open disrespect to, the Pope.

The woman deputy was convicted of having denounced the pontiff at an open-air meeting at Ortuna-a-Mare, a few miles from Chieti, in June, 1948. She assailed Pope Pius for not having intervened to prevent the second world war or the conflicts in Greece and Palestine.

ANGLICANS & LUTHERANS PROMOTE TIES

Formation of a special committee to promote closer relations between the Church of England and the Scandinavian Lutheran Churches was announced at Oslo. The committee was formed at a conference attended by representatives of the Anglican Church and the Lutheran Churches of Denmark, Norway, and Iceland. Five of the 12 delegates belonged to the Anglican Church, three each to the Norwegian and Danish Churches, and one to the Finnish Church.

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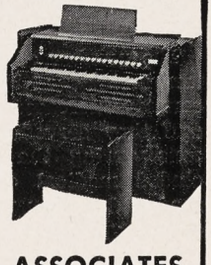

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THE WITNESS, Tunkhannock, Pa.

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THE RELIGIOUS PRESS

Selected by GEORGE MACMURRAY

JESUS WAS A RADICAL: — Words frequently, have an emotional meaning. In this day of tension many of the words we use are charged with emotional meanings and arouse in untrained minds suspicions of hate and distrust. James Myers for many years industrial secretary of the Federal Council of Churches and now serving as membership secretary of the National Child Labor Committee, defines without emotionalism what a radical really is. Mr. Myers was writing in "The Presbyterian Tribune."

A radical may be described as a person who has a vision of an ideal society and is determined to work toward its realization against all odds.

A radical—literally one who goes to the roots of things—is a person who does not hesitate to criticize and oppose the most accepted and sacred institutions of his day including the church, the current economic system and the government at those points where these institutions do not conform to the principles of a righteous social order.

A radical holds to his ideals in spite of public opposition, condemnation by church and state and the misunderstanding, disapproval of desertion of his family, friends and followers.

It is obvious that a radical may find himself enrolled under different names, aligned with different forces and parties and in opposition to different institutions and systems according to the age and civilization in which he lives. Yet the basic principles of radicalism — vision of the ideal and opposition to the unethical aspects of the established order, whatever it may be—remain the same.

OF COURSE IT WILL HURT:— Gardner Day, rector of Christ Church, Cambridge, Mass., has some suggestions as to how the church and individual Christians should meet the challenge of Communism. Originally it was a sermon preached in his parish and "The Churchman" reprinted it.

Mr. Day makes four points. Communism is a religion in the broad sense of the word and it is an axiom of history that a religion cannot be eradicated by force; Communism itself is a judgment of God on the Church in that the spread of Communism is due to the fact that the Church has failed to practice what it preaches: that Communists are children of God, and Christians must remind themselves that the shepherd left the ninety-nine sheep to find and succor the one that was lost.

Mr. Day's suggestions are clear and challenging: The only effective answer to Communism is not in calling it derogatory names or in preaching against it from pulpit or platform, nor in the use of military power, but in the more effective application of our Christian ideals.

This means striving harder than we have ever done before as Christians and as a church to make Christian brotherhood a reality, not in theory, but in our social and economic life. Yes, that will hurt. It will mean sacrifice. But we must continually remind ourselves that as Christians we give our allegiance to a religion at the center of which is the cross—the symbol of sacrifice—and this is diametrically opposed to the great symbol of our age, the dollar sign.

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PEOPLE

CLERGY CHANGES:

PERRY G. M. AUSTIN has resigned as rector of St. Luke's, Long Beach, Cal., which he has served for 28 years, effective June 30.

RICHARD P. McCLINTOCK, rector of the Messiah, West Newton, Mass., becomes rector of Trinity, Watertown, N. Y., May 3.

CLARENCE R. HADEN JR., formerly rector of St. Philip's, Durham, N. C., has been appointed executive director of the committee on laymen's work of the National Council, effective May 1.

MELVILLE HARCOURT, rector of St. Ann's, Brooklyn, was installed as bishop's vicar on April 8, the church having been made the diocesan church. The title will automatically pass to all future rectors of the parish.

DANIEL H. FOX, formerly rector of St. Paul's, White River Junction, Vt., is now a curate at All Saints, St. Thomas, Virgin Islands.

JOHN C. R. PETERSON, formerly assistant at the Good Shepherd, Rosemont, Pa., is now rector of Zion Church, Hudson Falls, N. Y.

H. KILWORTH MAYBURY, formerly curate at the Church of St. Mary the Virgin, New York City, is now vicar of St. Barnabas, Troy, N. Y.

JOHN T. KNIGHT, formerly rector of St. Mark's, Waterville, Me., is now on duty with the U. S. air force.

NEIL I. GRAY, vicar of St. James, Lake City, Fla., will report at Fort Benning, Ga., May 9 as a chaplain.

DEATHS:

BENJAMIN J. DARNEILLE, 81, retired clergyman of Los Angeles, formerly assistant rector of St. John's, died recently. Most of his ministry was in the diocese of Los Angeles where he was particularly active in social welfare work.

SIDNEY W. CREASEY, 75, died April 3 in Gainesville, Fla. He served in South Dakota, Penn., Mass., Oregon, Eastern Oregon and Idaho before retiring in 1945.

WILLIAM AULT, 80, retired dean of St. Andrew's Cathedral, Honolulu, died March 24. He had lived in Hawaii for 54 years where he served several missions before going to the cathedral as canon in 1910 and dean in 1928.

ORDINATIONS:

WILLIAM F. LICHT was ordained priest by Bishop Bloy on March 9 at St. Paul's, San Diego, Cal. He has been vicar of St. Elizabeth's, Linda Vista since last June.

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WILLIAM H. BORCHERT
Layman of Moorhead, Minn.

Allow me to express my appreciation of the article "The Pilgrimage to Washington to Urge World Peace" by Kenneth R. Forbes, appearing in The Witness of March 29, 1951.

The whole article is good and to the point and expresses the truth of the situation as it exists today.

I was especially interested in one paragraph which reads: "The immediate, crucial need for action on the peace front is the withdrawal of American soldiers and sailors from Korea, where they never should have intervened in a Korean civil war, unsanctioned by Congress and regretted now by probably a large majority of Americans, and simultaneous negotiation with the Peoples Republic of China for permanent peace on that tortured peninsula. The most recent public opinion polls—including a Gallup poll—point clearly to popular opposition to this undeclared war and popular determination that we shall bring our soldiers home."

Our press and the powers that be would have us believe otherwise.

Can we force our way of life upon the rest of the world by destruction with bullets and bombs? More and more people are beginning to think that we cannot. Will our nation wake up to the fact before it is too late?

CHAD WALSH
Prof. at Beloit College

I have just read Mr. James F. Lincoln's letter in the April 5 Witness. In this letter I learned for the first time that the American forces in Korea (and presumably the Turks, British, and other U.N. troops) are invaders and aggressors.

Now there can be very legitimate differences of opinion about America's Korean policy. I am not arguing now whether our intervention was wise or not. But at least, let's get the facts straight. The basic fact is that when tanks began pouring across the 38th parallel in June of last year, they were headed in a southerly direction. And they were manned by North Koreans. The South Koreans, Americans, and other UN forces did not start shooting until the North Koreans had invaded South Korea.

Faith, hope, and charity are the three theological virtues. But it seems to me that a Christian is also obliged to look at brute force and acknowledge them for what they are. If America is guilty of aggression in Korea, then the policeman who responds to a burglar alarm is guilty of "breaking and entering."

PHILIP STEINMETZ
Minister of the Ashfield Parishes

I can't let the March 22nd issue of The Witness pass without expressing my admiration for its contents. The article "Soliloquy on Calvary" stands out. I used it with our high school group on Good Friday and in both churches on Easter, though I didn't read the whole of it every time. Many people have spoken about it. It certainly brings the gospel into this world in understandable terms.

The whole issue was outstanding. Roscoe Foust's article on peacemakers is an excellent presentation of the Christian message on war in a form which I should think would stir people without raising their prejudices and antagonisms.

Often I offer a shaft of thanks to God for some item in The Witness, but seldom is there an issue which seems so entirely full of just the right material for the moment.

I do wish more people would subscribe to and read it. I've been doing some talking about it, but people are almost immune to magazines except those with sex appeal or crime. I hope that I may get one or two new readers as a result of the bundle this Lent. In any case, each copy of each issue has been read.

ALICE M. NORTH
Churchwoman of Castine, Maine

It seems that some of the clergy are confused by the word "convalescent" home which the Rev. John Kolb used in his story (Witness, March 15). Many have asked, "How sick do I have to be to go to Castine?" Would you mind stating that clergy are welcome here who are merely tired and in need of rest and relaxation, as well as those who have been ill. I would appreciate this important correction very much.

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THE

Witness

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April 26, 1951

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THE CHICKEN & THE CROSS

A View of Town-Country Institute, Roanridge

(Editorial on Page Six)

The Masculine Ingredient in the Church

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★

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Rector Queries Parishioners On Religious Beliefs

The Answers Range from Strict Orthodoxy To Various Kinds of Heresy

★ The Rev. W. Leigh Ribble thinks that the average clergyman has little idea of what his church members really believe. He decided that the best way to find out was to ask, so he sent questionnaires to the 550 communicants of Grace and Holy Trinity Episcopal Church, Richmond, Va. Following each question were multiple answers from which the communicant was asked to choose the one which best expressed his own view. The answers ranged all the way from strict orthodoxy to atheism.

About 150 of the questionnaires have come back. Mr. Ribble is not yet ready to make any of the findings public, though he does say "a few" indicated that the persons who filled them in are atheists. He does not think this is a condition peculiar to the Episcopal church, but that it is "fairly typical of Protestantism." He feels that the Church has been neglecting doctrine while putting great emphasis on "teaching people how to be good church members."

The query as to the belief in Christ's divinity was phrased like this: "I believe that Jesus Christ (a) was a noble man only, a great prophet or teacher to be respected but not worshipped; (b) was a great leader but he did the world more harm than good; (c) is divine, is truly God and was truly human, lives today and helps me through my faith in him; (d) never lived at all but is a symbol of good like Santa Claus or the Goddess of Liberty."

This was the question on God: "I believe (a) that God is personal. He rules the universe and controls our lives; he is interested in us and can be reached through prayer and worship; (b) that God is force and power; he directs the universe by natural laws, he is not interested in us personally; (c) that because of ignorance I neither believe nor disbelieve in God; (d) that there is no God; belief in a God is a primitive superstition which we have outgrown; we are on our own and must make the best of it."

The communicants also were asked how many times during the year they have attended church services and how many times they have taken communion; if regular family prayers are held in their homes and if grace is said regularly at mealtimes.

The final question, which required a "true" or "false" answer, asked whether the communicant believes Christianity is the only true religion or if other religions are "as good as ours," whether he believes social planning, science and inventions are making the world better all the time; and if he thinks he can be morally perfect if he tries hard enough.

Mr. Ribble said he had never heard of any other clergyman sending out a questionnaire like this. The communicants can sign or not sign the questionnaire, as they wish. Of those returned so far, about one-third are signed, according to Mr. Ribble.

CONFERENCE TO DISCUSS POINT FOUR PROGRAMS

★ Bishop Scarlett of Missouri was the chairman of a meeting of Church leaders and state department officials, held at Buck Hill Falls, Pa., April 24-26, to discuss relief programs. Other issues considered were moral and spiritual basis of technical assistance; the effect of government-sponsored programs on missions; the relation of U. S. and UN programs; release of missionary personnel for government service; type of support churches can give to legislative measures connected with the point four program.

Speakers included Nelson Rockefeller, chairman of the international development advisory board to the President; Prof. John C. Bennett of Union Seminary; Arthur Fletcher, information specialist of the UN technical assistance administration; Samuel P. Hayes Jr., state department official.

BISHOP ANGUS DUN BACKS TRUMAN

★ Bishop Angus Dun of Washington was one of the first Church leaders to come out publicly in support of President Truman's ouster of General Mar-Arthur. "The principle of the subordination of military policy to civilian-control political policy is clearly at stake," he said. "I approve entirely of the President's declared policy to do everything possible to restrict the present conflict in Korea. I am opposed to any further commitment to the discredited regime of General Chiang Kai-shek."

EPISCOPAL CHURCH NEWS

ONE-SUNDAY APPEAL IN LOS ANGELES

★ Los Angeles is to have a one-Sunday appeal for its missionary expansion program on Whitsunday, May 13. A filmstrip, illustrating the need and purpose of the drive, is now being shown in parishes and missions. The program is going forward, supported by $175,000 loaned by the National Council, which is to be paid back in yearly installments within ten years.

STUDENT WORK AT DELAWARE

★ The Rev. Theodore L. Ludlow, rector of St. Thomas, Newark, Del., and chaplain to Episcopal students at the University of Delaware, states that the recent ruling of university authorities (Witness, April 5), does not greatly affect the work of churches. Vespers, sponsored by the interfaith council, continues as formerly; all religious groups continue to use facilities of the university for dinners and meetings; the Canterbury Club, having the free use of the plant of St. Thomas Church, is in no way affected by the recent ruling. He reports further that the college authorities have assured them that college rooms will be assigned delegates who attend the inter-campus conference to be held in May.

GEORGIA HOLDS CONVENTION

★ St. Paul's, Albany, which celebrated its 100th anniversary on April 21, was host to the convention of Georgia, meeting April 2-3. Special speakers were the Rev. A. Ronald Merris of Macon; Mrs. John Marson, Greenville, Miss., who is president of the Auxiliary of the province; Mrs. A. D. Kellog of Dover, Del.

BISHOP LOUTTIT IN BOSTON

★ Bishop Louttit of South Florida is to address the convention of Massachusetts, meeting at Trinity, Boston, May 1-2, when he will give an up-to-the-minute story on Episcopal chaplains serving with the armed forces. Bishop Nash and Bishop Heron are to give their addresses at the service the evening of the 1st.

OLD VESTRY ACT MODERNIZED

★ The 153 year old vestry act of Maryland has been changed by eliminating much obsolete material and to bring the powers of vestries in the diocese more in line with those of other dioceses. The new law will affect only parishes holding charters under the vestry act and will alter none of their contracts made prior to June 1 when the new law becomes effective. One of the significant changes is that it makes it possible for women to serve on the vestries of these parishes.

The new law also eliminates the so-called "hiring and firing" clause which for more than a century and a half has empowered vestries to employ or dismiss clergymen at will. The new act brings Maryland in line with the general Church canon whereby a vestry has "full power and authority to call . . . a priest to be the rector of said church, which relation shall continue until dissolved by mutual consent or by the arbitration and decision of the ecclesiastical authority of the diocese."

This change, called for by the Maryland diocesan convention of 1951, made the proposed bill at least temporarily unacceptable to the dioceses of Easton and Washington, and unpopular with some of the vestrymen of parishes in the diocese of Maryland. Originally prepared by the diocese of Maryland's permanent committee on the vestry act after consultation with qualified authorities of the dioceses of Easton and Washington, the bill was designed to affect all of the dioceses in Maryland, but Con-



MRS. PHILIP F. McNAIRY, wife of the Dean of St. Paul's Cathedral, Buffalo, with their children, Philip, Patsy and Judy

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vention's request for elimination of Maryland vestries' unique and traditional right to employ and dismiss clergymen led the leaders of the other dioceses to feel that this was a matter their conventions ought also to decide. The change subjected legislators to pressure to kill or table the bill until Easton, Washington, and Maryland might agree on an amendment to the act of 1798.

Problems created by opposition generated chiefly by this provision led Bishop Powell to call two special meetings of the executive council (which is the diocesan convention in recess) to consider the question, and also prompted him to invite members of the standing committee of the diocese, as well as members of the permanent committee on the vestry act, and others, to sit in and give their advice. In both instances, the executive council gave as its decision that the convention of 1951, which called for vestry act amendment in the form later introduced into the General Assembly, constituted a mandate to get the bill through the 1951 session of the legislature, if possible, but that it was the executive council's opinion that application of the bill should be limited to parishes in the diocese of Maryland, if the dioceses of Easton and Washington indicated that they wished to be excluded from its provisions.

SOCIAL WORKERS TO MEET

★ The department of social relations of the National Council will have a one day conference on May 17 in connection with the meeting of the national conference of social work to meet in Atlantic City. Bishop Gardner of New Jersey will celebrate at a corporate communion, followed by a breakfast, and there will be a dinner in the evening at which the speaker will be the Rev. Colin Cuttell, industrial mission of the diocese of Southwark, London.

CHURCH CONTINUES UNIQUE CUSTOM

★ One Sunday each month, a loaf of bread is placed on the table in the entrance to St. John's Church, Portsmouth, N. H. That loaf of bread keeps alive the spirit, if not the letter, of a legacy left nearly two centuries ago to the poor of the parish. In 1779, Theodore Atkinson, one of New Hampshire's most prominent 18th century citizens, died leaving $1,000 to what was then Queen's Chapel. He stipulated that the income from the $1,000 should be spent for $1 worth of bread—the bread to be distributed among the poor of the parish each Sunday.

For more than 100 years, the weekly dole of bread was made. But in later years, the vestrymen took the matter to the courts and asked for a more practical outlet for Theodore Atkinson's charity. The court approved the request to transfer the money to the general funds of the church. But still, one Sunday each month, the sexton places bread on the table and his successor will continue the practice.

PROVINCIAL SYNOD ANNOUNCED

★ Bishop Penick of North Carolina, president of the fourth province, has announced that the synod this year will meet October 23-24 at the Advent, Birmingham, Alabama.

BISHOP HENRY ADDRESSES LAYMEN'S LEAGUE

★ Bishop Henry of Western North Carolina is to be the speaker at the annual meeting of the Laymen's League of the diocese of Southwestern Virginia, to be held April 28 at St. John's, Roanoke.

YOUTH CONVENTION TO BE HELD

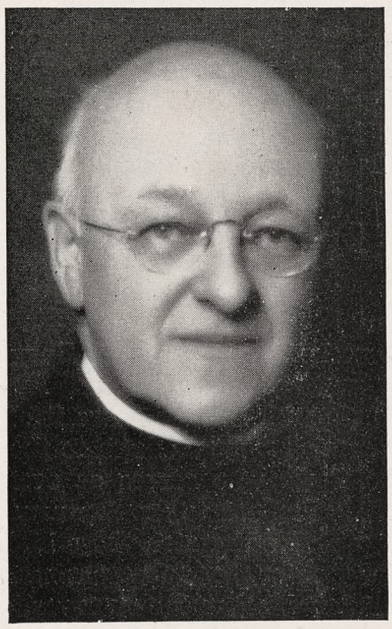
★ The Rev. Robert R. Brown, rector of St. Paul's, Richmond, Va., will be the headliner at the convention of youth of the diocese of South Carolina, to be held at Christ Church, Mount Pleasant, April 27-29. Another speaker will be Fred Sosnowski, a college senior and a communicant of St. John's Island. Bishop Carruthers will address the delegates on Sunday.

FACULTY MEMBERS HEAR WEDEL

★ Episcopalians who are faculty members of colleges in the diocese of Southwestern Virginia are to hold a conference April 28-29, at Christ Church, Blacksburg. The leader will be the Rev. Theodore O. Wedel of the College of Preachers, Washington.

RADIO & TELEVISION WORKSHOPS

★ Persons interested in religion and television are invited to attend workshops sponsored by the radio department of the National Council of Churches. Places and dates: San Anselmo, Cal., June 3-8; Portland, Ore., July 23-28; Wooster, O., July 29-Aug. 3; Indianapolis, Aug. 26-31; some city in Iowa, Oct. 21-26; Syracuse, N. Y., Nov. 11-16. One will also be held in a Texas city later in November.



CHESTER B. EMERSON has resigned as Dean of Trinity Cathedral, Cleveland, which he has served since 1933

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EDITORIALS

The Chicken and the Cross

IN many respects, the chicken, for rural people, is the basic commodity. Some farmers raise corn; some raise wheat; some raise sheep, while others raise cattle — and some raise little but scrub weeds and loose top-soil which will wash away with the spring floods.

But, regardless of the primary crop, seldom is there a rural home without a chicken-wire enclosure penning in a community of fowl. From this portion of the farm comes such basic food as eggs and golden-brown, fried chicken. Without this bird, the diet of the farmer would be less adequate and healthful than it is.

The chicken seems to be the most ignorant and exasperating of God's creatures. To take the time, like Thoreau, to watch chickens follow their daily routine of life, is to behold a pattern of confusion, selfishness, bullying, purposelessness and self-exaltation.

Hen Addie finds a succulent grub and, squawking unmercifully, runs hither-and-yon, with all the rest in full pursuit, until she manages to swallow it. Hen Biddie lays an egg and, automatically, clucks her individual prowess and greatness to the world. Hens Carrie and Diddie jostle and push each other in order to get to the dish of feed.

Analysis has shown, also, that hens are involved in a social heirarchy based on the individual's ability to peck its neighbors. Addie pecks Biddie but the latter does not retaliate. Instead Biddie pecks Carrie while Carrie takes it out on Diddie. This is carried right on down to the poor little runt of the flock, who serves as everybody's scapegoat and is inclined to develop neurotic tendencies.

To sit and watch these birds can be amusing. It can, also, be embarrassing since one tends to wonder whether the observer, or the observed, is really behind the wire cage. The hens are acting out their God-given nature and, despite selfishness, bullying, et al, are healthy.

When man does the same things, however, he is expressing the sick, unredeemed side of his nature. It is a real side of himself. It is a natural side of himself. But it is not the real self, as witnessed to by the Incarnate Lord. It is a side which needs help; a side which needs to be lifted up onto a new level of existence.

Historic Christianity says that this process of lifting-up is redemption; the reintegration into a whole of that which is split up into many, relatively uncoordinated, pieces. It is a process of straightening out means, ends and motivations. It is a process of putting first things first. It means putting God in the primary position and subordinating man and his desires to God's will.

Contemporary society, in all of its manifestations, of course, has been dedicated to the thesis that religious redemption is balderdash. It has, true, paid lip-service to the idea but events show that, on the everyday level of operations, man, not God, has been the measure of all reality and, as a result, we have developed a way of life that is very similar to that of the chickens. A way of life which, as battle reports and crime inquiries and the collapse of warm community relationships and responsibilities make evident, is producing, with growing intensity, confusion, bullying, purposelessness and self-exaltation.

In rural America, the effects of this way of life are, perhaps, most starkly self-evident. Closed and run-down churches, inadequate educational facilities; deplorable conditions of health; the disorganization of neighborhood and community life which once formed the solid framework of rural culture—all are symptoms of a weakness in human purpose. Without purpose, human beings lose meaning in their lives and those lives become atomized and disintegrated. This purposelessness represents a 'dead hand of blight' which, for several decades, has been settling over America's rural heart-land.

Historically, the cross has been the symbol of both redemption and purpose in life. It stands for

"QUOTES"

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

—Epistle for Rogation Sunday
St. James 1:22.

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the true relationship between the three basic realities, nature, man and God. It symbolizes a true hierarchy of values which says that man exists for the glorification of God and is a steward of the natural resources and a brother to his neighbors for this purpose.

Today, the Church is making a definite attempt to carry the message of redemption, of reintegration, into contemporary rural life. Often, the process of rot has gained such momentum that the most consecrated energy in the world can bring little results. Such a state represents a previous sin of omission on the part of the Christian community. In other situations, however, the leaven is at work: building, reorganizing, tying families and neighborhoods into communities which truly worship and add worth-ship to human life.

In a sense, the way of the chicken and the way of the cross are diametrically opposed. The one is individualistic to an extreme; the other is dedicated to true individualism expressed through true fellowship. Rogation-tide prayers should be offered to God that he will spread the shadow of the cross over more and more human chicken-yards and lift all men up to a redeemed level of existence.

Peace in Our Time

"WE, the people of the United Nations, determined: — To save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind—"

Thus begins the preamble to the Charter of the United Nations. When these tremendous words were first spoken, they trumpeted around the world. People everywhere heard them, and new hope sprang up in their hearts:

Now at last there would be peace!

The United Nations was founded on April 25th, 1945. Now, only six years later, there are those who say that war is inevitable. Such men betray the trust and the deepest hopes of all the peoples of the world. For war is not inevitable, and we know it. How precious life is to all men. And if there are some things worse than war, then war is the breeding-ground of every one of them. We may save our lives only when we honor and respect the right of all others to live, as well as ourselves.

Those who believe in the United Nations and the aims upon which it was founded know that peace must be sought along every avenue of negotiation that is still open, or that can be opened.

Let us not fear to speak and work for peace because of those who cry for peace but seek for war. Peace is the deepest desire of all men everywhere. Let all men of good will join together in all actions for peace, making their will known in a mighty voice that will not be silenced. We will be heard, and the world will learn its most important lesson for our day: that it is never too late to negotiate on differences, but that it is always too soon to fight a war of mutual annihilation.

On this anniversary, let us rededicate ourselves to the great objectives of the United Nations. Let us strive together to seek peaceful alternatives to war, and not falter until these alternatives have been achieved.

Let there be Peace!

NOTES AND COMMENTS

WE are not worried about General MacArthur. After he gets through his various welcomes and speech-making, he can settle down to living on his full-time general's salary, his pay from the Remington Rand Company, which we think was most suddenly arranged, to say nothing of his income from his holdings in the Philippines.

THE Sunday after Easter is well named. We would suggest that the Sundays that immediately follow should be called "New Low Sundays" as something that the Episcopal Church has hit this year with typical post-festival reaction.

ANGLO-CATHOLICS in this country seem overly-preoccupied with episcopacy. In England, where the movement really accomplished something, their chief concern was in fighting evil; socially by slum clearance and corporate action; personally by the practice of sacramental confession. In the American movement these two arms are conspicuously absent, generally in proportion to the higher you go.

But He Lead a Good Life

BY

PHILIP F. McNAIRY
Dean of St. Paul's Cathedral, Buffalo

THIS is the common observation made of some individuals. It is generally prefaced in this manner. "He isn't a Churchman in the formal sense of the word, but . . ." Frequently this charitable observer concludes, "but he is a good Christian." It is perfectly true that in a Christian community, in a country where one is free to worship God; and where the Church still bears its strong humanitarian and doctrinal influence,

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one may find many persons outside the Church who are ethically and morally Christian in their human relationships.

But suppose the Church and Christian teaching were to be banished, as they have been in much of the world. Suppose as a result, honesty became undesirable, kindness and charity were regarded as signs of weakness. What then would be the standard to measure the "good life?" How many, other than theological Christians, would have any incentive to "live a godly, righteous and sober life . . .?" "The branch will not bear fruit except it abide in the vine."

What the general confession says to us is this. The only assurance for "good Christian living" is the assurance of faith—that God created us in perfect freedom—that it is the fault of man that he has used his freedom to rebel against God—that with God's help, through Christ, man is able to turn from his self-will, to the doing of God's will—that the only hope for life worth living or worth perpetuating is this "God-centered life."

The reasons for being a Christian are social and theological today. If there are to be permanent reasons, they must be and remain theological. We recall at what price and with what difficulty the Church has been able to keep this fact before the Christian world. So-called "progressive" Churches have regarded the words of the general confession a slur to the "dignity and inherent worth of man." See what this error has done to our time. This very "dignity" has been claimed by a few in order to enslave the rest of the world. To feed the human ego with complimentary fallacies is to jeopardize the future of the whole human race. The hope of the world lies in the acknowledgment of the fact that all men, high, low, rich, poor, stand in need of God's redeeming grace.

No greater service could be rendered to humankind than to reinstate Christianity and be done with Christianism. Thank God for the Church and her general confession! Why smell the lost fragrance of faded cut flowers when we may feast on the harvest of the Tree of Eternal Life.

The Masculine Ingredient

BY
IRVING P. JOHNSON
Founder and First Editor of The Witness

I HAVE just come from a Church meeting. There were eight or ten business men. These men stood high in their community which is not a large one. Nearly all of them were confirmed members of the Church. They were all men scrupulously honest, unusually intelligent, good fathers and good husbands.

These men, as is usually the case with members of this Church, were upstanding men in the community where they lived.

They stood for public improvements, were generous contributors to any movement for the uplift of the young. They were absolutely without cant. They abhorred any mechanical conception of religion in which they would be mere puppets. They were leaders in business, efficient in public works, standing for the very best in American politics. But one thing was lacking as one studied and admired them.

They lacked definite religious convictions. They had no spiritual enthusiasms. They made no personal sacrifices in exerting a spiritual influence.

And the one thing, which transforms a man into a spiritual force for righteousness, and which that particular community sorely needed they could not or did not supply.

My mind travels to another scene in which a judge is reported to have said in a juvenile court: "There seems to be a wave of juvenile crime passing over America today, and the culprits seem to lack any appreciation of the seriousness of their offenses." Expressed in another way, there is scarcely a community in America today, where, when the time comes for young boys to form their associates, parents are not seriously concerned as to the influences which shall surround these boys.

Boys Imitate Men

AND this apprehension is felt equally in small towns or large cities. Those who can afford it, look for a private school in which their boys can escape the temptations of the gang. It is a mooted question whether it is safer to bring boys up in the rough atmosphere of the streets or in the artificial atmosphere of the ordinary private school. Shall I run the risk of having my boy grow up tough or snobbish? And yet the communities in which these boys grow up are places

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where boys ape men, and try to be like the men whom they know.

And who are the men that they imitate? Those who appeal to the boys' weakness. The man who is democratic, coarse and hearty exerts an influence over youth that good clothes, good manners, and good habits do not exert unless they make a distinct effort to do so. It requires a considerable effort for the man to learn good manners, good habits and good morals.

But when he has learned these marks of the Christian gentleman, it requires far more effort for him to carry his influence into the realm of boyhood. He can do it as no other man can, but he cannot do it unless he makes a distinct effort to do it, for the boy has not yet arrived at the point where these things appeal to him.

In other words, we have a condition in Christian America which is rather appalling.

The American man is not a force in stimulating young boys to imitate him, because his spiritual convictions are passive rather than active; he is not thinking in terms of spiritual influence; he esteems the message of the gospel but he is not a force in making it felt among the young. He will work hard to leave money for his children to spend, but he will not press hard to give a spiritual inheritance to the young.

Evil A Force

ON the other hand evil men are always a force—just as diphtheria is an epidemic which spreads easily; while anti-toxin is the result of much labor and great effort.

We need an anti-toxin to the moral and spiritual epidemics that are raging in America today among the young. And what should that anti-toxin be? I know of no other successful resistant than an aggressive spiritual force which may be exerted by Christian men.

We rather expect that the clergy and mothers should look after the morals of the young, and they do so as far as they can. But no man has an alibi from doing his share to raise American boys in high ideals.

Man can raise cattle and hogs; they can erect buildings and railways; they can form lodges and clubs; but they are not exerting the moral and spiritual force upon youth that is so urgently needed.

The problem begins when the boy is about twelve years of age.

He is under women at school and in Sunday school; he is under his mother at home and he is under the gang influence on the street. Where does the man come in at that time when a man is needed to mould the growing boy?

Is the father vitally interested in his son's spiritual development? Is the good man as concerned with the growing boys in his community as he is in the shade trees or the paving?

Is the rector aided by strong men, who being strong themselves are capable of imparting just the tone to education which the adolescent youth requires?

It is all right to be a success in your business or profession, but that very success should establish a sense of gratitude to God so you will be anxious to pass on what has been received as a contributing force in the spiritual development of the rising youth.

It is all right to enjoy the perquisites of one's own success, but there is one thing lacking when we feel no gratitude for what we have received and no responsibility to pass on our influence.

The Right Mixture

THE Church is a mixture and it is only when the mixture is right that the influence is effective.

We need the scholarly, cultivated rector who is the prophet, priest and pastor.

We need the conscientious, consecrated devotion of holy women. We need the bright enthusiasm of children.

We need also the strong practical influence of successful men. If the mixture fails to move the car, it is because the last ingredient is lacking or is not present in sufficient quantity.

The religious man is too apt to be an unbalanced character, who functions in the ecclesiastical field because it is unoccupied. And then when someone whom red-blooded men do not particularly respect, takes hold to contribute whatever there is of the masculine ingredient, your strong man turns petulantly away and says, "If that is masculine religion, I want none of it."

He is too self-centered to see that his very attitude is fatal to the growing boy, and that his excuse does not relieve him from responsibility, but rather increases it. What business has he to turn away from just that responsibility? Who has excused him from the draft?

Who has countersigned his alibi? The Church is a volunteer army except as the Lord drafts men through their own consciences.

No Alibi

IS it a sufficient sop to one's conscience to reply to God, "This weakling is serving thee in the Church. I am therefore exempt and will leave the future of American boys to a diluted masculine influence?" There is no alibi for any Christian man by which he has any right to enjoy the blessings of God's bounty and then exempt himself from the responsibility of doing that which God lays at his gate.

I believe Christian influence is suffering more

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today from holding back of the masculine ingredient as a spiritual force than from any other cause.

The Church has men. She has a right to look to them as spiritual forces.

Nor is it an adequate excuse to say that you are doing this through a lodge or club. The lodge and the club have their use, but the Lord God established the Church to be the instrument through which moral and spiritual forces should be exerted.

Who are you that substitutes something which you declare to be just as good when God has bidden you to do this one thing? Would you really dare to make this excuse, face to face with your Judge, that you had no confidence in the instrument which he had established and had substituted something else; especially when the chief trouble with God's instrument is the withdrawal of your own force from its energy?

Quiet Heroes

BY

WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln

FREQUENTLY in the late afternoon I go for a walk to a drug store some blocks from the rectory. In this store works a pharmacist who has an illness which causes him considerable pain, and which requires that he rest a great deal. Consequently he stays in bed until late in the morning and in the afternoon is at his post filling prescriptions. As others have, so have I been impressed with his consistent cheerfulness and equanimity. He told me that he would not be alive had he not learned to remain calm and self-possessed.

Do doubt most of us can think of some person like that who is carrying on with good courage and without complaining against odds which would make most people feel very sorry for themselves. There are many people in the world who in a quiet and unostentatious way are leading lives of everyday heroism. They ought to be an inspiration to us all.

So often those of us who have only the usual problems and difficulties of life to face indulge in self-pity when the going gets a little rough. That is the time we need to think about those like Mr. Wood and others who under great difficulties yet do their work well, and with the doing of it give inspiration and courage to those they meet. All hail to these quiet heroes!

Next time you are tempted to pity yourself and complain of your lot in life turn your thoughts to some one whose burden is really heavy, and who still faces life with courage and quiet confidence. If your burden is really heavy too, what others have found the strength for, so can you. St. Paul wrote, "I can do all things through Christ who strengthens me."

Christianity is Voted Down

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

NO matter how you figure it, Christianity is not popular.

In our town only a quarter of the people care enough about it to give time, money and prayer every day and every week for its maintainance.

In the U. S., baseball, drinking, gambling, television and many other features have far more popular support.

In the world Christianity is outnumbered two to one by believers in other religions like Hinduism, Judaism, Shinto, Taoism, Buddhism and Confucianism and Mohammedanism, not to mention the multitudes who make no religious profession at all.

Even among Christians the serious application of the gospel to personal, business, social and political life is not viewed with favor. For instance, how generally are conscientious objectors respected or Negroes treated without discrimination? Even among Christians self-sacrifice is mistaken for weakness and honesty is viewed as a policy to be followed only as long as it pays.

I believe most of us don't know enough of what Christianity is to realize when we are voting against it. Can you give a description of Christianity which others would recognize as being substantially correct and which would make sense to some non-Christian interested in hearing the gospel? Try it around the dinner table today. I think you'll find you can stand some help, as I do each time I'm on the spot.

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VERMONT PARISH CELEBRATES

★ St. Mary's, Northfield, Vt., celebrated its 100th anniversary on April 8 with a service at which Bishop Vedder Van Dyke preached and confirmed. The service was attended by pastors of local churches and by Episcopal clergy in the vicinity. The Rev. Francis N. Nitchie, rector of the parish since 1929, preached at the evening service. The church, a beautiful New England colonial structure, was formerly a Congregational Church.

WILLARD SUPPORTS BIRTH CONTROL

★ A bill to permit physicians to give prescriptions to women whose lives they believe would be endangered by pregnancy was supported by a group of Protestant clergymen, headed by the Rev. Lawson Willard of New Haven, at a hearing before the Connecticut assembly. It was opposed by Roman Catholic leaders who contended that the prevention of pregnancy is a violation of moral and natural law.

BISHOP CLINGMAN HITS CORRUPTION

★ Bishop Clingman told the convention of Kentucky, meeting at Bowling Green, April 10-11, that "the Church should speak with no uncertain voice against evil in high places." He referred to investigations of the Reconstruction Finance Corporation and to other recent investigations. He also said that the Church should "have no part or lot in any effort which has to do or even suggests gambling."

A. ERVINE SWIFT CONSECRATION

★ The Rev. A. Ervine Swift will be consecrated bishop of Puerto Rico at Grace Church Cathedral, Topeka, Kansas, May 3. The Presiding Bishop will be consecrator with Bishop Bentley, director of the overseas department and Bishop Boynton of New York as co-consecrators. Bishop Ludlow of Newark and Bishop Welles of West Missouri will be presentors. The sermon will be by Bishop Fenner of Kansas, with Bishop Mallett of Northern Indiana the litanist. The Rev. Robert G. Swift of Lawrence, Kansas, and Dean Villafane of Santurce, P. R., will be the attending presbyters.

YOUTH CONVENTION IN PENNSYLVANIA

★ The youth convention of the diocese of Pennsylvania is to be held May 5 in Philadelphia with the Rev. Samuel S. Johnston, chairman of youth work in the province as the headliner.

NO ACTION TAKEN ON W. H. MELISH

★ No action was taken on the 119-11 recommendation of the congregation that the Rev. W. H. Melish be nominated as rector when the vestry of Holy Trinity, Brooklyn, met on April 16. The absence of several vestrymen delayed the action which will presumably come before the meeting on May 21.

The Rev. John Howard Melish was named rector emeritus at the meeting April 16.

CLERGY SALARIES CREATE PROBLEM

★ Bottle-necked in his desire to get clergy for the many unmanned missions in the district of Salina by his desire for fairness in not calling new men at salaries above those of his present clergy, Bishop Nichols informed convocation that he had been liberated by voluntary action of the clergy themselves. "In going out to secure new clergy, I go into a competitive market," he said. "My own clergy have come to me, both as individuals and in a group, and have said that they will not raise any questions if better salary scales are offered new men." The Bishop, in return, recommended the creating of a fund to increase the salaries of his present clergy.

Much of the Convocation, meeting at Christ Cathedral in Salina April 8-9, was directed toward the achieving of ultimate diocesan status. The Episcopate endowment fund was announced as having reached $10,538. The acceptance of the North Texas plan with the aim of missions achieving self-support within a ten-year period was also announced. The North Texas plan provides a systematic and mandatory approach in salary matters. It was decided, further, that missions without clergy continue to put aside clergy salary month by month with the intention of augmenting what the bishop can give to incoming clergy with a three-year supplement from the missions' own accumulated funds.

Governor Arn and the Kansas legislative council were pledged the district's support of their proposal for a children's center to be operated by the state for the purpose of assisting children with deep emotional disturbance. The resolution pointed out that it is costing the state many millions of dollars to operate custodial institutions for persons who in many cases could have been saved early in life for useful citizenship by adequate preventative therapy. The St. Francis Boys' Home of Salina and Ellsworth, themselves dealing with delinquents, have voiced the need for such a central state-wide therapeutic center.

The increasing importance of work amongst colored people was recognized in a resolution recommending that diverse races and minority groups be incorporated within the established congregations. Mr. William H. Dawley, a colored member of the Department of Christian Social Relations was quoted in the Department's report as saying, "We can aim either to build friendship or to squelch discrimination, and the best method is to build friendship." St. Cornelius' Church at Dodge City and the Cathedral at Salina were reported as having sponsored inter-racial programs.

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PEOPLE

CLERGY CHANGES:

CHESTER B. EMERSON, dean of Trinity Cathedral, Cleveland, since January, 1933, has resigned, effective June 1.

PAUL WESSINGER, associate rector of St. Mark's, Portland, Ore., has been elected rector to succeed the Rev. R. A'Court Simmonds who retired Easter Sunday and is now rector emeritus.

ELVIN W. SMITH, vicar of St. Simon's, San Fernando, Cal., becomes rector of St. Peter's, Santa Maria, July 1.

MORTON T. KELSEY was instituted rector of St. Luke's, Monrovia, Cal., April 1.

BARTOLOME ALORDA was instituted rector of St. Paul's, El Centro, Cal., April 6.

GILBERT M. WATT, in charge of St. Thomas, Barnesboro, Pa. and Trinity, Patton, becomes priest-in-charge of St. David's, Bethel Borough, Pa., June 1st.

ROY M. ATWOOD, in charge of Trinity, Monessen, Pa., and associated missions, becomes rector of St. Andrew's, Thompsonville, Conn., and in charge of St. Mary's, Hazardville, May 1.

ALAN W. STANSFELD, formerly curate at Our Saviour, Elmhurst, Ill., is now on the staff of St. Francis Boys' Home, Salina, Kan.

ROYDEN K. YERKES is now resident chaplain at the Bishop McLaren Foundation of the diocese of Chicago.

ORDINATIONS:

DONALD DUNCAN was ordained deacon on April 7 by Bishop Pardue of Pittsburgh. He is to be in charge of St. Thomas, Barnesboro, Pa. and Trinity, Patton. Also ordained deacons at the same service were DONALD R. PRIESTLEY, to be in charge of the Good Shepherd, Pittsburgh; JOHN F. SLEE, to be in charge of St. Mary's, Braddock, Pa. and St. Alban's, Duquesne; WALTER C. RIGHER, to be in charge of All Saints, Aliquippa, Pa.; RUSSELL W. TURNER, now assistant at the Redeemer, Pittsburgh, and in charge of student work at Canterbury House; MARION J. HAMMOND, to be in charge of St. Barnabas', Cortez, Colo. The service was at St. Stephen's, Sewickley, where the Rev. Benedict Williams is rector. The preacher was a former rector, Dean Louis M. Hirshson of Christ Church Cathedral, Hartford, Conn.

ANNIVERSARY:

GEORGE DAVIDSON observed the 38th anniversary of his rectorship of St. John's, Los Angeles, Cal., April 1. He has been a leader in diocesan and civic affairs during his ministry.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

CLEMENT HOFFMAN
Layman of Boston, N. Y.

Coming after the excellent articles by Chad Walsh and the A. C. U. numbers, the diatribe against the Bishop of Long Island in the current issue is as amazing as it is revolting. The only people to whom the blessing of the Holy Oils is a matter for ridicule are those to whom the preaching of the cross is foolishness—people so blinded by the brilliance of their own intellect that they cannot see anything else. No doubt their ancestors scoffed at Noah when he built the ark!

Any instructed child knows that the blessing of the Holy Oils is not Roman, but Catholic, common to the whole Church, and antedating all divisions. Similarly exorcism is "clearly found in the teaching of the Apostles and in the practice of our Lord himself" (Dix). Very many of our bishops bless the oils on Maundy Thursday (thank God) so why single out one? Can it be a Melish retaliation? The Bible also teaches that "the whole creation groaneth and travaileth" because of the activities of the spirit of evil, and anyone who looks at the world today cannot doubt it. What makes the scoffers so sure that theirs are the only intellectual minds? And who dares talk of "loyalty" while rejecting the accepted teaching and practice of historic Christendom?

Really, Sir, perhaps we ought to invite the Bishop of Long Island to banish the "erroneous and strange doctrines" reflected in your publication.

Our hospital chaplains and our missionaries tell us of wonderful cures wrought by prayer and the anointing with the blessed oils—plus the exorcisms . . . and you have the nerve to label this "Voodoo." How low can Christian journalism sink? Shame on you, Sir. Yours disgustedly.

MARY T. SUMNER
Churchwoman of Washington, D. C.

I was particularly interested in the article "On Preaching to Men," by the Rev. Richard R. Beasley, (Witness, Apr. 5). Women also want the type of sermon mentioned in this article, especially those who have to meet the public each day. They, too, want "something to live by, something they can use." Most too often congregations have to sit and listen to newspaper headline sermons or sermons on social problems which have little or no spiritual value. I hope that The Witness will continue to publish articles on preaching the sermon.

ARTHUR B. KINSOLVING
Bishop of Arizona

John Lee Descheeni, 24 years old, Navajo, census number 70476 (Navajo tribal census) is currently duping clergy with the story that he is a member of the congregation of Good Shepherd Mission, Fort Defiance, Ariz., and therefore worthy of financial assistance. John Descheeni is not known at the mission and has been carrying on this practice for the past two or three years.

RUDY L. RANIERI JR.
Student at Bexley Hall

Whatever else we Catholics may or may not think about your publication, we know that it is laugh-provoking! Let there resound a great "hooray" for Bishop DeWolfe, for evidently he believes just like our divine Lord did —that there are such things as devils and that they need to be exorcised.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Kahlil Gibran, a Biography. By Mikhail Naimy. Philosophical Library. $3.75.

A frank and revealing portrait of the artist and poet, by one whose own artistry is akin to that of the poet, and whose fidelity to the lights and shadows of his subject makes of his biography not so much a likeness as the dramatic setting forth of a soul's deep conflict with itself and with the powers of darkness. The story, written as if it were an interlude between the moments of Gibran's own death, moves from the twilight of the early years of struggle and poverty, through the night of a kind of Nietzschean disillusion, toward the dawn of final peace—the Promised Land seen from afar, but never really entered or lived in. Throughout there is a wealth of quotation, much of it brilliant, all of it thought-provoking, "poems and ponderings" of the mystic Prophet of Lebanon, himself alternately proud and abased, bitter and repentant, ruthless and tender. Of the episodes which mark his way through the wilderness, drawn out as they are in detail from the very stuff of that strange, divided, rebellious, and turbulent spirit, one might best say perhaps that if Art is life and Love is God, here was an apt disciple indeed! —Paul Scherer.

Roman Collar. By Monsignor E. Roberts Moore. Macmillan. $3.00.

The pastor of St. Peter's Roman Catholic Church in downtown New York, tells with winsome clarity of the twenty-four hour duty of a devoted priest of the Church. It reveals a life that calls for concentration, tirelessness, courage, heroism, patience, and determination. Statesmanship and humility, sympathy and wit, love of God and love of man are all indispensable ingredients for one who would serve God and his Church in the heart of a big city. While he would not claim them all for himself, Fr. Moore's fascinating story of his busy and varied ministry demonstrates the fact that he has all these things in abundant measure. The book is good reading and an excellent antidote for the romantic nonsense of The Cardinal.—R. T. F.

The Meaning of Human Existence. By Leslie Paul. Lippincott. $3.00.

Leslie Paul, a poet, newspaper writer and organizer of youth movements has, with this volume, moved into a larger field, perhaps into too large a field. The explanation states, "A fresh, lively, yet profound guide to spiritual security, amid the confused mass of modern thought and the destructive tensions of our day." Like that 'blurb' the book tries to cover too much and tends to get just a bit confused in doing it.

This is the sort of book which is in vogue today and will probablly appeal to many people. There is a great deal of scientific opinion, philosophic discussion, and theological conclusion in the book, all lit by the benign countenance of Kierkegaard. If you like that sort of thing you will undoubtedly enjoy the book and find it very useful.—S. A. Temple.

The Blind Spot in American Public Education. By Clyde Lemont Hay. Macmillan. $2.00.

The blind spot is the absence of religion in American education. The book is a thoroughly documented study of the total situation, including the Champaign case.

Ruth and Jonah. By George A. F. Knight. Macmillan. $1.50.

The latest volume in the excellent Torch Series of Bible Commentaries. A first-rate little book for Bible classes interested in the Old Testament.



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THE
Witness

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May 3, 1951



KIMBER H. K. DEN

The Bishop of Chekiang, China

Forgiving Our Enemies by Helen Mears

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FOR CHRIST AND HIS CHURCH

MAY 3, 1951

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STORY OF THE WEEK

Mass Demonstration for Peace At the United Nations

A Conference is Also Called on Peaceful Alternatives, Washington, May 9-10

★ Benjamin Cohen, assistant to the Secretary General of the UN, told a delegation of the American Peace Crusade last week that "it is important that people of conscience are becoming more and more conscious of the fact that they have to tell their governments they want peace . . ."

"To us," said Mr. Cohen, "the important thing is that people of all kinds of ideological beliefs, representing all kinds of economic and racial groups want peace. If the peoples are the cornerstone of the organization of things, they should be strong enough to make their governments act."

The interview with Mr. Cohen climaxed a day that saw more than 600 women and trade unionists, representing a variety of peace organizations in New York, come to the UN and leave statements urging the immediate declaration of a cease-fire in Korea, and negotiations for world peace.

The two main points made by the small delegation that saw Mr. Cohen were that a priceless opportunity for peace lay at hand because of the dismissal of General MacArthur and the North Korean peace proposals, and that it was incumbent upon the UN to act speedily to bring hostilities to a halt.

Mr. Cohen observed that in the view of the UN there were many practical difficulties that lay in the way. He indicated that the UN was extremely concerned however to prevent any extension of the present conflict. When he remarked that the Committee for Good Offices, set up by the UN General Assembly, had the power to act on the matter of peace in Korea, the delegation asked for an appointment with the committee. Mr. Cohen promised to arrange one.

Three other delegations during the day had interviews with Minister Dayal of the Indian delegation, Chester Williams of the U. S. delegation and Ambassador Fawzi of the Egyptian delegation. The peace delegates expressed their thanks to Minister Dayal for the Indian government's peace efforts. Dr. W. E. B. DuBois, Negro statesman and peace leader, who headed the delegation to Minister Dayal, left with him a statement that expressed the concern of the fifteen million Negroes in the U. S. in bringing about a permanent peace.

Ambassador Fawzi of Egypt told the delegation that his government's aim is to get the interested parties to sit down together and work out a peaceful settlement. Mr. Williams, however, took the view that the proposals of the North Korean government was "propaganda."

High points of the day's activities were the mass delegations, led mostly by women, who kept streaming to the UN all day, attempting to see officials and leave statements and petitions for peace with them. UN guards and city police kept them out of UN grounds for a good part of the day, but small groups of the delegations, which came from many organizations and from all parts of the city, managed to leave their statements with UN representatives. Toward afternoon, a group of 300 women argued their way into the UN lobby. Mr. Cordier, of the Secretary General's staff, came down and spoke to them of the difficulties that lay in the way of implementing their proposals for immediate peace.

A young woman who spoke after Mr. Cordier asked, "If it was possible for us to cut through the red tape and get into the UN lobby, isn't it possible for the UN to cut through the red tape and establish peace?"

Summarizing the day's events, Dr. Clementina Paolone, chairman of the American Women for Peace, said that she felt the delegations succeeded in emphasizing the value and importance of public expressions of sentiment for peace.

"Popular expressions for peace are the force that can obviously impel the immediate cessation of hostilities in Korea. Our interviews today showed that government officials are responsive to public opinion, and can be made even more so."

Crisis Conference

Stating that "Americans everywhere are sensing the dangers of our current foreign policy," the National Committee for Peaceful Alternatives have announced a delegate conference of its membership in Washington, May 9th and 10th.

The meeting, according to the Rev. Willard Uphaus, executive director, expects to have delegates attend from 110 Chapters in some 35 states. Terming the

EPISCOPAL CHURCH NEWS

meeting a "crisis conference," the committee call states "We are not willing to believe that brute force is a substitute for human reason. We are not willing to stake America's security solely upon military power. We reaffirm our consistent belief that the only sure road to peace lies in negotiation, mutual disarmament, economic cooperation among nations, and in holding ties of friendship and brotherhood with the people of good will everywhere in the world."

The call to the conference is signed by committee officers, including Emily Greene Balch, honorary chairman of the Women's International League for Peace and Freedom; Bishop W. J. Walls, A. M. E. Zion Church; Rabbi Abraham Cronbach, Hebrew Union College, Cincinnati, Ohio; Professor Kermit Eby, University of Chicago; Dr. W. H. Jernagin, President National Sunday School; Dean John B. Thompson of the Rockefeller memorial chapel, University of Chicago.

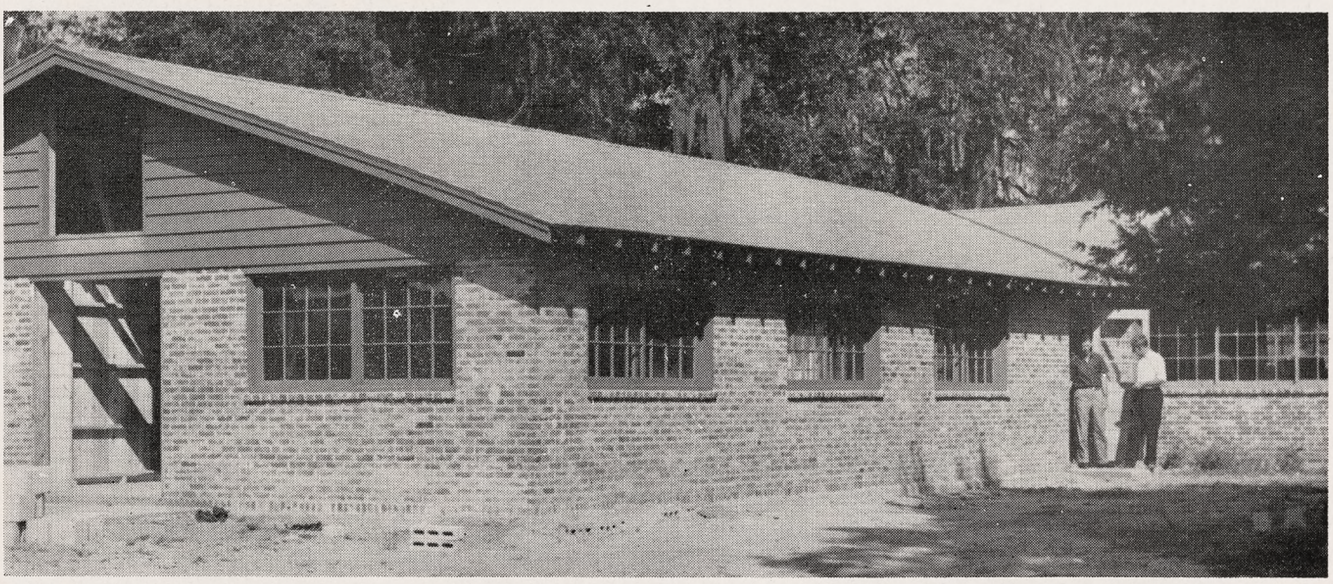
The Washington Conference will, according to the call, "enter the great debate with a genuine program for peace." Activities of the conference will include, in addition to reviewing the policy and program of the organization, conduct of a lobby to Congressmen and federal officials and the presentation of a resolution to Congress "to make our opposition to current war policies manifest. With Americans everywhere sensing the dangers of our current foreign policy, it is surely our responsibility to make articulate this opinion."

LAYMEN TO MEET IN WEST TEXAS

★ The fifth annual Laymen's conference of the diocese of West Texas, May 11-13, will be one of eight assemblies to be held this summer at Camp Capers, the beautiful camp of 76 acres on the Guadalupe River, north of San Antonio. The guest leader will be Mr. Stewart A. Cushman of the diocese of Chicago, who has been active in both national and diocesan work and was one of the laymen selected by the Presiding Bishop for the group in special training. Mr. William B. Atkins of Trinity Church, San Antonio, is president of the laymen of West Texas and is also chairman of the department of promotion of the diocese. He says that out of the conference last year came the widely-publicized "Sewanee Calf Club" as well as two new out-door class rooms. The men not only furnished the funds for these but performed most of the work of building them. Two laymen have just made a memorial offering for an additional cabin for boys. This will bring the total number of buildings to twelve. The spiritual life of all the conferences centers about the Chapel of St. Francis, an open air structure of rock. The chaplain for the laymen's conference will be Bishop Everett H. Jones.

COLORADO FIGHTS CHILD LABOR

★ The department of social relations of Colorado is vigorously opposing the attempt of Congressman Rogers of Texas to so change the child labor laws that children under 16 will be permitted to work in agriculture during school hours. The Rev. R. L. Sonne, Longmont, chairman of the department, has urged people to write Congressmen, Senators, and members of the committee on education and labor of the House.



New parish house at St. Andrew's, Panama City, is inspected by T. C. Weller, warden and Rev. Thomas D. Byrne, rector

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MARTIN J. BRAM ELECTED IN SOUTH FLORIDA

★ The Rev. Martin J. Bram, rector of Holy Trinity, West Palm Beach, was elected suffragan bishop of South Florida at the convention meeting at St. Mary's, Daytona Beach, April 10-12. Attendance was the largest in the history of the diocese, with 650 delegates and visitors.

Bishop Loutitt reported gains with new missions established and with four missions applying for parish status. He also said that there are 13 candidates and postulants for the ministry at the present time.

Bishop West, coadjutor of Florida, was the guest speaker at the laymen's dinner held in connection with the convention, and the Very Rev. Wayland S. Mandell, warden of St. Andrew's Seminary, Manila, was the speaker at a missionary service.

NEW PARISH HOUSE IN DENVER

★ Marshall Hall, new parish house of St. Barnabas, Denver, was dedicated April 8 by Bishop Bowen. The rector, under whose leadership the building was completed, is the Rev. Alexander M. Lukens. The building is a memorial for a former rector, the Rev. Charles H. Marshall who served the parish for 25 years.

EPISCOPALIANS BUY CHRISTIAN CHURCH

★ St. George's, Englewood, Colo., has purchased the church of the First Christian Church which is now being remodeled, inside and out, to make it in effect a brand new building. A new organ is to go into the church as a memorial to Bishop Irving P. Johnson, founder and first editor of The Witness, and his successor as bishop of Colorado, Fred Ingley.

CONVOCATION OF LIBERIA

★ Addressing the Convocation of Liberia, Bishop Bravid W. Harris called for effort and sacrifice on the part of the people. "I must call on all of our people for renewed giving and devotion on the part of our clergy; and for unsparing sacrificial service on the part of our teachers and lay workers."

The convocation met at St. Paul's Church, Sinoe County, April 12 to 15. A convocation has not met here since 1927. Attendance was eleven lay and eleven clerical delegates and many visitors. Over $3,100 was collected for the convocation, of which $800 will go for the general program of the Church overseas, and $500 as the district's contribution to the bishop's salary.

During convocation a class of 24 was confirmed, and two deacons were ordained to the priesthood. They were Christopher Kei Kandakai and William Vaanii Gray, both of them former teachers in the Interior Schools of Cape Mount.

The Hon. C. L. Simpson, vice president of the Republic of Liberia and a leading layman of the Church, addressed the convocation at an evening session.

The Woman's Auxiliary presented their United Thank Offering of $110. Mrs. Maa Wiles was appointed president by the Bishop.

The General Sunday School Union held its meeting concurrently with convocation and presented a gift of $50 to the convocation.

Reports were made of increased enrollment in all schools, increased circulation of The Liberian Churchman, new churches consecrated, generous giving by the Church schools.

WASHINGTON CATHEDRAL GIFT FROM KING

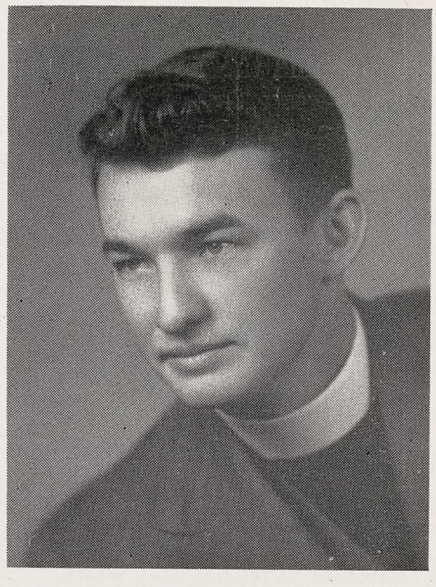
King George VI of Britain will present a silver cross and a pair of candlesticks to the Washington Cathedral as a token of gratitude in behalf of British servicemen and women who worshipped there during World War II, it was learned here. The altar plate will be dedicated at a service in St. Paul's Cathedral, London, on July 4, at which time General Dwight D. Eisenhower will present a scroll to St. Paul's in memory of American servicemen buried in England.

Subsequently, the altar plate will be installed at Washington Cathedral in colorful ceremonies to which President Truman, the British ambassador, church leaders, and other dignitaries will be invited.

BISHOP MORTIMER OF EXETER

★ Bishop Robert C. Mortimer of Exeter, England, delivered the final lecture of a series of five at the Church Divinity School of the Pacific, April 25, his subject being canon law. He also delivered lectures on moral and pastoral theology, April 23-27, at the School of the Prophets, Grace Cathedral, San Francisco.

Other engagements while in this country were All Saints, Pasadena, April 29; All Saints, Chevy Chase, Md., May 6; dinner in connection with the convention of Delaware, May 8; St. Christopher's School, Richmond, Va., May 9-10; Cathedral of St. John the Divine, New York, May 13; Philadelphia Divinity School, May 14-15; men's guild of Boston, May 18; the Advent, Boston, May 20. He is to sail for England May 23.



WILLIAM R. INSKO is assistant at Christ Church, Lexington, Ky., and in charge of religious education

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EDITORIALS

Vertical vs. Horizontal

OUR fathers lived in a relatively stable kind of a world. Heaven was up above, hell was down below, and in between the earth occupied more or less the center of the stage. Men might have other problems, but at least they knew where they stood in the universe. Their world was pretty well anchored in time and space.

Today the situation has radically changed. In the face of astronomy's vast new horizons we seem adrift in an immensity which defies all imagination. We are told that ours is an expanding universe stretching tens of thousands of light years out into infinity. And the earth has become but a minor star among the galaxies of heaven, among the least instead of the greatest.

Pondering this, what shall we say of the Ascension of Christ? To the literal-minded, twentieth century cosmology is very disturbing to put it mildly. It raises havoc with the traditional picture of a creation on three levels in which God comes down and later goes up in Christ. No longer can we use the old terms in their old sense, but can we not say that the meaning behind them remains the same yesterday, today and forever — needing only to be translated into new symbols?

Actually the Ascension is but a pictorial way of expressing the persistent faith of the Christian Church that Jesus Christ belongs to the eternal order of things. He who lived and died and was raised again at the great divide of history and is the head of the Church, is at the heart of Reality, very God of very God. This is the substance of the Ascension; the picture is but the shadow. The latter changes with the changing years, the former remains the same in every age.

To speak then of "going up" into heaven or "coming down" is a holdover from a pre-scientific age. And yet there is a sense in which these ancient signposts still point the way. The Ascension points above, and gives to those who are Christ's a vertical reference of truth and salvation. We have this in contrast to the horizontal standard of the world where man is the measure of all things. The Christian measure is God in Christ, vertical, and cutting across our human way at every stage of life. It calls for forgiveness instead of revenge, humility instead of pride, self-giving instead of self-interest. The two ways compete in every generation, God-centeredness versus self-centeredness, the vertical versus the horizontal. And as our religion reminds us when these two met once in history in a person both human and divine there was a cross, the all significant sign of the Christian faith.

This week we shall celebrate his Ascension, not in the sense of being up above the bright blue sky, but in the sense of representing the true salvation and standard of life. At the heart of the universe the love of Christ enfolds all things visible and invisible. This is the crux of the matter.

"QUOTES"

WE expect from our Western friends a rigorous action for peace. We have no right to condemn them for their hesitation to join the Defenders of Peace—we do not know whether they have good reasons for their hesitation. But we have a right to ask why they have not started a parallel drive for peace, equally decisive, equally strong. Is the word "peace" communist-dominated? Is it to be for that very reason, avoided?

—JOSEF L. HROMADKA
Czechoslovak Member
World Council of Churches

Thou Art Mad

WE were reminded of the story in Acts by an excerpt from a sermon preached by the Rev. J. Gilbert Baker, a missionary recently returned from China. The story concerns Peter's being thrown into jail. The churchpeople gathered in Jerusalem and prayed fervently for his release. Unknown to them, an angel set him free. When he came to the house where the prayer meeting was held, they were so stunned by the report that their prayer had been answered that they insisted that the servant girl who brought the news was crazy—"thou art mad."

It is often surprising when something one works and prays for is fruitful. Here is what Mr. Baker said, "I see God's justice in the religious situation in China, in that the Church formerly had an easy time, and its clergy were treated as a privileged class. Now they have to stand at the end of the line. The missionaries started education for social reform, and they can't be too sur-

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prised if Christian ideals of social equality lead to this new condition."

What a devastating experience it would be if one morning we woke up to find that our preaching and praying for a "just and righteous peace" had culminated in that fact!

Notes and Comments

THOSE who advocate peace as the primary basis for all international relations have a strong case in the latest turn in the world situation. After untold sacrifice and suffering we are almost back where we began before World War II. The UN is suffering from the same sort of disease that killed the League of Nations; Germany and Japan are about to be rearmed; the imperialist nations are being revived; labor is pushed back into the stage where it was before the CIO; prosperity is being supported by a war economy; the original counter-revolutionary, Franco, is given a comfortable seat in the family of nations. The only thing that is different is that international Communism has been tremendously strengthened. What do the advocates of World War III really think they will accomplish?

AN optimist today has been defined as one who thinks that the future is uncertain.

THE Melish case must provide little satisfaction for those who initiated it. A courageous man has been pushed into retirement, which he intended to do anyway. A local congregation has been raised to an important parish, and the original problem which the authorities first sought to avoid has come home to roost with a strength that it never had before. Apparently only the lawyers stand to gain and "they have their reward."

Forgiving Our Enemies

BY
HELEN MEARS
Author of "Japan: Mirror for Americans"

AN article, by Francis Moore (Witness, April 5), discusses the most important problems of our times—the role of the Christian Church in international relations. Mr. Moore approaches the problem by way of the Christian doctrine of "forgiving our enemies," and applies it to our current "enemies"—the Russians and Chinese. Mr. Moore's conclusion is that the Christian must abhor the evil done by "international gangsters," and Christian society must "withstand, bring to trial and punish the leaders and their supporters who have brought so much suffering upon the earth." Forgiveness in this case, Mr. Moore concludes, is not possible "before they have repented," and "until they are ready for forgiveness society cannot give it, because society would be lost if it did so." The Christian duty, as Mr. Moore sees it is to hold "good will and mercy" in the heart so that after the enemy has been punished, and has repented, he may be forgiven.

Mr. Moore's thoughtful essay, and particularly his conclusions, raise questions of profound importance to everyone concerned with the problem of how Christian principles and western law can be developed and extended as the basis of a world society in which nations can live in peace under a rule of law and justice. Mr. Moore surely will not take it amiss if we discuss some of these questions.

Issue Not Simple

AS Mr. Moore defines the problem of western relations to Russia and China he sees the issue as simple: good vs. evil, with the west clearly good, and the enemy clearly bad. The problem of the west, therefore, as representing Christian principles, is to punish these wicked nations and bring their leaders to repentance.

The problem of repentance, however, involves the clear recognition of guilt. In the western world, society has clearly stated its moral and legal principles, so that an individual can know when he transgresses against morality and law. Mr. Moore illustrates this point with a story about a holy man and a thief. The holy man, the Rev. Mr. C. F. Andrews, "a pacifist and a saint" was working in the London slums where he showed particular kindness to a drunkard who repaid his kindness by stealing from Mr. Andrews a silver communion set. Mr. Andrews was torn between what he felt was his Christian duty to forgive and his recognition that the man had clearly broken both moral and social law. He decided that "The truest way to 'forgive' . . . was really to put him under restraint . . . and then

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bear the burden of the punishment as far as I could along with him." So Mr. Andrews caused the man to be arrested, and later on the man acknowledged his guilt and told Mr. Andrews that he had been right in sending him to jail.

Mr. Moore uses this story to illustrate his conclusion that the "offender" must be brought to repentance as part of the Christian duty of forgiveness.

The weakness of this story as a guide to Christian attitudes toward international relations is the fact that there will seldom be any dispute between nations where the issues are so clear and obvious. No "enemy" nation is likely to see its conduct as clearly wicked, or see our conduct as clearly righteous. In Mr. Moore's story the thief was both morally and legally guilty and knew it. The thief knew that Mr. Andrews was a holy man whose kindness he had betrayed; and he knew that he had broken the clearly recognized law against stealing. His consciousness of guilt therefore—which was the basis for his repentance—rested on clearly stated and generally accepted moral and legal principles. It is obvious that there are no such clearly stated and universally accepted moral and legal principles to govern international relations. It is obvious that no nation in the world represents the Christian principles in the clear unequivocal way Mr. Andrews represented them. Where is the Great Power whose foreign policies today are both "pacifistic and saintly?"

Self-criticism

IN his personal life, the Christian is required to scrutinize his own conduct in a spirit of self-criticism and humility. If this is so, should not a society which calls itself Christian, be under an even more strict obligation to scrutinize its own foreign policies with self-criticism and humility? Mr. Moore, of course, recognizes this problem and points out that Christian society must "perhaps be prepared for some humiliation in the achievement of reconciliation," but humiliation and humility are not the same thing. Humiliation implies some yielding from a position of unquestioned rectitude; whereas humility implies an acknowledgment of shared imperfection, along with a shared striving for general improvement —for ourselves as well as the "enemy."

Mr. Moore implies, and indeed says, that we must "withstand, bring to trial and punish the leaders and their supporters who have brought so much suffering upon the earth." But how can we do this without ourselves bringing equal if not more suffering? By focussing on the necessity for punishing a transgressor, we tend to forget of what his transgression consists, and ourselves commit that transgression with no thought of the need for our own punishment and atonement. For example, during world war two, we were genuinely and deeply horrified by the mass bombing of civilians by the Germans and by the use of such a weapon as the buzz-bomb which was directed against civilians and used wholly for terroristic purposes. Before the war was over, however, we ourselves had surpassed the Germans in the use of such weapons: and had developed and used against civilians a terrible new atomic bomb. Today we have stockpiled hundreds of these terrible weapons; have gone on to develop another—which our journalists openly call the "Hell-bomb;" and, in our effort to "punish the aggression" of the North Koreans and Chinese we have literally destroyed Korea from north to south with explosives and fire, killing numberless thousands of innocent women and children, and making millions homeless.

How can other peoples be expected to accept Christian principles as the basis for international morality, if those principles seem to apply only to those whom we call our "enemy?"

International Law

SIMILARLY, there are difficulties in the way of persuading other people to accept western standards as a basis for international law. Law, to be enforceable, must be clearly recognized and accepted by the governed. For example, if the overwhelming majority of people in the U. S. did not believe that stealing was a crime, it would be impossible to enforce a law against it. Americans, however, have accepted a prohibition against stealing, and have clearly given the government power to enforce the law against it.

In the case of international relations there is not yet world law, nor is there a world government with clear authority to enforce it. We think of ourselves today as representing the law, and we think of the Chinese as clearly representing "international gangsters," that is, people who have broken the law. But the Chinese do not accept their guilt, and in fact they claim that it is we who are guilty. We point out that our authority comes from the UN. The Chinese however do not accept this authority as valid and in fact charge that in giving us this authority the UN itself broke the law. The reason for this Chinese claim is the fact that when the UN was formed, China was a charter member; was recognized as a major great power; and was given a permanent position on the Security Council—the UN organ which was given responsibility for "maintaining the peace." Yet the present Chinese government was given no voice in the important decisions about Korea. For almost a year before the Chinese intervention in Korea the new Chi-

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nese government had been trying to gain recognition in the UN. This Chinese government was excluded because the U. S. government does not approve of Communists, and Chinese Communists had been leaders in organizing the new government. The Chinese, however, declared that this American objection to Communists has no legal authority; and did not justify the exclusion of their new government from the UN. The fact is that the Central People's Government of Chinese People's Republic—as the new government is called—has been governing China since October 1949. By mid-January 1950, more than a year ago, this government had been recognized as the legitimate government of China by half of the nations on the Security Council. It is a fact that the government of China, which we recognize and which has been speaking for China in the UN, has had no relation whatever with continental China for over a year, and in fact has existed only by reason of U. S. financial, political and military support. This means that the 450 million Chinese people have been completely disenfranchised in the UN. They have had no voice in deciding problems involving their close neighbors. The Chinese genuinely believe that in thus excluding them it is we who have broken the law. Moreover, any thorough study of U. S.-Chinese relations within the UN will disclose that the Chinese legal case is a very strong one.

Man's Best Hope

AS a basis for a world united under law the principles of Christianity seem mankind's best hope. This hope, however, will be frustrated until Americans, and Christians, become more attentive to our own shortcomings. At this moment when our military power is the most obvious fact of international relations we are in the gravest danger of forgetting that might is not always identical with right. Surely the Christian method of solving international tensions would be by mediation, conciliation, and a sincere effort to solve the problems which give rise to international tension, rather than by force of arms.

Before the world can achieve a rule of peace under law, based on Christian principles, there will have to be some clearer and firmer Christian leadership toward defining those principles as they apply to international relations. International relations are endlessly complex and any simple certitude of guilt assigned to an "enemy" can only further confuse the complex issues. If our government—like Mr. Andrews—was pacifistic and saintly, it is possible that the governments of other nations might be less belligerent. And until our government does in fact base its foreign policies on Christian principles we have small justification for using these principles as a base for judging and punishing other governments.

Music as a Means of Grace

BY
W. B. SCHMIDGALL
Rector of Wyoming County, Pa., Churches

WE get far more than we deserve from Church music. This is true not only in the case of a congregation suffering through a tedious setting of the Te Deum, but of congregational ennoblement through glad participation in a fine hymn. Like the speaking in tongues of the primitive Church, music is an unstable element. Attempts to make it an appropriate offering as part of worship have had to be made again and again throughout the history of the Church. It gets out of hand. We are on the one extreme confronted with a concert hall virtuosity having no relationship to the spirit of worship and, on the other, congregations struck dumb when the occasion calls for just the opposite manifestation.

Evidently there is a continuing strain of impatience with unmanageable elements in the service, what St. Paul felt when he advised those who spoke in tongues. He said he would rather hear something that made sense. Doubtless enthusiasm must finally conform to reason. But a good deal of our present service music can claim neither enthusiasm nor reason. For every congregation that sings, or is allowed to, there are ten which don't. For every parish whose music in church and church school is reasonably planned to accompany the spirit of the liturgy, there are ten in which music gives only accidental assistance, if not creating real obstacles.

Bad Habits

When music plays its part well in the worship of God, it repays out of proportion to the effort made. Yet sometimes in the most insidious way, it can do more to damage the spirit of worship than any other part of the service. The congregation is helpless, once the service has begun, to

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alter undesirable elements. And in more than one case a bad music situation has dragged on and on because the congregation has, through habit, simply decided to ignore the musical parts of the service. It would be regrettable if this were the reason so many of our congregations stand mute through most of the hymns. If this were true, it would reflect poorly on both the clergy and the laity. The former, for not having done his part, and the latter for not caring whether or not he has. The organist, on the spot between the clergy and the people, is in an unenviable position. Nevertheless if we don't do well by our music, within the limits of each situation where it is to be used, it recoils upon us in merciless judgment. We sometimes criticize unkindly hymns of the old fashioned revival. There are theological errors and artistic abuses enough. But that doesn't justify us in being smug and complacent about our own shortcomings. It is probable that the hymns we use at present are of better quality both in text and music, but the lack of congregational participation ought to make us a little humble about our own situation. And there are other elements in our use of music of which we cannot be proud.

Means of Grace

NOT the least of these is that we have given too little consideration to music as a means of grace. It is commonplace to hear that music is made in praise of God, even if the obvious truth of this is not so commonly put into practice. Many a choir exists for entertainment, and sings and acts accordingly. We reject fine hymns, at times, on the theory that if they don't immediately please us they aren't worth the trouble to learn. But even if we believe and act on the principle that Church music is in praise of God, and not ourselves, we are still overlooking what is fundamental.

Perhaps there is an element of praise in the Kyrie Eleison, but if there is, it is in the background, momentarily, of a more pressing claim. For if we sing the Kyrie as is intended, we make a plea which comes from the very depths of our being. God knows our needs before we ask, but we don't until we begin asking in his presence. Perhaps the main difference between speaking and singing such portions of the service is that singing enlists many more elements of the self than does speaking. Elements of desire and emotion enter into music that can hardly be conveyed by means of speech. Sometimes we pretend to have no ability to sing when really we are afraid to let these elements enter into our worship.

One of our first reactions to congregations who have "hung up their harps" is that the people must have become self-conscious. (A less charitable judgment is coldness of heart). But the question soon becomes one of whether it is self-consciousness toward God or fellow worshippers. At the very least, this indicates that music reveals more of self, in whatever relationship between God or man, than does the spoken word. We don't find the same problem in the spoken parts of the service involving congregational participation.

As a beginning, then, to undo some of our difficulties with regard to Church music, we might approach it in the spirit of the general confession rather than of a mighty act of praise. Here we are admitting to a mutual doubt about our souls' health, and yet we aren't afraid of the admission, believing in God's forgiveness. Whatever we offer in the way of music in worship is not entirely wholesome and never can be under prevailing conditions. Nevertheless we offer it in the hope that it will be somehow redeemed. The efficacy of music in worship is such that when, through it, we expose ourselves more fully to God's merciful judgment he deals graciously with our whole being. As in all our efforts directed toward him, he rewards us beyond either our deserving or our imagining.

A Simple Solution

BY

WILLIAM P. BARNDS
Rector of St. Matthew's, Lincoln

IT is easy to miss a simple solution to a problem just because it is simple. Like Naaman of old, who, when told to wash in the river Jordan in order to be cured of his leprosy, considered that too simple a remedy, so we, too, often look for a complicated, hard answer when a simple one will do. We are much concerned with building up the life of the parish church, and we try many things.

We plan special guild programs, square-dances, men's smokers, talent shows, and many such affairs, hoping thereby to make stronger parishes. All of these efforts have their place, and make their contribution, but they are really peripheral. They do not get to the heart of the problem.

The simple answer is consistent church attendance every Sunday on the part of the communicants of the church. A person who attends church regularly is bound to be interested, informed, and he is in the position where he can grow spiritually.

Furthermore, a full church is a vital witness to the loyalty of Christians to their Lord.

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EPISCOPAL CHURCH NEWS

WORLD RELIEF CONSIDERED

★ The report of his 24,000 mile trip around the world to study the refugee problem was presented to the delegates attending a conference of the U. S. member Churches of the World Council by the Rev. Franklin C. Fry, president of the United Lutheran Church. The meeting was in Cleveland, April 10-11. "One of the greatest illusions from which Americans suffer," he said, "is that this country is expected to provide all the relief supplies everywhere. I am convinced from first-hand inspection that no more than two percent of the food, clothing and shelter furnished to the Karen refugees in Burma, for example, came from the United States. Almost all the remainder of what was given to them was supplied by the people in Burma themselves."

In India, he said, the desperate lack of food is a result of the floods, tornedoes, drought, plagues of locusts, earthquakes. "The Indian government," he reported, "shows its eagerness and appreciation for help from the United States by providing free inland transportation for all our voluntary American relief gifts, which are shipped without charge to the border distribution."

Dr. Fry summarized his conclusions by saying that "our gifts are tremendously worthwhile, although not nearly enough, either in the areas of food, clothing, shelter, medicines, or that which will redeem the almost endless amount of leisure time among the unemployed and the refugees." The fervor for giving is decreasing all the time and he believes there must be adequate motivations for spurring this giving on as never before. Only so, he believes, can the reputation of the United States and the United Nations be redeemed in Asia and Europe. He declared it is "for God's sake. My gift identifies me with him. Therefore, we must intensify what we are doing for our soul's sake, as a voluntary act as befitting our Saviour."

The Episcopal Church was represented by Bishop Richard S. M. Emrich of Michigan, who conducted the devotional services, Bishop Angus Dun of Washington, the Rev. James W. Kennedy of Lexington, Ky., Mrs. Henry Hill Pierce, New York and Mrs. Edwin A. Stebbins, Rochester, N. Y.

A budget of $240,000 was approved at the first business session, as the American share of the total $365,000 World Council budget. Last year the American Churches gave $223,667. This amount is over and above the operating expenses of the New York office, including salaries, travel, supplies, etc.; these operating costs are more than covered by individual gifts.

Eleanor Kent Browne, assistant treasurer, who submitted the report, also pointed out that this budget does not include any of the interchurch aid relief work of the Churches or the service to displaced persons and refugees. Funds for these purposes are handled through relations with Church World Service.

Included in the ongoing work of the Council which is covered by the budget is the study program, youth department, evangelism, commission on the life and work of women in the Church, the ecumenical institute at Geneva, and the commission on faith and order.

SPECIAL PRAYER FOR RIDGWAY

★ A special prayer was offered at St. John's, Brooklyn, N. Y., for General Ridgway, new commander in the Far East, who was baptized in the church 52 years ago.

BISHOP OF NEWCASTLE TO VISIT STATES

★ Bishop Noel B. Hudson of Newcastle, England, is to visit the United States from September 19 to October 27th to speak in connection with the celebration of the 250th anniversary of the founding of the Society for the Propagation of the Gospel.

DON'T WRITE FRIENDS IN CHINA

★ Bishop Bentley, in charge of the Church's work overseas, has issued a statement cautioning people in the U. S. not to write their friends in China. "Letters to Chinese churchmen," he says, "would be mis-

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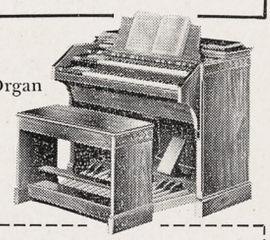



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interpreted by the civil authorities in China and used to the serious embarrassment of our Chinese friends. This applies to greeting cards as well as letters. No attempt should be made to send funds to China by any means."

BISHOP MORTIMER IN DELAWARE

★ Bishop Mortimer of Exeter, England, is to be the speaker at the dinner to be held in connection with the convention of Delaware, meeting in Newport, May 8-9. Another guest speaker at the convention will be Bishop Hatch, suffragan of Connecticut and formerly dean of the cathedral in Wilmington.

MEMORIAL PLANNED TO BISHOP PERRY

★ St. Paul's, New Haven, Conn., is to install a memorial to Bishop James DeWolf Perry, once rector, and Presiding Bishop from 1930 to 1937. He was the Bishop of Rhode Island.

MEMORIAL FUND FOR PARISH

★ St. Mark's, Denver, has established a memorial fund. Instead of, or in addition to, sending flowers for funerals, people are asked to donate to this fund. The family of the deceased will be notified of the gift, without mentioning the amount. A book of memory records the name of the deceased, and the donors. Proceeds are used for supplies and furnishings for the church.

MANILA HOSPITAL HAS X-RAY EQUIPMENT

★ St. Luke's Hospital, Manila, is to have $25,000 worth of new X-ray equipment. Bishop Norman S. Binsted writes: "Here is a bit of good news. Through the good offices of a member of the Board of Governors of St. Luke's Hospital, we have just received a gift from the William J. Shaw Estate (a former Manila resident) of $25,000 for new X-ray equipment. Our old machine was not shock proof and a bit dangerous."

AUXILIARY BOARD MAKES GRANTS

★ From now until its next session, in October, the national executive board of the Woman's Auxiliary is working as a committee of the whole, considering suggestions and plans for the next triennial meeting, which takes place in Boston in September, 1952.

At its meeting in Seabury House, April 20-23, the board approved a number of women missionary appointments for National Council action, discussed methods of recruiting and training women missionaries, received reports from staff members and representatives of the cooperating agencies —Girls Friendly Society, Episcopal Service for Youth, Church Periodical Club and Daughters of the King, and made a number of appropriations from the United Thank Offering, the Emery Fund and other sources.

As the next school year begins in advance of the next board meeting, appropriations were made at this time for next year's scholarship or other help in training prospective women missionaries, eighteen in all. About half the girls will enter Windham House, the Church training center in New York; others will go to St. Margaret's, Berkeley, Cal., the women's department of the Philadelphia Divinity School, or Roanridge, the National Council's rural center at Parkville, Mo. One student is a girl from Panama who is completing her training as a nurse in St. Luke's Hospital, Ponce, P. R. One scholarship, for which there are six applicants, is for social work training in connection with Episcopal Service for Youth. Scholarship aid was also voted for students now in training, to help with their summer field work in various mission fields.

Among items provided from the United Thank Offering were office equipment for a missionary going to Brazil, recreation materials for one going to Liberia; also sums to help toward student centers in Mississippi and New Hampshire, a conference center in Eau Claire, a chapel at Zamboanga, a school in Alaska.

CONNECTICUT CHURCH TO HAVE CHAPEL

★ Holy Trinity, Middletown, Conn., has received a gift of over $15,000 from Major M. M. Hubbard for a chapel.

Make Christmas Christian

A church woman gave her rector a check as a thank offering for her friends. What her gift accomplished is related by Bishop Hines. Rectors will want to mail this leaflet to parishioners.

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NEWS OF OTHER CHURCHES

BUTTRICK TO LECTURE IN THE ORIENT

George A. Buttrick of New York is to deliver lectures in the Orient under the auspices of the board of missions of the Presbyterian Church next fall and winter. He will also have conferences with national leaders, students and missionaries in Japan, Hong Kong, India, Pakistan, Thailand and Indonesia. He hopes also to visit the Philippines, the Middle East and Europe before he returns home.

DENIES VATICAN PAPER ENDORSED OUSTER

Press reports that the Vatican newspaper had approved the ouster of General MacArthur has been denied by the National Catholic Welfare Conference, with headquarters in Washington. It explained that a feature of the paper is a column wherein the author expresses his personal views.

DISCIPLES AND BAPTISTS TO MEET TOGETHER

Disciples and Baptists will hold four joint sessions when the conventions of their Churches meet at the same time in Chicago, May 19-23. Statements issued simultaneously said that merger proposals will not be considered but that the sessions are planned for "closer fellowship and common witness." They will include a presentation of similarities between the Churches, a forum on beliefs and practices with reports of joint enterprises, and a common facing of "spiritual implications of the present world situation." The final session will be a celebration of the Lord's Supper when George A. Buttrick, Presbyterian of New York, will preach.

PROMOTE PEACE PRAYERS IN TOLEDO

A committee composed of Protestant ministers, Catholic priests and Jewish rabbis has been appointed by the mayor of Toledo to promote prayers for peace.

DETROIT AND DALLAS USE RADIO AND TV

The council of Churches of Detroit and Dallas now have full-time radio and television directors. In Detroit six weekly radio programs and one televised service are sponsored; in Dallas there are three stations using the council-sponsored programs.

CHURCH COUNCIL FORMED IN RHODE ISLAND

A new Rhode Island state council of Churches was launched in Pawtucket, with Baptists, Congregationalists, Universalists and Methodists having full membership. Delegates of the Episcopal Church tried to insert a doctrinal statement into the constitution of the new body and when this failed they accepted only affiliated membership.

PROTESTANT CHURCHES HAVE 500 CHAPLAINS

More than 500 Protestant chaplains have been recruited and processed since recruiting began last November. Delegates attending the meeting of the general commission on chaplains, held in Washington, with representatives of 40 Churches present, discussed means of bringing the number to one chaplain for every 1000 men in the armed forces.

SYNAGOGUE COUNCIL URGES FOOD FOR INDIA

Speedy passage of the bill to send grains to India was urged unanimously by delegates attending the meeting in New York of the Synagogue Council of America. Representing all branches of American Judaism, the resolution stressed humanitarian reasons for prompt passage of the bill now before Congress.

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PEOPLE

CLERGY CHANGES:

JOHN K. HAMMOND, formerly rector of the Ascension, Tujunga, Cal., is now rector of Christ Church, Sausalito, Cal.

ROBERT L. STEVENSON resigned as rector of St. Peter's, Detroit, and supt. of St. Peter's home for boys, April 15.

OTHO S. HOOFNAGLE has resigned as rector of St. John's, Montclair, N. J., to become a master at St. Paul's School, Concord, N. H.

V. G. LOWERY, formerly rector of St. Luke's, Marianna, Fla., and archdeacon of the western archdeaconry since 1939, is now superintendent of Resthaven, home for aged Churchwomen at St. Augustine.

FORBES deTAMBLE, in charge of St. James, Perry, and St. Bartholomew's, High Springs, Fla., becomes rector of St. Luke's, Marianna, Fla., June 1.

HAROLD E. TAYLOR, assistant at Christ Church, Cambridge, Mass., has accepted the rectorship of Trinity, Whitinsville, Mass.

EDMUND K. SHERRILL, student at Episcopal Theological School, becomes assistant at Christ Church, Cambridge, Mass., June 1.

GEORGE W. MOORE was installed rector of St. Paul's, Jeffersonville, Ind., by Bishop Kirchhoffer on April 8.

HONORS:

PERCY G. HALL, executive secretary of the armed forces division of the National Council, has been elected vice-chairman of the general commission of chaplains.

LAY WORKERS:

HELEN STRUETT, formerly head of the clinical laboratory, Winnetka, Ill., is now director of the Bishop McLaren Foundation of the diocese of Chicago.

DEATHS:

SARAH B. CLARK, 90, died in Mobridge, S. D., April 5. With her late husband, the Rev. B. Clark, she pioneered in the Dakota Indian missions. She is survived by her sons, the Rev. John B. Clark, superintending priest of the Standing Rock Reservation, S. D., and the Rev. David W. Clark, superintendent of Good Shepherd Mission among the Navajos, Arizona. Two of her eight grandchildren have given service in the Indian field and another will begin his ministry in the Dakota field this year.

FRANCES EDWARDS, formerly of the education dept. of the National Council, died in March at her home in Upper Black Eddy, Pa., where she has lived since her retirement in 1943. She was a direct descendant of Jonathan Edwards and John Adams.

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Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

LEE C. PARSONS
Layman of Springfield, Mass.

It is sometimes interesting for a layman to visit a church of our denomination other than the one he regularly attends. For this reason I recently attended a church in a nearby city. It was reported that this church has been losing in attendance and financial support. Its Sunday services have been broadcast regularly over a local radio station. When the organist took his position at his instrument he was followed by a radio technician who sat behind him at a broadcasting switchboard. The latter placed his earphones over his head and began to adjust his broadcasting machine. All this procedure was plainly visible to the parishioners sitting on our side of the church.

When the rector was preaching the same sort of performance on the part of the technician took place. I found myself watching the movements of the technician rather than listening to the sermon. In order to bring the service within the allotted hour for broadcasting the rector was obliged to omit the general confession and the thanksgiving. The organist also had to leave out the last two verses of the recessional.

As the service closed one had the feeling that he had been in a sort of radio studio rather than a church of God. Perhaps this feeling is rather general among the church parishioners and may account for the decline in interest in this particular parish.

ROBERT S. S. WHITMAN
Sec'y, the Anglican Society

The article in The Witness of March 8 by Dr. Massey Shepherd on "The Problem of Ceremonial" is excellent but why the crack at the Anglican Society? The spirit of the article is completely in accord with the views of the Society.

While there was a time when the Anglican Society was or seemed to be pre-occupied with colors and uses, today it is concerned to re-establish loyalty to the Prayer Book and canons in letter and spirit not only as the norm for the Anglican Communion but as the expression of the authority of the Church in this branch of the same. The society is naturally eager that Church-people be taught the meaning of the liturgy and take an active part in it and so is in complete accord with the developments of the liturgical movement as they may be expressed within the framework of the rubrics of the Prayer Book. When questions concerning the minutiae of ceremonial do arise, the society does direct our inquiry toward the established practices of the Anglican Communion rather than elsewhere but that is not to say that we are concerned with such matters.

The Anglican Society is neither "high," "low" nor "broad." We reject those terms as having outworn their usefulness. I think that I can speak for the society in putting it as a friend of mine put it to me, that we are only concerned with whether a man is a Churchman or a sectarian. A Churchman is one who is loyal to that branch of the Church to which he belongs. A sectarian is one who disregards the directions of his branch of the Church and strikes out on his own regardless of whether the direction of his excursion be "Catholic" or "Protestant."

The objects of the American Branch of the Anglican Society as stated in its quarterly, "The Anglican," are: "1. To promote and preserve the Catholic faith in strict accordance with the principles laid down by the Book of Common Prayer. 2. To uphold and appreciate the Anglican use both in rite and ceremonial. Membership is invited on the broad principle of loyalty to the American Prayer Book, constitution and canons and the common law of the Anglican Communion."

ANSWER: We do not, on rereading the article, find any crack at the Anglican Society. And we are sure that Columnist Massey Shepherd intended none.

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THE NEW BOOKS

FREDERICK C. GRANT
Book Editor

On This Rock. By G. Bromley Oxnam. Harper. $1.50.

Bishop Oxnam is one of the few people who can speak and write with simplicity, clarity, and compelling power. This book on Christian unity wastes no words but gets to the heart of the matter. The author understands full well the difficulties; he meets them with logic. He does not seek uniformity; at the same time that he realizes the values of diversity he sets forth the unquestionable blessings of a united Church. A realistic book, thrilling and convincing. It is by far the best succinct statement on this topic we have yet seen. A call to action and a challenge to everyone who dares call himself a Christian. —J. H. T.

The Origins of the New Testament. By Alfred Loisy. Translated by L. P. Jacks. Macmillan. $4.50.

The late Abbe Loisy was one of the most colorful and dramatic leaders of French Modernism. His earlier books were extremely liberal, but retained contact with the exegetical, historical, and theological tradition of the church. His late books, on the other hand, were far more radical. Nevertheless, even from his latest writings, one can learn something — partly by being forced to answer the questions that Loisy raises.

Creating Christian Cells. By John S. Beck, Irving Harris, and S. M. Shoemaker. (61 Gramercy Park, New York 10, N. Y.)

A collection of "recent stories of faith that works through groups," as well as individuals — an illustrated manual of the "cell" movement, which is steadily spreading through the church.

Apostle of Liberty: Starr King of California. By Arnold Crompton. Beacon. $1.75.

The author is on the faculty of the Starr King School for the Ministry in Oakland, Calif. A short (70 pages) life of the Unitarian minister who, "almost single-handed, saved a great state for the Union" at the time of the Civil War.—S. A. T.

A Mighty Fortress. By Ernest Fremont Tittle. Harper. $2.50.

This is the latest and now, alas, a posthumous book, by the great Christian preacher and leader who died in 1949. The book has a preface, "Portrait of a Preacher," by Paul Hutchinson. There is scarcely a minister in America who has not been influenced directly or indirectly by the flaming spirit of Ernest Tittle, and it is good to have this last collection of his sermons and addresses.

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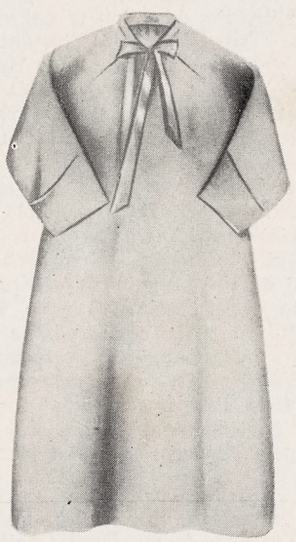

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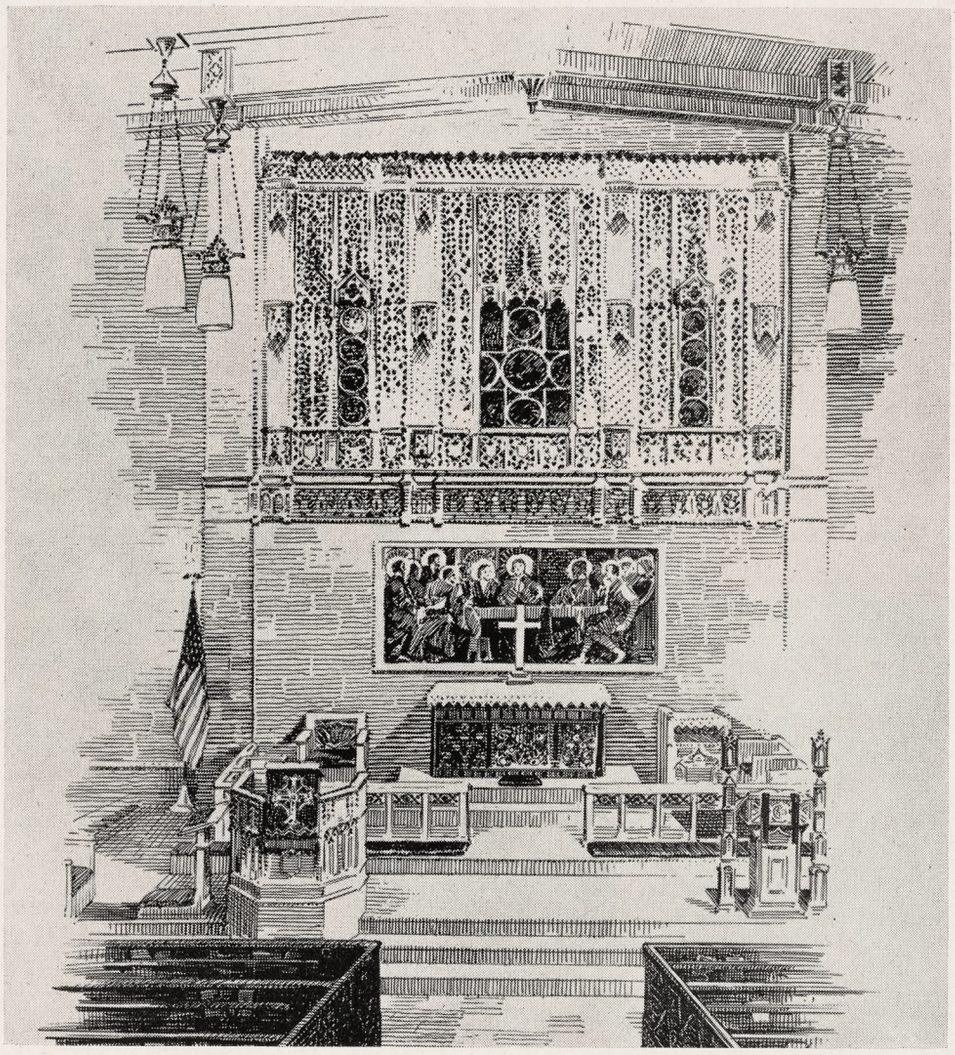

ST. STEPHEN'S CHURCH, PHILADELPHIA

(Story of the Week on Page Three)

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Sunday: 8 and 10:10 a. m., Holy Communion; 9:30, Church School; 11 a. m., Morning Prayer; 8 p. m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a. m.
Weekdays: Wednesday, 8 and 11 a. m.
Thursday, 7:30 a. m.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services: 8, 9:30 and 11 a. m.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle Downtown
Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon

Sun.: H.C. 8, 12:15; 11, 1st S. Family, 9:30; M.P. and Ser. 11
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL
OKLAHOMA CITY, OKLA.
Very Rev. John S. Willey, Dean

Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Week-day, Lenten Noon-Day, Special services as announced.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams

7:30 a. m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
Minister of Education

Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

CHRIST CHURCH IN PHILADELPHIA
"The Nation's Church"
Second Street above Market
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant

Sunday Services: 9:30 and 11:00.
This church is open daily.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter.

Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH
Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector

Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

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STORY OF THE WEEK

St. Stephen's in Philadelphia Has Extensive Program

One of the Great Parishes of the Country Lives Up to Noble Heritage

★ St. Stephen's Church, Tenth Street above Chestnut, is one of the brave old downtown parishes of Philadelphia. Its leadership has been sound; its past rectors distinguished preachers. It has always been Protestant Episcopal, liberal, broad evangelical. Its endowment somewhere between seven and eight hundred thousand dollars gives it stability. Its foundation in 1823 was one of the results of a great influx into the Episcopal Church that marked the early decades of the nineteenth century, when the popular prejudices against the daughter of the Church of England had lost its power.

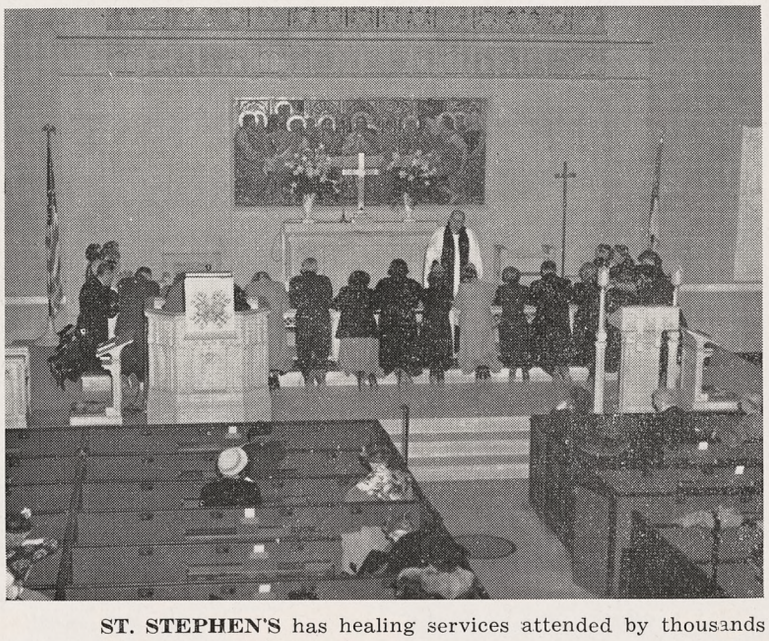
To modern eyes, the exterior of the edifice is severely simple and somewhat fortress-like, but it is described in early accounts as a "specimen of the Gothic architecture of the Middle Ages." Today the Church and connected community house are squeezed in among other large buildings, but a very rewarding experience awaits one who crosses the threshold. The interior is difficult to describe. It is not Gothic, or Colonial, or Georgian; it is a strange mixture of several architectural motives, with details lavishly ornamented and likeable to many because so different. It is called Philadelphia's Westminster Abbey because of its many priceless marble memorials, busts of former rectors, graves of distinguished laymen and remains of clergy buried in the walls.

The most exquisite memorial in the church was given in Dr. Elwood Worcester's rectorship. It is called "The Angel of Purity" and is one of the masterpieces of August Saint-Gaudens, America's greatest sculptor, a memorial to Maria Gouverneur Mitchell, the daughter of Dr. S. Weir Mitchell and Mrs. Mary Cadwalader Mitchell. The companion piece of this memorial, and very similar, is "Amor, Caritas," which is the only American sculpture to be recognized abroad and is now at the Luxembourg and owned by the French government.

Another notable piece of statuary, the work of Thorwaldsen's pupil, Carl Steinhauser, is called, "The Angel of the Resurrection," and is one of the finest in the world. It commemorates three daughters of the Burd family who had died in girlhood and young womanhood. It represents three comely, maidenly forms, reclining as in sleep beneath a cross. The angel of the resurrection with his horn in his hand, is regarding them, ready to awaken them, but their slumber is so profound and sweet that he hesitates to blow the blast which will recall them to life. The whole group is executed in Thorwaldsen's large, free, simple manner. Under this memorial are buried Colonel Edward Shippen Burd, his wife, Elizabeth Howard Burd and eight children.

The Font

Another work of this great sculptor, Steinhauser, is quite as poetical and lovely. It's a very tall font, perhaps one of the most beautiful in the world, also



ST. STEPHEN'S has healing services attended by thousands who come from all parts of the country

in the purest white marble. The shaft and bowl are highly graceful. At the base stand three adorable children holding in their hands the instruments of the Saviour's passion, the nails, the crown of thorns, the spear, with which they appear to be playing with wondering, uncomprehending eyes. Inside the bowl are sculptured in relief the sacred fish, by which the early Christians secretly expressed their faith. Phillips Brooks was so impressed by this touching work that he introduced it into one of his great sermons. Mrs. Burd in 1859, the year before her death, presented the Church with the Font which stands in the southwest corner, near the door.

Burd School

Besides these monuments, Mrs. Burd gave a large sum to St. Stephen's Church and also founded with a munificent gift of $500,000, the Burd School for fatherless girls, which she placed for all time under the control of the rector and vestry of St. Stephen's. The school, in its ninety-fifth year, with an endowment grown to over eight hundred thousand dollars is now situated at 4226 Baltimore Avenue. It provides training, affectionate care, education, social opportunity, health and recreation to some thirty-five girls from four years to eighteen, with very little charge to their mothers.

Near the entrance to the church is the superb recumbent effigy of Edward Shippen Burd sculptured in parian marble by Steinhauser.

Over the altar is a Venetian mosaic of the last supper with more than 180,000 pieces of Venetian glass, presented to St. Stephen's in 1889 by the children of Mrs. James Magee in memory of their mother. It was the creation of Mr. and Mrs. Henry Holiday of London. It was a show piece at a garden fete in London, when Mr. Gladstone was a guest, and he made an address of an hour upon it.

St. Stephen's has always been blessed throughout its history with great music. For forty-six years, Dr. David Wood enchanted the congregation of St. Stephen's with his unearthly melodies. Blind himself, he seemed to see what mortal man could not see. The portrait bust on the north wall under the gallery, is the work of Charles Grafly, of Philadelphia, and is a work of unusual charm, as well as a fine likeness of Dr. Wood. Some of Dr. Wood's well known compositions are, "There Shall Be No Night," "The Twilight Shadows Fall," "Asleep in Jesus," "Behold I Show You a Mystery," "The Son of David," "The Magnificat," and "Deus Misereatur in B Minor."

Bon Mots

Many bons mots of former rectors are still recited in Philadelphia. Dr. Henry Ducachet, the second rector, had a great love of life and keen sense of humor. One day an old friend of Edward Shippen Burd came to St. Stephen's to admire the superb, recumbent effigy of Colonel Burd and remarked sharply, "The last time I saw Edward Burd was over a game of cards in Paris. What is he doing in this church?" Dr. Ducachet replied instantly, "Sir, he's waiting now for the last trump."

The Rev. Wm. Wilberforce



THE ANGEL OF THE RESURRECTION by Carl Steinhauser, one of the finest statues in the world, is in St. Stephen's

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Newton asked in 1907 to give some recollections as a schoolboy and college youth of Old St. Stephen's, wrote in "The Parish News:" "I well remember as a boy when the Burd monuments were placed in the church and the interest and excitement which their introduction into the house of God caused. Dear old Ducachet considered himself



ALFRED W. PRICE is the present rector of St. Stephen's, under whose leadership the parish has had remarkable growth

in a certain way the especial guardian of these exquisite monuments, and rightly to estimate them was the same thing in his mind as to attend the most elaborate service. To admire the statuary was to him more than sacrifice, and to venerate the angel in the group was better than the fat of rams."

"A story is told of him that during a certain month of August in Philadelphia the rector let his assistant go away upon a vacation, promising to take his place for the daily morning and evening prayer. But after the first week of this service in the terrible heat of August, the dear old doctor found it very trying to be twice in the church in one day."

It is reported of him that upon a certain afternoon in this heated term the doctor kept looking out of the vestry room to see if there were any persons coming to the service, and finding only two visiting lady teachers present, went out to them, moping his head with his large bandanna handkerchief, and fanning himself vigorously with a huge palm leaf fan, as he whispered: "I tell you what it is, my friends, it is too hot to have evening prayer today. Let us take a good pious look at the statuary and then go reverently home."

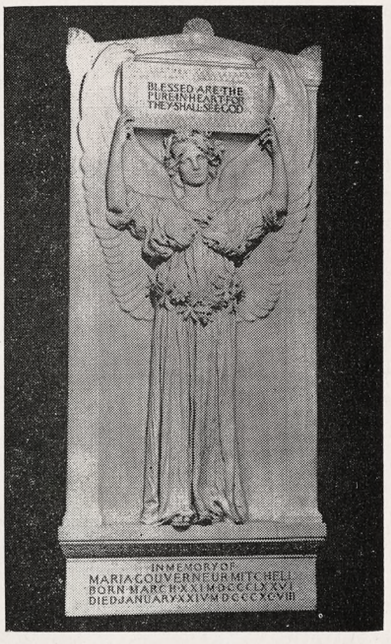
Elwood Worcester

Dr. Elwood Worcester's call to St. Stephen's was rather unusual for he received his call for not preaching a trial sermon. His father-in-law, Bishop Rulison of Bethlehem asked him to take a service in St. Stephen's one hot Sunday. It was so hot in the hotel that he had to sleep on the floor. The next morning on the way to the church, his feet burning from walking on the scorching pavement, his vestments wet with perspiration, Dr. Worcester thought it only humane to curtail the service as much as possible. "When I mounted the pulpit, I felt it was no time for a long harangue. After a few pleasing words in regard to Dr. McConnell, I added, "I perceive, dear friends, that you are suffering nearly as much as I am and I think it would be well for us to sing one more hymn and all go reverently home." Bishop Rulison told him the following day, "I believe that you will always be unlucky. I did not like to tell you for fear you would not go, but if you had preached a fine, spiritual sermon instead of talking gibberish, you might have received a call to that great parish." Just as the bishop had concluded scolding his son-in-law, a messenger bicycled up the driveway with the message that he had been unanimously elected rector of St. Stephen's Church. When the committee of the vestry waited on Dr. Worcester the next day, he was assured that his action in not preaching convinced them that he was a man of wisdom and understanding and would make a good rector.

No Sinners

One of the first sermons Dr. Worcester preached following his installation was on the subject of sin. An elderly lady, one of the pillars of Philadelphia society, called at his study and said indignantly, "I hope that as long as you are in this church you will never preach on that subject again." When Dr. Worcester asked why not, she continued, "You can't be expected to know everything, but I want you to understand that the members of St. Stephen's are not sinners." When she saw a pained expression come over his face, she quickly added, "Of course, I mean there are no sinners among the regular pew owners."

All six of the deceased former rectors of St. Stephen's were of noble stature and personality. Each succeeding generation of



THE ANGEL OF PURITY, one of the masterpieces of August Saint-Gaudens, is a showpiece in St. Stephen's

parishioners has had added advantages, added magnificence, in its inheritance. Dr. Montgomery, the delicate and sensitive harbinger of a reviving life, left rich fruit on the branches of the Colonial Church. St. Stephen's is richer because of the warm-hearted Dr. Ducachet whose sympathetic, generous and tolerant spirit protested against

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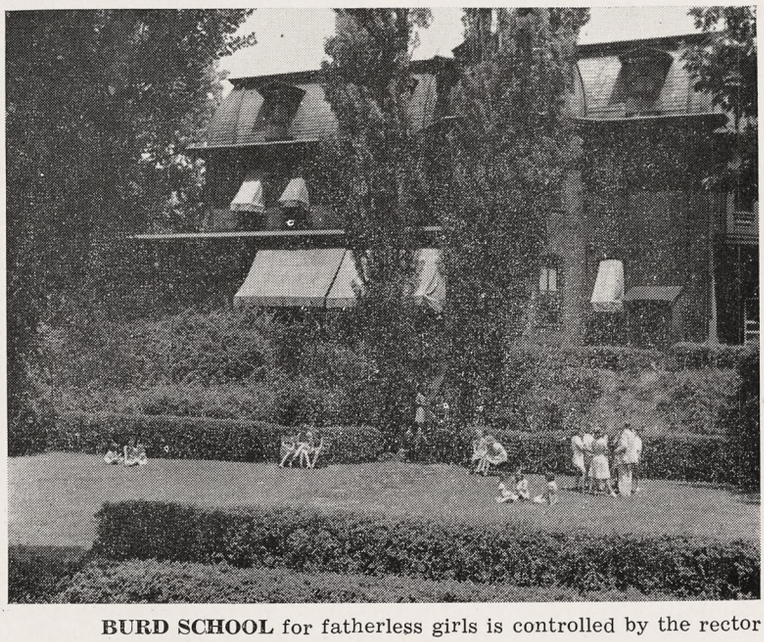
the censoriousness of puritanism. Dr. Rudder's brilliant sermons—and personality—inspired vigor, optimism, success. Dr. McConnell, a great, restrained preacher whose crystal clear, logical and provocative sermons set his audiences on fire by sheer power of thought, was regarded by some as a liberal (by others as a radical) drew the best minds of Philadelphia into St. Stephen's. Dr. Worcester, his successor, left a legacy of great spiritual wealth, and not a little humor, to his devoted flock. Dr. Grammer's consistent opposition to Anglo-Catholicism and his broad scholarship made St. Stephen's one of the most influential centers of liberal Christian thought in the Protestant Episcopal Church.

Dr. Vincent C. Franks, a liberal, evangelical churchman, came to St. Stephen's in February, 1937, and fulfilled the hope of Dr. Herbert Old, warden, that he would "insure the growth of usefulness and influence of this historic parish" until he left in October, 1939.

Alfred W. Price

When the present rector, Dr. Alfred W. Price, came to St. Stephen's nine years ago he found the morale was at an all-time ebb. The membership had dropped to 188 and the total congregational giving for the years previous amounted to only $3,500 a year. Things had reached the bottom and so there was nothing to do but to climb back. The vestrymen and the congregation rose heroically to the challenge. Slowly but surely the tide turned. In nine years the parish giving was raised considerably each year until at present the 550 communicants and worshippers give over $30,000 a year. This, together with the income from endowments, make possible a $65,000 yearly budget for the church and $40,000 for the Burd School, or $105,000 in all. The rector's program, which attracts over 50,000 worshippers a year, is being used as a model and means to rejuvenate other sick churches in our large urban centers.

Last year 468 worship services were held. The rector conducted 400 and preached 205 sermons. Eight services are held each week, six of them preaching. During Lent noon-day services are held each week-day. The Lenten noon-day services originated here sixty years ago and have continued to the present. 18,000 attended last year.



BURD SCHOOL for fatherless girls is controlled by the rector and vestry of St. Stephen's

The Hard of Hearing

In 1946 two hundred hearing aids were installed in the church and the Rev. Gustav C. Meckling brought in to minister to the hard of hearing. St. Stephen's was the first church in the country to install a substantial number of ear phones and the first to conduct special services. These sensitive ear phones make the service audible to people with a hearing loss of up to 85%. Portable equipment is available in the community house for recreational programs and for a large Bible class Sunday afternoons. Mr. Meckling conducts the Sunday evening service for these handicapped people all year round. On the third Sunday evening there is a celebration of the Holy Communion.

Club for Business Men

A noon-day service for business men is held on Tuesday in the church with prayer, praise and sermon. Luncheon is served in the parish house before and after the service. The stated purpose is to provide a place of spiritual fellowship for men in the midst of a busy week. One hundred and fifty-six men from fifty-five office buildings, representing a cross-section of eight major denominations are now enrolled.

A similar service for business people and shoppers without the luncheon is held on Wednesdays at 12:30 and on Fridays a service of Holy Communion, conducted by the rector.

Healing Services

Two services of spiritual healing are held on Thursdays at 12:30 and 5:30 conducted by the rector. Seven thousand five hundred attended these services last year. People attend not only from the Philadelphia area, but also come by airplane, train and bus from all parts of the country. Hundreds and hundreds of cures of organic, functional and mental diseases have been attested by laboratory and X-ray tests. Doctors and psychiatrists send patients and even sit in the

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pews at times with their patients. "We have seen every type of physical emotional and spiritual disease cured at the altar rail," says Dr. Price, "from colds to cancer, from earache to epilepsy, from arthritis to chronic alcoholism, from mental depression to mental derangement." People in trouble come to the rector's study for consultation in ever increasing numbers. "We have a steady stream of human problems," says the rector, "ranging from the depths of sorrow, frustration, unhappiness, physical and mental disharmony through divorce to alcoholism. Despite all the other activities of this generation, there is one basic need in mankind today; man is seeking with all his heart for a personal demonstration of God's power—a first-hand experience of religion. Hundreds of people have received such an experience in our sanctuary and have gone away with the tangible evidence of being recreated physically, emotionally, and spiritually. Every week we have evidence presented to us that with God in the picture there is no disease that is incurable, and no problem that cannot be solved."

"Spiritual healing, we are convinced is based upon solid foundation of holy scripture, sound science, psychology, and common sense. The basic principle on which we operate is that man is a unit of body, mind, and spirit. Any malady that affects one part of that unity affects the other parts of that unity."

"One of my valued professors in the Episcopal Theological School, Cambridge, in the subject of pastoral care, Dr. Richard C. Cabot, for many years professor of social ethics at Harvard Medical School, and eminent leader in medical and social education, said at our class one day that the minister could be doing 75 per cent of the healing work of the physician and could do some of it better than the physician, if he knew his business. Such was his estimate of ministers' opportunities for spiritual therapy."

"If only every minister of Christ had the faith to offer himself as a channel of his healing, and teach his people to support the ministry with prayer, the mighty works which Christ would do, would become a powerful instrument of evangelism, and open fresh doors to the preaching of the gospel, in an age when so many have come to feel that the church has nothing that they need."

National Council Purchases Property in Greenwich

★ The most important action taken at the meeting of the National Council at Seabury House, April 25-26, was approval of the purchase for $175,750 of a business property in Greenwich, Conn. They voted $225,000 for the cost of acquiring, altering and equipping the property. It is hoped that special gifts will cover these costs, but pending that the money is to come from undesignated legacies and be restored thereto in ten annual installments from an item to be placed in the budget each year. The use to which the building is to be put was indicated in the final paragraph of the resolution "that profits, if any, realized by the proposed division of publications be considered available for restoring such charges against undesignated legacies."

Treasurer Russell L. Dill expressed his concern over the present financial situation. While more money has been received than before, the value of the dollar has decreased so that "for more projects of work we need much more money than we are receiving."

The town and country division reported that already 96 applications for enrollment at the five institutes to be held this summer have been received. Enrollment is expected to reach 125. An appropriation of $25,000 was made to purchase a 72-acre farm adjoining the Roanridge property, where the rural training work is centered.

College Work

The division of college work reported that five faculty institutes will be held this year. The Rev. Arnold S. Nash, reporting for the division, said there are "too many professors who are Christians but who let their students go to the devil" and summarized the work with faculties as an attempt to lead professors to "relate the Christian faith to their work and to their pupils."

Report on Quotas

Bishop Dandridge of Tennessee reported for the committee on the apportionment of quotas to dioceses, the gist of their findings being that the present method is tolerably fair so that only minor modifications were proposed. The parochial expenses over a six year period have been used as the base factor. The committee proposed that this be changed to three years. They also suggest that the "weights" be changed, which means, like income tax, that the higher the bracket the greater the tax. There was considerable discussion of the report but no action was taken, the intention being to bring the report before the Church for study between now and the 1952 General Convention.

Laymen's Training

Bishop Hobson of Southern Ohio caused surprise when he said that the laymen's training program would not need the full appropriation and asked the Council to authorize only half the amount, $50,000, for next year.

Bishop Block of California requested that the promotion department see what could be done about having on its staff persons who could raise funds for parishes, rather than having

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them turn to professional money raisers. The matter is to be studied.

Christian Education

Several officers spoke on the work of the department of Christian education. Bishop Whittemore of Western Michigan said that considerable progress has been made in developing the new curriculum; the Rev. Walter Williams said that the mobile educational mission is being received enthusiastically; the Rev. Knud A. Larsen told of plans of the division of youth; the director, the Rev. John Heuss, told of plans for lay conferences, in cooperation with the Auxiliary and the committee on laymen's work, at which about 1,000 people, picked by bishops, will be told of the new curriculum and other new developments in Christian education.

United Thank Offering

The executive secretary of the Auxiliary, Mrs. Arthur M. Sherman, reported that the United Thank Offering for the triennium at the moment is $984,237, which is $200,000 more than at the same period of the previous triennium.

TRANSFER TITLE IN CHINA

★ The National Council, acting upon the request of Church authorities in China, has transferred the legal title of all properties in that country to the Chung Hua Sheng, Kung Hui.

WASHINGTON HOLDS CONVENTION

★ The Rev. Alfred B. Starrett, a former missionary in China and now rector at Stockbridge, Mass., told the delegates attending the convention of Washington about the present situation in that country when it met, May 6-7, at Washington Cathedral. Another interesting session was devoted to reports on college work presented by the Rev. N. C. Acton, the Rev. John M. Burgess and the Rev. W. J. Coulter, all in charge of work with students in the diocese. The session ended with a summary by Dean Elmer L. Keyser of George Washington University. Another highlight of the convention was the installing of the Rev. Francis B. Sayre as dean of the cathedral.

CONVENTION HEARS KILMER MYERS

★ Delegates to the convention of Central New York, meeting at Trinity, Binghamton, May 7-8, were told of the work at Grace Church, Jersey City, N. J., by the Rev. Kilmer Myers, a member of the staff. The address on the problems of a church in a depressed area was followed by a panel discussion.

ACOLYTE FESTIVAL IN WEST TEXAS

★ About 200 acolytes of parishes in West Texas held a festival April 6-7 at St. James, Del Rio. There were addresses by Bishop Jones, the Rev. Robert E. Megee, assistant at the Good Shepherd, Corpus Christi, the Rev. J. W. Worrell, assistant at St. Luke's, San Antonio. There was also a forum at which many subjects were discussed which was led by the Rev. W. C. Acosta, rector of the Messiah, Gonzales. On the fun side there was a banquet, dance, movie and a trip over the border into Mexico.

MEMORIALS DEDICATED AT EAU CLAIRE

★ Clergy stalls, choir stalls and choir wainscot were dedicated April 22 at Christ Church Cathedral, Eau Claire, Wis., in memory of Frank E. Wilson, first bishop of the diocese. Bishop Wilson was for many years a columnist for The Witness.

RICHARDS ELECTED IN ALBANY

★ The Rev. David E. Richards, archdeacon of Albany, was elected suffragan bishop at the convention held in Albany, May 2. The only other to receive votes was the Rev. Thorne Sparkman of the Redeemer, Bryn Mawr, Pa. Richards had been elected last year but resigned because he was under the minimum age of thirty and because some standing committees refused to ratify, charging irregularities in the election.

PITTSBURGH WOMEN HAVE DINNER

★ Members of five parish branches of the Auxiliary of Calvary Church, Pittsburgh, Pa., held their annual missionary rally dinner April 23 with 200 present. The rector, the Rev. William W. Lumkin, presided and the speakers were the Rev. Badie Ibrahim of Assiut College, Egypt, and Mrs. Wallace McClenanhan of the diocesan board of the Auxiliary. The purpose of the rally was to broaden horizons, strengthen fellowship and inspire new efforts in missionary fields at home and overseas.

CALIFORNIA PRESENTS THANK OFFERING

★ Parish Auxiliaries of California presented their spring United Thank Offering on April 20 at Trinity, San Jose, with 300 delegates present from 48 parishes of the convocations of San Francisco, Oakland, San Jose and Monterey. Gertrude Selzer, a missionary, told of her 27 years in China.

BISHOP OF ALASKA IN STATES

★ Bishop Gordon of Alaska is preaching and lecturing during this month on the work in his district. His engagements are largely in Tennessee and Arkansas, with visits planned to a number of seminaries.

FIRST QUARTER COLLECTIONS

★ Russell E. Dill, treasurer of the National Council, reports that collections for the first quarter of 1951 on expectations "are not good." Ten continental dioceses and districts and nine overseas districts have paid nothing at all, he reports, while two dioceses have made only token payments of $100 or less.

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EDITORIALS

Speaking With Tongues

THE Birthday of the Church, as the feast of Pentecost is often called, ought to be an occasion for Christians to look both backward and forward in the life of the Church, as we instinctively do on our own birthdays.

Looking backward to the first Christian Pentecost, we see two extraordinary things that characterized the Church's birth: the "cloven tongues, like as of fire" and the "speaking with tongues." Both these striking phenomena are clearly symbols expressing the nature of God and his relation to his children. We suggest here a careful consideration of the significance of "speaking with tongues."

The eleven Apostles spoke eloquently of the message of their ascended master; so eloquently that the audience of many nations and languages understood them. They were talking, of course, of the heart of the new religion, which was love, and love is the one language that is clearly understood by natives and foreigners, by wise and simple, by good and bad alike. Their experience was like that of their master, who taught through all his earthly life in the language of love rather than in expounding the ancient law and who found response from all sorts and kinds to his message that the nature and heart of God is love. And the motley crowd at Pentecost understood and rejoiced at the thrilling simplicity of the Apostles' preaching of the truth that God is love and that love meant the complete giving of himself to a world confused, fearful and disillusioned—just as the common people of Palestine had rejoiced at the same good news given by the master of life. Something like this, we believe, is the inner significance of the "speaking with tongues" on the birthday of the Church.

We are sad today—or we ought to be—that all nations and peoples and languages are not flocking into the family of Jesus, delighted with the winsome words, spoken in compelling accents, by today's successors of the Apostles. Too often they merely expound the law and the prophets and even disagree among themselves as to the true meaning of the law. And those that are without—whether Americans and nominal Christians or the "dwellers in Mesopotamia, Jews and proselytes, Cretes and Arabians"—are resentful, rather than delighted, as they sadly fail to hear in their tongues the wonderful works of God, the simple, revolutionary truth that God loves the world and that he lives in it today to transform the lives of men and of their nations. For the Christian Church today—on the whole and in general—is not speaking the language of redeeming love. Its voice is uncertain, muffled, confused.

It is not declaring love forthrightly, simply; the kind of love that is a revolutionary power in mundane as in heavenly places. It is, instead, vainly trying to compromise with the world's standards of force and greed by allying itself with things that are eminently respectable and safe. It struggles pathetically to come to terms with satanic abominations like the atomic bomb, on the theory that if your enemy is depraved enough to hate you and your way of life and to plan your defeat, then the God of righteousness will approve your use of superior force to slaughter his women and children and to lay waste his cities, before more of your soldiers are killed in battle. "If thine enemy hunger, feed him" was the word the incarnate God uttered and was the whole burden of the message of the "speaking with tongues" by the Apostles, set on fire by the Holy Spirit on the Church's birthday.

Love that is the heart of Almighty God means complete giving of self to the unworthy and wicked at whatever cost to self—even the cost of a cross. If the Church of today wishes to be listened to and understood she will preach this gospel and no other and will be proud and happy to be called utopian, impracticable and even treasonable, precisely as her blessed Lord was. She

"QUOTES"

THERE are rumblings in every village from the Mediterranean to the Pacific. A force is gathering for a mighty effort. We think of that force as communistic. Communists exploit the situation, stirring every discontent and making the pot boil. The revolutions which are brewing are not, however, Communist in origin nor will they end even if Soviet Russia is crushed through war. The revolutionaries are hungry men who have been exploited from time out of mind. This is the century of their awakening and mobilization.

—WILLIAM O. DOUGLAS
Supreme Court Justice,
Tucson, Arizona,
February 14, 1951

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will, of course, forfeit all hope of great endowments; her priests and bishops and teachers may go hungry and have to seek out secular jobs—even as St. Paul did—but she will then be a Church alive and on fire with the Holy Spirit and men and women from the ends of the earth will listen to her and understand; while generations yet unborn will build, on the foundation she has laid, a civilization more nearly worthy of the Lamb of God who came to take away the sins of the world.

The rank-and-file of Christian people, however—inconspicuous and without influence in high places—will not expect to play such heroic roles in their witnessing to the love of God and its revolutionary power in the lives of men. But they can, nonetheless, make this supreme truth the very center of all they say and do. They can seek out and foregather with the unpopular, the underprivileged, the secular-minded, the agnostics. They can become their friends and share to the utmost their heartaches and their hopes, their yearnings to find something that shall make life a glorious rather than a sordid thing. They can thus show their serene belief that God never does break the bruised reed nor quench the smoking flax, but that his love, through his children, can make the unfit fit to survive and to live anew in the kingdom of God in this world.

So may they repeat, even in the inconspicuous corners where they are, the miracle of the first Pentecost and "speak with other tongues as the Spirit gives them utterance," clearly understood by outsiders and aliens because they talk the language of love which is comprehended instinctively by all sorts and kinds, by all peoples and nations and languages.

So the beloved community of the Lord Christ may yet become again a burning fire and a shining light wherever a believer in the Holy Spirit of Pentecost lives and works and speaks in a language understood of all men.

Thou Shalt Think

THERE ought to be more of a premium on thinking. As one goes about listening to the man on the street's opinions on the topics of the day, it is painfully evident that he hasn't taken the time or the trouble to get both sides of the story, to do very much reading or thinking about the subject under discussion. Whether it's about Truman or MacArthur, the United World Federalists or public health insurance—there is more emoting than cerebrating! Passions and prejudices control our speech rather than facts and reason. The result oft-times is that truth has a hard time, and there is all too much of an atmosphere of half-truth and downright lying in our national life. People easily shocked by immoral behavior in their own neighborhood seem strangely apathetic about it on high levels: "McCarthyism" is the most flagrant and sickening examples of what we are talking about.

Jesus put a stress on thinking when he said, Thou shalt love the Lord thy God with all thy mind . . . Let there be more honest-to-goodness thinking about some of the controversial issues before us today. And let there be a respect and reverence for the truth. Truth is a sacred matter: without it we are deceived, without it society is corrupted, without it we are separated from God!

Notes and Comments

WE have been criticized for our editorial strictures on the liturgical doings of the bishop of Long Island on Maundy Thursday last. It may be that our remarks were ill-phrased or vaguely expressed. If that is so, we should like to make it clear now that our criticism was by no means a condemnation of the practice of blessing the holy oils by the bishop on Maundy Thursday, or any other time by those who wish to do so. We realize that this is a practice santified by long Christian tradition and recognized by implication in the Prayer Book office for the anointing of the sick and we rejoice in the fact of the comfort and healing which this ordinance has many times brought to the sick and the sinful. What we took strong exception to was the use of a service of ancient origin which assumed that demons inhabited material objects—to wit, pure olive oil. This still seems to us a legitimate criticism. The Church should not hesitate to admit that science has taught her many things for her own good, by patient research into the mysterious nature of God's physical world, and one of those things is certainly that the infesting of material things by demons is not a fact, but a superstition, pure and simple. Demons may indeed influence and even control human souls. That may be, from the point of view of science, an open question. Prayers for exorcism of such possible demonic influence are legitimate. Our criticism of Bishop DeWolfe's Maundy Thursday service was meant to apply solely to the explicit assumption in it that the material element of olive oil was, or might be, infested by demons. We hope that we have now made ourselves quite clear.

THE red face of Cardinal Spellman is likely matched by the sore feet he may have from

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his mile and a half walk in New York's gala loyalty parade last Saturday. The affront to all the rest of the city's clergy, and all of the non-Roman citizens of that town, may not have been planned. It is just assumed by many now that the Cardinal will look after the morals, politics, and flag-waving for all of New York. That he was "called" on the plan that he and MacArthur ride together in the first car while the second-class religionists came along together in the next car, is a very good thing. That they all hiked together was probably a good thing too. In the picture we saw in the paper Bishop Donegan looked rather amused by what he was doing. Perhaps, in the long run, it would have been better if they had all stayed home and worked on Sunday's sermon.

WE are very glad to be able to make a correction in regard to "Credo of Hope—1951" to which we referred editorially in our April 19th issue, and which was attributed to the National Association of Manufacturers. We are now informed by the vice-president in charge of public relations, John T. Thacher, that this credo did not originate with the NAM, but was sent out independently by a group, together with a perforated coupon addressed to the National Association of Manufacturers with the following message: "Please assume the leadership in an ideological war. The American people will follow you. We know you can do the job." It was this coupon which created the assumption with us, and to other readers of the document, that it originated with the NAM. Mr. Thacher informs us that the NAM was not aware of the document until it received some of the coupons. The fact that it has only received five coupons so far, suggests that the American public does have some spiritual discernment.

Impotency of Selfishness

BY
IRVING P. JOHNSON
Founder and First Editor of The Witness

THE natural man is as self centered as a savage. Everything revolves around his own interest. He thinks about his opinions, his success, his prowess, his business and his diseases. As a matter of fact he is a drop in the ocean of life, but he will not admit it. He talks about his rights and his injuries but is not keen about his responsibilities and his own sins.

He cultivates certain tastes and life becomes a passion for the gratification of these appetites.

It may be a thirst for whiskey or the love of money or the desire for show.

Whatever it is that obsesses him, he acts as though God had created the world in order that he might gratify his own little soul, and the tragedy of his life is that the more he gets, the more he craves.

Possession cannot keep pace with desire. He worships the creature which he fondly believes will satisfy him and he ends by being the slave of the creature which he worships.

He avoids God for it seems to him as though God, if indeed there is a God, exists to rob him of his heart's desire.

The selfish man is a spoiled child grown to man's estate.

His Heavenly Father delights in setting him tasks to do when he himself knows what task lies before him.

He hasn't time for God because God is always taking the joy out of his life.

The self centered man does not believe that if you seek the kingdom of God and his righteousness, all those things over which he is anxious, will be added unto him. The self centered man is extremely childish in his attitude toward his Father in heaven.

Childish Men

YOUR child comes in and asks for a quarter, or wants to go with certain companions, and you, because you are his father, refuse. You are thinking of his future life about which the child cares not a rap. He wants what he wants, now!

So men grasp for this and grab for that and when it is denied them they curse and rave like a spoiled child, or they grow sullen and unapproachable.

"God gave me these appetites," said a young man, "and he is to blame if I indulge in them."

God gave you certain desires which are perfectly good and you have centered on this or that desire to the exclusion of its counter-balancing

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control, which God also gave you. Nothing is holier than the love of man for a woman and nothing more lovable than children, yet the perversion of this love, not only has defeated the purpose of the desire, but has changed the child of God into a pervert.

He then blames God for his own selfish perversion of a holy thing.

He has thrown his life out of plum because he is disobedient to God's will for him.

Desire loses its beauty and fastens the bands of its own tyranny upon him.

These men have turned the truth of God into a lie, and worshipped and served the creature more than the Creator.

Professing themselves to be wise, they become fools and God permits them to reap the results of their own self-sufficiency.

God's Omnipotence

BUT says the rebellious pervert, "God is all powerful and had no right to make me so weak that I could become a fool." The doctrine of God's omnipotence is a curious boomerang.

If we accept the doctrine, then we should never resist his power; and if we do not accept the doctrine, then we have no right to claim it as an alibi.

The omnipotence of God is governed by the omniscience of God and his omniscience has so directed his omnipotence that he wills to have children who love him by choice.

You so will. You would not have your child grow up to be an automatic reflection of yourself. You deliberately allow him to mingle with the world in order that he may learn to overcome the world.

You would not permit him to grow up in bovine ignorance of evil, even if you had the means to segregate him in a monastic garden of virtue.

The truth is that we want to play the game of life as it is because it is a good game and because it is quite possible to overcome evil with good.

If God's Almighty power is a factor in the game which you admit when you are winning, then it cannot be a factor which you eliminate when you are losing.

The strength of a nation is just as great as the greatness of its ideals. Great Britain has been a great nation because it has had mighty men who had a vision of empire, and more than any other nation has it had the fear of God.

Don't mistake this statement or confuse the issue. I am not saying that Englishmen have been more virtuous than other peoples. The one is not necessarily a corollary of the other.

Reverence for God like reverence for parents is one thing and it has a tremendous influence on the sons and daughters of its family life.

Personal morals is another thing, equally important, but not at all the same thing. They ought to go together but do not do so necessarily.

National reverence for God and a belief in divine providence will cause that nation to have a big vision and to attempt great things, even though individually men do not live up to all that God demands of them.

Petty Nationalism

I DO not know that the men who made England and the United States to be great nations, were better men personally than the present leaders of parliament and senate, but I do know that they were bigger men and that their vision of national responsibility was not so petty as it is now.

And I know further that a self centered policy of selfish self-seeking is as dangerous to the future of both nations as red anarchy has been fatal to Russia.

It is impossible for little men to rule adequately a great nation.

Better have leaders who have glaring personal faults and a big vision than little men of irreproachable habits and petty self-centered policies.

They are the kind of people who crucified Christ once and have crucified his leadership ever since.

I mean the kind of men who prate about duty when we are in danger and then exploit the nation for their own aggrandisement when we are at peace.

There is nothing that has so nauseated me in our national history as that big booming voice that proclaimed to American youth the necessity of their sacrifice during the war; which has in both England and America trailed off into a whine about taxes and a policy of national isolation. Who is so small that he cannot see that national isolation is a policy of small potatoes from every angle.

If Europe needed England and America then, it needs it far more now, for it is desperately ill.

If this be true then my son and yours went into the war, not for high-sounding principles which resounded then, but for the small-minded policies which are prevailing now.

Bored People

IT is a sad thing that when we need big men in the senate, we should have chiefly mere money-makers.

And selfishness is so impotent.

Nobody ought to know this more than the average rich man who shows boredom in his face. I will guarantee that there is more complaining, murmuring and discontent in the homes of those

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who have made much during the war, than there is in the homes of those whose sons paid the supreme price of their idealism.

They increased their goods and are so bored that in innumerable cases man and wife cannot live together.

But selfishness is no more important in the homes of the new rich than it is in the ranks of labor.

General Pershing struck a responsive chord when he reminded the unions that patriotism was the product of the individual American and not selfish corporations, whether of capital or labor.

The laboring man has avowedly rejected God and gone after his rights.

Let us assume that he has a perfect right to do this. What has been the result?

Their leadership has also been self-seeking. Men who are not lovers of God are not lovers of their fellow-men and when they get into positions of power they feel no more love for their fellow-laboring men than they are capable of showing for their personal friends. They become bosses because they are selfish men. They merely envy and hate those who are in the saddle, and when they in turn are in the saddle they are more ruthless than their predecessors.

I am sure that there is no hope for labor without God in the world.

They may get shorter hours and more wages but their children will not rise up and call them blessed, for they are not the men that their fathers were.

No man can be great who is merely self-centered. No nation can be mighty when selfishness has been substituted for service.

Education for Retirement

BY
G. J. MacMURRAY
Layman of Brooklyn, N. Y.

GORGEOUS magazine and newspaper advertisements loudly and almost flambouyantly proclaim the virtues of retirement. Or should I say that flambouyant ads loudly proclaim the virtues of gorgeous retirement. The wizards of words who write these ads usually arrange to illustrate them with drawings that show the annuniant or the pensioner sailing, fishing, playing golf or indulging in some other innocuous pastime. I have no quarrel with the sensible desire for retirement which the ads seek to promote. Neither have I any quarrel with fishing, golf or other outdoor activities. It is highly desirable that one should seek a financial competency that will assure a reasonable income when the time has come to retire. Company pension plans and social security are directed toward the proper end that retirement shall see the retired worker assured reasonable creature comforts. But reasonable assurance of economic security is not enough. My experience with the laity has emphasized that. In fact, I have been flabbergasted by many instances of men successful in various occupations, some highly competitive, who having attained financial competency lack the imagination necessary to make their retirement a source of satisfaction to them and a joy to others. I simply mean that so many men with whom I have come into contact have planned wisely for a competence but have not planned for the actuality.

Get a Hobby

A PHILOSOPHER has said that in a considerable degree happiness stems from a reasonable adjustment of one to the circumstances in which one finds himself. And the circumstances of retirement in most cases are very different from those of activity in business or industry. These circumstances should be anticipated. Experience has convinced me of that. Yes, get a hobby! Get it fairly early. One does not know what hidden talents he may have that have been seeking a means of expression. Any number of instances could be cited. One of them is that of Winston Churchill. In his case it was a little child that led him, a child of his own with a set of paints intended for the use of the amateur. From a putterer with these paints Mr. Churchill, a world figure, has attained eminence as a painter. You do not have to be a draughtsman to be a painter. I know a figure draughtsman who was driven "nuts," as he expressed it, trying to do watercolors. Or take the case of Grandma Moses, well paid for her hobby, but indifferent to its monetary rewards.

There is joy in creation, whether it be painting, or woodworking, or pottery, or photography,

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or what have you. The balancing medicinal value of art is nowhere better shown than in the essay by Hazlitt or in the introduction written by Mr. Churchill for his book on painting. Take woodworking or whittling! There are many good books for the amateur on these arts. Whittling can be made really worthwhile. I know a man in the insurance business who has shown great skill as a craftsman in wood mainly because his wife was sufficiently foresighted to buy her husband a power saw when she discerned in this man talents displayed by him in a shack in which they spend their summers. Like so many other men, the man about whom I am speaking was not supposed to be able to drive a nail straight. For the retired man cookery is not to be despised. Far too often my experience has confirmed the expression that God sent the victuals but the devil sent the cooks. Think of Savarin! Think of Oscar of the Waldorf! You need more than a sauce pan and ingredients to emulate them! You need the sauce pan, the necessary ingredients and then you need imagination.

Schooling Not Essential

MANY men with whom I have talked deplore the fact that they lack formal schooling. Do not let the lack of early education flaw you! A friend of mine with no formal education in the so-called humanities became an authority on Shakespeare. In fact so impressed was he by his reading of the poet and the slang expressions in the bard's writings that he lectured on the poet, entitling one of his talks "Shakespeare the Roughneck." It was an engaging lecture and showed a facet of the man generally overlooked by Shakespeare's more fastidious commentators.

Then there are mathematics and music. Perhaps your career in these subjects was cut off in its infancy. Return to them as sources of amusement. You do not expect to become a Paganini or an Einstein. Neither do you expect to be a Whistler, a Romney or a Sargent if you go in for painting. No fewer than 144 courses were offered recently to the general public by the adult education division of a college in the east. The correspondence schools should not be ignored. Now that you have free time, take up your early schooling where you left off! Men who have spent a lifetime on study of their particular subjects have prepared for you outlines on religion, history, literature, natural science and other subjects. A retired executive of a large steel company wrote a history of the United States that for its penetrating analysis of major economic and financial trends flabbergasted other men who had devoted almost a lifetime to the study of history. By intense application over the years in his spare time a councilman of a mid-west city who had not even completed elementary school became an authority on English literature and accumulated one of the most comprehensive private libraries in the country.

Craft Schools

NEARLY every YMCA in a large city has a craft students' league where old and young alike give vent to their skill in art, in pottery, in jewelry and in woodworking. Then, too, concern yourself with Church work. Get yourself a copy of the pamphlet "101 Things a Layman Can Do." That tells its own story. As the pamphlet says: "Your church is the most important and far-reaching institution in the community." After all your church is a plant, a physical property. That plant must be kept up, maintained physically. You individually or as a member of an organized group can render a real service here by contributing to the labor which will keep the plant in good operating condition. There is no need for me to dilate further upon this particular phase of the matter. This pamphlet does this much better than I could ever hope to do. Ask your rector for a copy of it! This is not special pleading by me in the interest of the Church. If this be a so-called build-up, it is a build-up for the individual more than it is for the Church.

Read and ponder "The Meaning of Liberal Education!" Read and ponder "Life Begins at Forty." Read Arnold Bennett's "How to Live on Twenty-four Hours a Day." "Outwitting Your Years." There are many other helpful and informative tracts on how to improve each shining hour. I know that on a Sunday afternoon when I see long lines of autos threading their way along the parkways, many of the occupants of these cars need the recreation that they are enjoying, but I also often wonder how many of the people in the autos are there merely because they lack the imagination to turn their attention to other and more rewarding things, things that would bring them lasting benefits and satisfactions.

Use of Leisure

I AM fully aware of the benefits that have accrued to humanity in these troubled times by "Peace of Mind," "Peace of Soul" and other similar volumes. And I know the value of faith and prayer. It is the problem of caring for the ever-increasing so-called leisure class with which I am concerned here, a leisure class which is very different from the similar class of years ago. For the most part the leisure class of years ago had little idea of what to do with its leisure. Let it be hoped that the fast-increasing new leisure class will be better schooled for its leisure. There are many evidences that it will be. But in a sense we

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have only made a start. Of this I am convinced by the paucity of imagination that I have encountered in my Church work with men who have achieved leisure but do not seem to know what to do with it.

A contributor to a recent issue of The Witness wrote about the Beatitudes and how their application to every-day life can be made a blessing. The Beatitudes are not platitudes. And it is not a platitude when I say that to enjoy leisure you must prepare for leisure. You who have shown acumen sufficient to assure you reasonable economic security should be able to plan your leisure so that your retirement will profit you, particularly in spiritual growth, and perhaps benefit society and those less well endowed than you. To this end your rector can advise and help you. What you do with your leisure and what you get out of it are up to you.

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First Things First

BY
MARGOT PFEIFER TODD

TWO candidates for orders sat before the board of examining chaplains. One chaplain asked, "Who was the greatest reformer of the Church?"

One of the candidates spoke up quickly, "Martin Luther—although the Anglo-Catholics may prefer the answer, John Keble."

The chaplain continued, "And who was the greatest preacher of the Church?"

The same candidate answered, "Phillips Brooks."

"And whom do you consider to have been the greatest teacher?"

"Tertullian."

"Whom would you say was the greatest missionary?"

The candidate who knew his Church history shot back, "Augustine—or perhaps you have in mind the early period in which case St. Paul must be considered."

"One more question—whom do you think was the greatest consolidator?"

And again the same candidate answered, "Gregory the Great."

Now the chaplain turned to the other candidate and said, "You haven't answered any of these questions. Whom do you consider the greatest in these various fields I've mentioned?"

The other candidate answered simply, "Jesus Christ."

The bright young candidate who had so well absorbed the history of the Church passed his canonicals and was given a nice post as assistant rector in a fairly large city parish. The other young candidate barely passed and was put to work in a rural area where his lack of academic appreciation would not conflict with the inquiring intellectual minds of his parishioners, for, after all, a priest must have the right answers when confronted with an antagonistic layman who wants to know why Henry confiscated the Church lands and about the law of praemunire before he is willing to settle himself into a pew with any degree of regularity on Sundays.

Age of Mediocrity

OF course we do happen to be living in a humanistic age of mediocrity in which the world members look hopefully to the Church for leadership only to find the Church too often willing to compromise the two great and only commandments for the sake of expediency which involves outrageous commitments for the establishment and maintenance of unwieldy Church plants.

Assembly-line Christians are likely to last just about as long as manufactured products—slick and efficient until the gloss wears off and the motor breaks down. It would seem that the U. S. P. or the U. L. rating of Christians is in need of alteration. You expect a drug to conform to certain standards, for if it's too weak, it will do no good at all, even though the dose be administered once a week at 11 a. m. on the 7th day—and perhaps doubled to include Wednesdays at 10:30—and you expect a light bulb to glow with its proper degree of radiation unto its life's end.

You might also expect the Church to put first things first regardless of the cost. Idealism can be highly practical in the job of carrying the good tidings to all men—it not only can, it must be practical enough to instill as much spirituality as it does academic knowledge in its young seminarians. Many a postulant is appalled at the casual way in which his faith is taken for granted and many of his first-year disillusionments could be avoided if he could find more of the Church that Christ created in the Church that man has developed. Of course, the Church is supposed to

be all-wise and all-knowing and perhaps it is attempting in wily fashion to meet the needs of the people who go to church . . . such people as the good president of the woman's league who nearly collapsed with horror and shame because she fell on the ice one day and was rescued and taken to the hospital by an impoverished Negro youth in his old jalopy.

What about the other people—mostly men—outside the Church who cynically expect to find compromise and expediency in their work but are honestly disappointed and disillusioned when they find the Church engaging in the same compromise and expediency and setting up the vestry before God. Maybe they'd like to get in the Church and do a little housecleaning but the established forces of tradition are too strong. The individualist with the love of God in his heart is looked upon askance and he is as unlikely to be welcomed into the fold — be he parishioner or theological student—as a card carrying Communist would be in the Union League Club. He might not have any wild ideas about introducing votive candles in a low church parish and he might not even be eager to replace "Abide With Me" with "Come Labor On;" probably all he wants to do is to lead a Christ-centered life and invite others to share in its blessings by doing the same, but the odds are against him because today the simple faith of a little child or an adult believing with that same faith is something that has been relegated to a syrupy delineation on a Sunday School poster.

Hopping Mad

A FAMOUS newspaper editor once remarked, "Give me a reporter who comes tearing into the office every morning hopping mad at some injustice . . . who is willing to crusade for what he believes to be right." Christianity could stand a little crusading today, for it's only too easy to pigeon-hole constructive loving suggestions, but it's not so easy to stand-off the zeal that seeks for truth and the establishment of it. But instead we have vitamins to relieve that tired feeling replacing the invitation, "Come unto me, all ye who are weary." And psychoanalysis is more popular than the confessional because you simply send the doctor a check at the end of the month instead of doing penance for sin. We pay our way into our graves instead of living unto eternal life because man, not God, has become the center of our universe.

Fortunately, man not having created the world in the first place, he won't have the last word in the matter either—and he's in for quite a surprise when he finds that the sad, sweet looking Christ he's used to seeing on the Sunday school posters is instead the strong vital second person of the Trinity who reiterates, "Not everyone who cries Lord, Lord, will I know before the Father."

NOTE: The author is a former Church social worker and was the writer of the cathedral hour radio program over a Detroit station before her marriage two years ago to a theological student.

Arithmetic in the Catechism

By WILLIAM P. BARNDS
Rector of St. Matthew's, Lincoln

HAVE you ever thought about how simple arithmetic can help in learning what the catechism contains? You have to be able to count only to ten! The ten of the Ten Commandments is the largest number one has to use.

A few simple enumerations will help to fix the structures of the catechism in the mind. It deals with five main subjects: the baptismal vows, the Apostles Creed, the Ten Commandments, the Lord's Prayer, and teaching about the sacraments.

The baptismal vows are three, in which we renounce the devil, believe the creed, and promise to keep the commandments. In the creed we learn to believe three things: in God the Father, in God the Son, and in God the Holy Ghost.

In the Ten Commandments we learn two things: our duty towards God and our duty towards our neighbor.

We are taught that Christ ordained two sacraments as generally necessary for salvation, baptism and the supper of the Lord. We learn that there are two parts in a sacrament, the outward and visible sign and the inward spiritual grace.

The matter of holy baptism consists of two parts: water, and the use of the Trinitarian formula. There are two parts of the inward and spiritual grace. They are a death unto sin, and a new birth unto righteousness. Two requirements are made of those who come to be baptized: repentance and faith.

The Lord's Supper was ordained for two reasons: for a remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby. There are two parts of the outward and visible, bread and wine, and the command of Christ that they be received. We receive two elements, the body and blood of Christ.

Five things are required of those who come to the Lord's Supper: repentance, purpose to lead a new life, faith in God's mercy through Christ, thankful remembrance of Christ's death, and charity towards all.

Try fitting the teachings of the catechism into groups of ten, five, three, and two, and see if this simple arithmetic won't help you to remember them better.

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WINDOW HONORS A NURSE

★ Frances W. Witts, a nurse who was formerly supervisor of the school of nurses at Rockland State Hospital, was honored recently when a stained glass window was dedicated to her at St. Stephen's, Pearl River, N. Y., by the rector, the Rev. Ernest W. Churchill. Members of the staff at the hospital, where Mr. Churchill is chaplain, were present, including Dr. Alfred M. Stanley, the director, and sixty nurses in uniform.

LOYALTY BILLS OPPOSED

Protestant churchmen vigorously opposed bills pending in the Mass. legislature to curb subversive activities. Among these measures is one that would require all lawyers to take a loyalty oath. Another would create a special department in the attorney general's office to investigate suspected subversive persons. A third would forbid any Communist or other person advocating the overthrow of the government from getting any public job.

Bishop W. Appleton Lawrence of Western Massachusetts said that such legislation would be a deterrent to freedom of political thinking and might be used to curb religious activities.

Others opposing the bills were the Rev. Albert Buckner Coe, president of the Massachusetts Congregational conference; the Rev. H. Glenn Payne, representing the Massachusetts Baptist convention and the Rev. Emerson W. Smith of the Methodist conference.

ROGATION SUNDAY AT WHITTIER

★ As in former years, members of St. Matthias, Whittier, Calif., and its parochial mission at Pico-Rivera, boarded buses on Rogation Sunday, April 29, and went to fields for outdoor services. Interestingly enough, the fields blessed last year are no longer under cultivation, so fast is the expansion of new houses in the area. A portion of the land where the service was held last year is now being purchased for St. Bartholomew's, the Pico-Rivera mission. Funds for the project are from a grant made to the diocese by the National Council. The rector is the Rev. Albert E. Jenkins and his assistant is the Rev. Franklin H. Miller.

BARD COLLEGE GETS SCHOLARSHIP

★ Bard College, Annandale-on-Hudson, N. Y., has received a gift of $5,000 from the Rev. A. C. Howell to establish a scholarship, the income to be used for aid to qualified and deserving students, with preference to those intending to enter the ministry of the Episcopal Church. Mr. Howell is at present on the staff of the Heavenly Rest, New York City.

BAKER COLLEGE SEEKS SCHOLARSHIPS

★ Daniel Baker College, Brownwood, Texas, is seeking funds for scholarships and to strengthen the financial structure of the college. The co-educational institution was taken over by the Episcopal Church last June. The Rev. Wilford O. Cross, formerly rector at Washington, Pa., is the acting president. He points out that "the most striking college material is often found among those whose parents cannot send them to college" and he expresses the hope that parishes, individuals and organizations will "accept an annual responsibility for scholarships, or portions of scholarships, thereby not only aiding the college but also making college education more democratic."

MASSEY SHEPHERD GIVES MISSION

★ The Rev. Massey H. Shepherd Jr., professor at Episcopal Theological School and Witness columnist, is to conduct a four-day teaching mission at St. Stephen's, Goldsboro, N. C., commencing May 13.

BEYOND EAST & WEST

A Spiritual Autobiography

by John Wu

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SHEED & WARD

NEW YORK 3

OUSTER CAUSES RESIGNATIONS

★ The ouster of the Rev. Willard Uphaus as executive secretary of the Religion and Labor Foundation has resulted in the resignation of three members of the board. Uphaus was fired for having attended the peace conference in Poland last summer. Those resigning are the Rev. Joseph F. Fletcher, professor at Episcopal Theological School, Cambridge; Prof. Kermit Eby of the University of Chicago and the Rev. Lloyd F. Worley, Methodist pastor of Stamford, Conn.

The office of the Foundation has been moved to Atlanta, Ga., and will be temporarily in charge of a CIO official, John Ramsay, who was one of those instrumental in the ouster of Uphaus. Resigning officials point out that the whole thing has its amusing side since Mr. Ramsay himself experienced an ousting or two in his pioneering days when he was in the rank and file of the labor movement and before he reached his present position as a top official.

DEAN CLAUDE SPROUSE RECEIVED GIFT

★ Dean and Mrs. Claude W. Sprouse were given $6,000 by parishioners of Grace and Holy Trinity, Kansas City, Mo., when they were honored at a service which marked the dean's 20th anniversary at the Cathedral.

TRAVELLING TEAM IN MICHIGAN

★ One of the teams of the department of education of the National Council visited the diocese of Michigan for two weeks in April, when they presented the new program to hundreds of Church people. Traveling in a station wagon and a panel truck, the team visited various sections for stays of one or more days as the need required. The Rev. Walter Williams presented the background and general implications of the program; Miss Mary L. Villaret and Miss Eleanor Snyder worked with teachers on how to use the new books, visual aids, etc.

One of the highlights of the visit was a meeting with public school teachers at St. Paul's Cathedral, Detroit.

DILLARD BROWN WORKS WITH BOYS

★ The Rev. Dillard Brown, rector of St. Luke's, Washington, devotes Saturday morning, Sunday afternoon and most of each Monday at the Cheltenham Boys Village. He is the chaplain of this training school where about 300 boys from 8 to 18 who have broken the law are given corrective training and assistance in readjusting their lives. Thinking that bright neckties might do something to boost the morale of the lads, Brown recently appealed to his congregation for them. So far he has received over a thousand.

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THE NEW BOOKS

FREDERICK C. GRANT
Book Editor

This Grace Wherein We Stand. By George Johnstone Jeffrey. Scribner. $2.00.

This little book of lectures on preaching comes out of a great tradition, for the author is a Scottish divine and knows whereof he speaks. Every now and then those of us who stand before men with the word of God should read a book of this kind, if for no other reason than to rekindle the flame and to get a fresh slant. The author is aglow with his subject: a spirit of consecration runs through these pages to lift one up to achieve better things in the pulpit. Winsomely written, full of wisdom and sound advice about the preacher and the sermon, there is much in this book for every cleric to refresh himself on. —Benjamin Minifie.

Christianity and Reason. Seven Essays. Edited by Edward D. Myers. Oxford Univ. Press. $3.00.

Tremendously vital essays on the great problems of thought in the present day. Man, in the twilight, need not falter (T. M. Greene); the present relevance of Catholic theology (John Wild); theology and philosophy (George F. Thomas); the language of theology (Wilbur M. Urban); theology as theoretical and practical knowledge (Lewis M. Hammond); theology in theory and practice (Howard D. Roelofs); the wisdom of the Greeks (Helmut Kuhn)—these are the titles and authors. We may well be proud of our guild of scholars in the Episcopal Church! This is one of the finest contributions to serious theological and philosophical thinking that we have seen of late. It makes one think of another collection of seven essays—a book called "Foundations" which exerted a great influence a generation ago.

Revolution in a City Parish. By Abbe G. Bichonneau. Newman Press, Westminster, Maryland. $1.25.

A fascinating account of a French parish whose pastor decided to treat it as a mission station. The results are encouraging, and many a parish in the Episcopal Church could probably be more fully awakened under a similar treatment.

Outline of a Metaphysics. By Franklin T. Matchette. Philosophical Library, New York. $3.75.

This is one of those innumerable attempts to penetrate to the core of existance made by persons who have not the slightest respect for the immense labor applied in the history of metaphysics, and who are therefore audacious and naive enough to construct with a few strokes of thought a wholly new edifice. There is no original idea, no profound searching, no illuminating radiation; instead there are some cheap inferences from recent scientific theories, some shallow ethical considerations, some amateurish metaphysical conclusions. However, although destitute of any higher value, the book is written in a pleasant, easily understandable language, and may thus contribute to awaken some equally naive souls to the consciousness that there are problems which transcend the horizon of science and of speculation altogether, and thus it may indirectly lead some readers to the recognition of the significance of religious faith.—R. K.

Webster's Geographical Dictionary. G. and C. Merriam Co. $8.50.

The publishers of Webster's Dictionary of the English Language have also produced other excellent dictionaries, such as the Dictionary of Synonyms, and the Biographical Dictionary. This latest addition to the series is a magnificent volume of over 1300 pages, with maps, many of them in color, and articles on over 40,000 place names. It is one of the most remarkable works of reference to be produced in this century, and ought to be found in every public library, as well as in many private ones.

Halloween Through Twenty Centuries. By Ralph and Adelin Linton. Henry Schuman. $2.50.

This is the latest volume in a fascinating series on the great festivals and holidays (Christmas, Passover, Easter, etc.). The book contains a great amount of information about All Souls' Day and its more aberrant observances, including Salem witchcraft.

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NEWS OF CHURCHES OVERSEAS

GERMAN YOUTH REJECTS PEACE TALKS

Protestant youth organizations in West Germany have rejected a bid from the Free German Youth of East Germany for "joint talks and action" against rearmament of West Germany. The spokesman for the estimated half million members of Protestant youth of the West said that "although the Evangelical youth continues to strive toward German unity, it will not participate in such discussions with the Free German Youth. We hope that we shall be able to demonstrate our will toward peace in our own way and without cooperating in any peace committee."

STEPS TOWARD UNION IN ENGLAND

Conditional pulpit and altar fellowship between the Church of England and the Church of Scotland, a Presbyterian body, was recommended in a joint report issued by representatives of the two communions who have been deliberating together over interchurch relations. The report, made public simultaneously with the opening of the General Assembly of the Church of Scotland, acknowledged "formidable barriers" and unsolved differences which prevent an immediate attainment of full unity between the two Churches, and called for long-term discussions aimed at ironing out the differences.

Meanwhile, however, it suggested that the appropriate authorities of both bodies sanction a mutual pulpit exchange, as well as the admission of baptized communicant members of the Church of Scotland to holy communion in the Church of England when circumstances prevent the access of such communicants to their own Church.

CHRISTIAN ACTION URGED AT LONDON MEETING

A campaign to bring Christian principles to bear on Britain's political life was launched at a mass-meeting held in London, attended by 3,000 persons. Viscount Jowitt, Lord Chancellor, presided, flanked on the platform by the Archbishop of Canterbury, the Rev. A. D. Harcus, moderator of the Free Church Council, and Bishop George Craven, R. C. auxiliary bishop of Westminster. The speakers were Karl Arnold, R. C. premier of the Rhine-Westphalia government, and Andre Philip, Protestant French Socialist deputy. Unity in Europe was stressed by both speakers.

HUNGARIAN CABINET MEMBER A CHURCH OFFICIAL

The minister of agriculture of the government of Hungary, Ferenc Erdei, has been installed lay president of the Trans-Tibiscian district of the Reformed Church. The installation was preceded by a service during which he took the oath of office in the presence of Bishop John Peter and other Church officials. Attending the service was Istvan Dobi, president of the council of ministers, who is also a layman of the Reformed Church. Both Erdei and Dobi are Communists.

ANGLICANS SEND GREETINGS TO CHURCH IN CHINA

Pledges of "continuing fellowship" with the Church in China were made in a resolution adopted in London by the Church Missionary Society of the Church of England. It expressed sympathy with the intention of the Chinese Church "to become independent of external aid and to assume the status of a self-governing and self-supporting Church."

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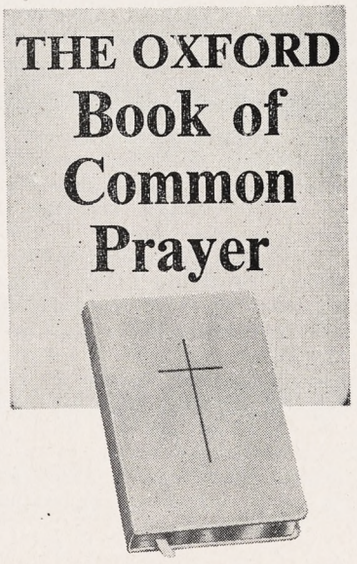

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NEWS OF OTHER CHURCHES

STUDENTS DEMAND WHEAT FOR INDIA

A "wheat for India" caravan of students of Presbyterian's Macalester College in St. Paul, Minn., set out May 3 for Washington to demand wheat for that country. There was a truck load of the grain and seven or eight cars filled with students. They hope to pick up other students on the way. In Washington the load of wheat is to be delivered to the India embassy after which the students will buttonhole Congressmen.

At Bucknell, Baptist college, students and faculty members presented the consul general of India in New York with a bag of wheat as a gesture of their support of the pending legislation and a protest against the delay in passing the aid-to-India legislation.

METHODIST BISHOPS APPEAL FOR MORE MINISTERS

The council of Methodist bishops, meeting at Grand Canyon, Ariz., issued an appeal to pastors, parents and young people to meet the deficiency of 5,000 full-time pastors.

LOYALTY OATHS HIT BY QUAKERS

Loyalty oaths were opposed by the executive board of the Friends Service Committee meeting in Philadelphia. The statement says "so-called loyalty oaths and similar restrictive requirements are ineffective and dangerous instruments attempting to control the thought, and not merely the overt actions, of persons suspected as subversive. Often cumbersome and unworkable, such laws control no truly dangerous subversives, who do not hesitate to perjure themselves. Rather they intimidate honest and creative members of the population who may fear repression, prosecutions and criticisms based on misunderstanding. True loyalty cannot be legislated; it must come with the willing consent of free people."

COLLEGE CHAPLAINS HEAR OF YOUTH TRENDS

Youth's traditional "lust for adventure" has been replaced by a search for security according to Prof. Edwin E. Aubrey of the University of Pennsylvania, in addressing a conference of college chaplains that met at Hampton, Va. He also described the dominant philosophy among faculty members as "humanistic naturalism," and he advised the chaplains not to denounce dogmatically this point of view but to analyze it critically, attempting to show that an adequate explanation of nature requires recognition of God "who is transcendent as well as imminent."

The conference was attended by more than 250 chaplains, who elected Chaplain Sidney Lovell of Yale as president and the Rev. George H. Bean, chaplain at Lehigh, and an Episcopalian, vice-president and program chairman for the next conference.

UNIVERSAL MILITARY TRAINING IS OPPOSED

Opposition to a permanent universal military training program was voiced by the northern synod of the Evangelical and Reformed Church at its annual meeting in St. Cloud, Minn. Declaring that such a program was inadequate to meet present needs, the statement stated that "the world can be saved from poverty, exploitation and despair only by a vast spiritual movement that will revolutionize the life of individuals and society."

MINISTERS GET RULING ON SOCIAL SECURITY

Ministers doing lay work in non-religious organizations are not subject to the social security act, or to payroll deductions or benefits under it, if they are doing such work at the direction of the church which they serve. If, however, they perform lay work in a non-religious organization, and such work is not at the direction of the church, they are subject to the act insofar as their lay work is concerned. Ministers are generally excluded from the social security act and cannot be covered by it, even if that is their desire.

ANTI-CRIME CRUSADE BACKED BY PITTSBURGH CHURCHES

The churches affiliated with the council of churches in Pittsburgh, 500 in all, have pledged full support to a crusade against crime in that city. The statement refers to "shocking evidences of moral delinquency in our society" as revealed by the Senate crime investigating committee and by special grand jury inquiries in Allegheny County.

LAYMEN'S GROUP NAMES FIRST DIRECTOR

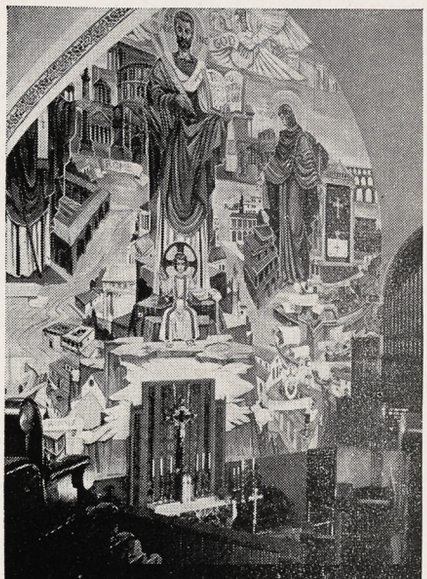
Urner Goodman of Elizabeth, N. J., has been named the first director of the department of united church men of the National Council of Churches. Resigning as program director of the Boy Scouts, a position he has held for 20 years, the new director will promote an interdenominational program aimed at strengthening lay participation in church life on the community level.

R. C. PRIEST REFUSES TO COOPERATE

A long-established custom of holding the baccalaureate exercises in a Protestant church has been abandoned by the school committee of Fairhaven, Mass. The Rev. Thomas Lyons, pastor of the R. C. Church, protested last year, stating that canon law forbids Catholics to participate in services at a Protestant church. The committee however went ahead with plans to hold the service in the Unitarian church. Whereupon the priest requested R. C. students not to attend, with the result that only 47 of the 108 in the graduating class attended. It has not yet been announced where the service will be held this year, except that it will not be in a Protestant church.

METHODIST CHOIR SINGS GREGORIAN MASS

Choir boys of a Methodist church in Danville, Ind., led by an Episcopal choirmaster, chanted a mass in Gregorian plainsong at a Roman Catholic Church on a recent Sunday.



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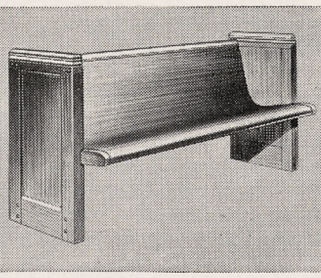

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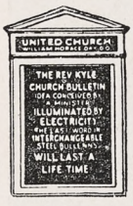

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BACKFIRE

HAROLD BERNHARDT JR.
Society of Friends, Kansas City

The lead article by Kenneth Forbes (Mar. 29) is wonderful in my opinion, and he speaks for a great many of us, although much more eloquently of course. I am a member of Penn Valley Meeting of the Society of Friends, and am vitally interested in every effort with peace as its goal regardless of its racial, religious or political make-up. Congratulations again upon a fine article.

EDGAR W. HENSHAW
Rector at Pampa, Texas

The editorial "American Mikado" is the most

COWARDLY
VICIOUS
COMMUNIST INSPIRED
UNCHRISTIAN THING

I have ever had the misfortune to read in a so-called Church paper.

ROBERT J. SULLIVAN
Editorial Staff
American Technical Society

I will very greatly appreciate a copy of The Witness that contained the pro and con discussion on euthanasia. The two essays by Mr. Russell and Mr. Forbes were such excellent examples of thoughtful inquiry that I would like to preserve them as outstanding summations on the subject. For me, the two essays went far to resolve the challenging issue by anticipating the most cogent points of argument on both sides, and by presenting their theses with a minimum of wordage and a maximum of logic.

MRS. H. F. RAMACIOTTI
Churchwoman of Palo Alto, Cal.

Please let me know about the Church Peace Union. I belong to the Episcopal Pacifist Fellowship, the peace club of Palo Alto and the Women's League for Peace and Freedom. The churches for the most part pussyfoot the whole question of peace since the clergy, apparently, are afraid of their congregations. I admire the courage of The Witness.

EDWIN J. RANDALL
Suffragan of Chicago, retired

I do not like what you say about General MacArthur. He is not only an efficient and patriotic General but he has proved himself a true statesman in the democratization of Japan and is most highly respected by the people of that country. As for Korea, he was directed to fight a war which was unauthorized by Congress and he was not allowed to fight the war to victory. Thousands of casualties have been suffered in Korea because of the lack of policy of our state department and the UN, and the appalling tragedy continues.



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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

J. FRED HAMBLIN
Rector of St. John's, Newark, N. J.

I am very much shocked at the temper of the article entitled 'American Mikado' (Witness, Apr. 19). I think the sentiments of such an article appearing in The Witness, without signature of the author, is wrong. The General of the Army has just touched foot on American soil after his dismissal by the President of the United States from his post in the Far East, and the justice of the dismissal is still a grave matter of debate. If the sentiments of the aforementioned article are those of some individual it should be so stated so that your readers will know who is really responsible for the hasty judgment brought by such an article upon the person of one who has served our country well and honorably over a long period of time in the Far East. As a reader I protest, and would like to see such articles in the future bear the signature of the writers.

HELEN ARNDT
Churchwoman of Denver

Christian thinking in the cause of international peace is meanly served by Mr. Forbes' story on the Peace Pilgrimage. His inflammatory, generalized and often unrelated statements of opinion to support his position make mockery of serious attempts to understand our present situation and guide action by Christian principle. Have these crusaders ever heard of the United Nations? The existence and actions of the one cooperative association of nations is not even mentioned in the article. Mr. Forbes' apparent intellectual assent to the use of any means to an end seems to me to produce shameful intellectual dishonesty.

MRS. M. S. BLAKE
Churchwoman of Flint, Mich.

When an Episcopal paper publishes an article like "American Mikado," with no name signed, then it is time to fold up and go into the general newspaper field.

MELVIN ABSON
Clergyman of E. Syracuse, N. Y.

Do not spoil a good magazine by printing such silly articles as 'Voodooism in Long Island." The prayer used was most likely couched in ancient terms. If what The Witness stands for is true there are a host of devils influencing the Church and the world that need exorcising. Did not Jesus himself make an ointment of dust and saliva to use on the eyes of one who was blind? Was that voodooism? The bishop of Long Island, in my opinion, did a very unbrotherly act and violated the law of divine charity in dealing with Mr. Melish because he seems to have listened to rabble rousers instead of the Lord Jesus. However, that is no reason to apply the name of voodooism to the service of consecrating oil for the anointing of the sick.

LOUIS S. LUISA
Clergyman of Clifton, N. J.

I have always prided myself in being able to go along with you in the editorials printed in The Witness. But the editorial: "American Mikado" is to my mind, a truly "All time low." I disagree with its content and tone very much. If you will pardon a very corny idea . . . it could have been written with relish by "uncle" Joe Stalin himself. But please get this straight: my violent disagreement does not stem from the Hearst interests, et al., for I never read nor will I allow any of the yellow sheets to enter my home. You and the editorial writers are wrong a thousand times wrong and you do Mac a serious injustice. Time, only time will completely vindicate the MacArthur proposals.

It is so easy for editorial writers sitting in their ivory towers in Pa. and in N. Y. to pass judgment on a fine servant, one who knows what he is talking about, after living on the scene for many years. Any pencil pusher can throw stones from a vantage point.

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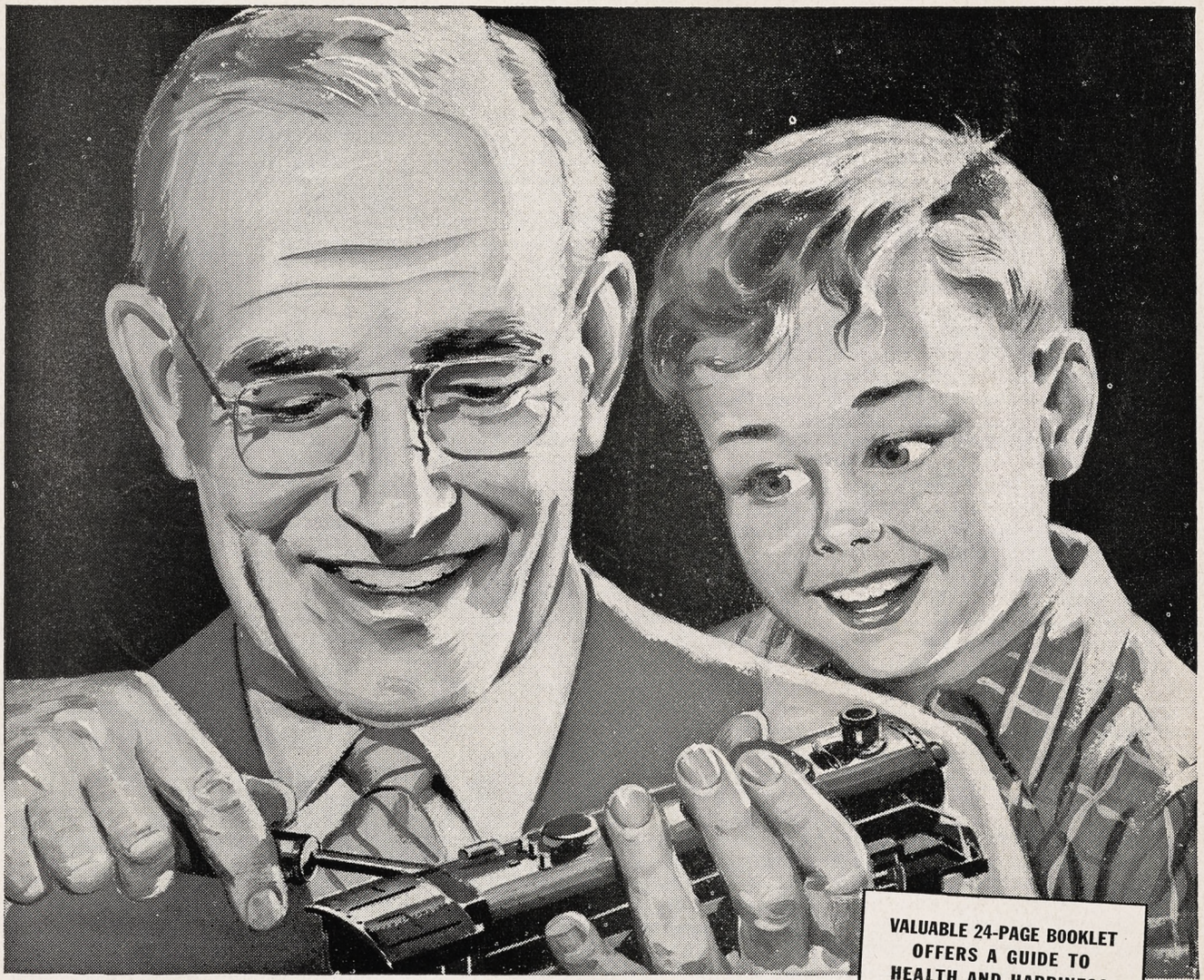

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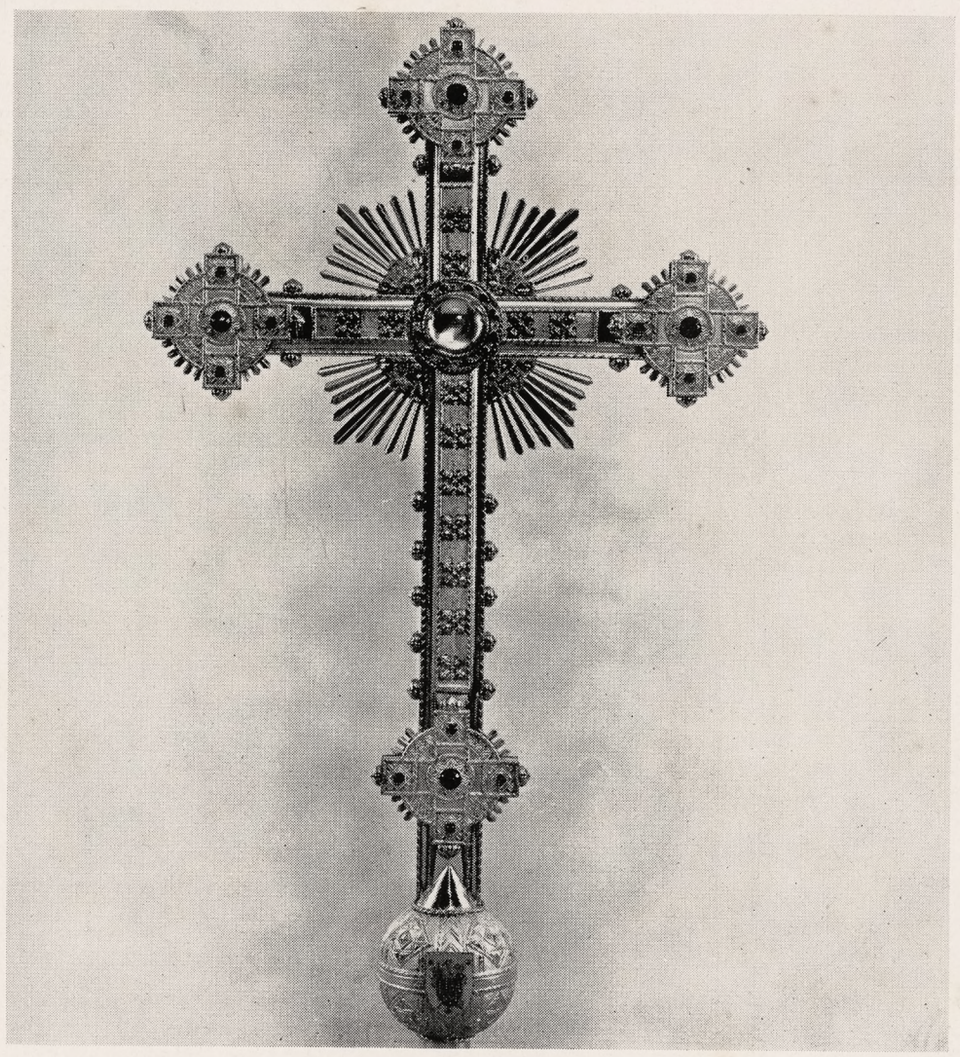

BISHOP MANNING MEMORIAL

At Cathedral of St. John the Divine

AMERICAN FRIENDS SPEAK FOR PEACE

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Sunday Services: 8, 9:30 and 11.
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VOL. XXXIV, No. 19

The WITNESS

FOR CHRIST AND HIS CHURCH

MAY 17, 1951

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STORY OF THE WEEK

Anglicans are Told of Worker Movement By Leader

Demonstrate Dignity of Poverty in Church That Considers That Virtue a Sin

★ Dorothy Day, a Roman Catholic, addressed forty priests of the Episcopal Church at a meeting of the Clerical Union, Anglo-Catholic organization of New York metropolitan area at the Church of St. Mary the Virgin. The story of the Catholic Worker movement in the Roman communion was told under the title of "Voluntary Poverty." The motivation of the movement is the belief that Christ is among the poor. In the early days of the Russian revolution, she pointed out, the intellectuals went to the peasants. So the Church must now go to the poor and live among them. The people must literally be fed and clothed even in this day of supposed plenty. There must be preaching but it isn't good sense to preach to a man whose stomach is almost always empty.

In 14 cities in the U. S., she reported, the Catholic Workers have houses of refuge, bread lines, discussion groups on social problems. The houses are all in slum areas, which she referred to as "concentration camps in the class war." The Catholic Worker, weekly paper, and the "extreme positions" sometimes taken by the leaders —Dorothy Day, Peter Maurin and others—have won them the profound distrust of much of the hierarchy. They attempt to demonstrate the dignity of poverty in a Church that considers that apostolic virtue a sin.

Miss Day pointed out the horror to a sensitive Christian of such a corporation as "Cardinal Mundelein, Inc." She did not make reference to any similar present-day holding companies. She stressed the sin of living on rents and dividends and pointed out that the ancient teaching of the Old Testament right through the Church Fathers is in agreement on this.

Some practical ways of implementing the search for Christ among the poor she listed as follows: one, every rectory should have a Christ-room for those who are poor, homeless or friendless. Two, no meal should ever be eaten without representatives of the poor sharing it. Three, communal farms for old people should be set up, keeping away from "institutional" size and permitting each person to contribute his abilities to the common life. Four, young people of college age should work in slums, living with the neediest, trying to learn to see Christ hidden by filth, disease, callousness, thus getting fired with the belief that such things ought not to be. She quoted Eric Gill: "The aim of Christianity is to make the rich poor and the poor holy."

She said that recently an offer was made to secure $15,000 a year for three years from the Ford Foundation to help the movement. Leaders of the movement refused the offer since the spirit of the movement is that of utter dependence upon God for the needs of the day; a literal belief in the miracle of the loaves and fishes. "It is a choice between money and God," she said. "Let not the oil of sinners fatten my head. The less you have of Caesar's, the less you have to render to him. To accept money from a great foundation would kill the spirit of personal endeavor and a foundation partakes of the impersonality of any large corporation and is therefore not people but a 'thing'." She said further that the offer was declined because Henry Ford "had his goons turn the firehose on hungry workers who picketed his plants."

She emphasized the unloveliness of most of the very poor. They have been degraded by the impersonality of our system of machines as master of man. To be able to love and care for these people requires supernatural faith. She quoted St. John of the Cross: "Where there is no love, put in love, and you will take out love."

CHURCH CONSTRUCTION CONTROLS TIGHTENED

★ Exemptions from construction controls previously given churches and other non-profit institutions have been abolished by a new order tightening restrictions on new building. The national production authority said that the new order is made necessary by a growing shortage of steel.

No church building can now be erected without a permit if it is to require more than 25 tons of steel. The same restriction applies to hospitals, school and college buildings, and dormitory or residential facilities of any kind. At the moment, no restriction other than the 25 tons of steel limitation will apply, but other restrictions are believed on the way.

EPISCOPAL CHURCH NEWS

DISCUSS QUALIFICATIONS FOR WOMEN WORKERS

★ A conference for the diocesan personnel chairmen of the 1st, 2nd, and 3rd provinces was held at the Philadelphia Divinity School, April 26-27. It was under the joint auspices of the department of women of the school and the national Woman's Auxiliary.

Definite plans regarding the kind of committee which proves most helpful, the possibility of a speakers' bureau, the qualifications of women desired, were described and discussed. Miss Maude Cutler outlined what the total training experience includes and involves. Mr. Charles Long Jr., suggested the "3 B's" —brains, beauty, balance—plus maturity and emotional stability—plus various special skills. Miss Katherine Zimmerman felt that among other qualities a caseworker should be one who is mature enough to face her own problems. Miss Florence Newbold saw a desperate need for consecrated skilled teachers who were mature individuals. Mrs. Clifford Samuelson talked of humble women whose lives were dedicated to their tasks and who were gifted with an abiding love of people.

IMPROVEMENTS MADE IN AKRON CHURCH

★ The Church of Our Saviour, Akron, Ohio, where the Rev. G. Clarence Lund is rector, has reconstructed and renovated its undercroft and parish hall and has also installed new equipment for educational purposes. The interior of the church has also been redecorated.



REUNION of three clergymen of Missouri and their wives was held at rectory of Church of Redeemer, Lexington, Mass., with two former clergymen of Missouri and their wives. (Back row, left to right: Rev. Richard Schoolmaster, former canon of Christ Church Cathedral, now rector of St. Paul's, Newton Highlands; the Rev. Bradford Hastings, former rector of St. Paul's, Overland, now rector of Trinity, Concord, Mass.; the Rev. Charles Rehkopf, rector of St. John's, St. Louis; the Rev. W. Murray Kenney, rector of St. Mark's, St. Louis Hills. In the front row are Mrs. Rehkopf, Mrs. Hastings, Mrs. Kenney, and Mrs. C. George Widdifield. Seated in front is the Rev. C. George Widdifield of Church of St. Michael and St. George, St. Louis. Mrs. Schoolmaster took picture

THE PICTURE ON THE COVER

★ Visitors to the Cathedral of St. John the Divine in New York may now have the opportunity to view at close range the new processional cross recently dedicated to the memory of the late Bishop Manning.

In order to develop a cross that would be especially suited for the cathedral, Mr. Louis F. Glasier of 143 East 54th Street, New York, under the supervision of Canon West, after much thought and study, executed this fine example of ecclesiastical art, developing a cross that would be especially suited for the cathedral. As the cross progressed, close collaboration of the designer and Canon West resulted in many distinctive details.

The cross is of sterling silver, enriched with parts made of solid gold. The design is further enhanced by the use of gems which were presented by friends of the late bishop. Delicately tinted aquamarines, rich purple amethysts and garnets make a pattern of unusual beauty. The center part of the cross contains many diamonds, making a rich display. Other jewels are incorporated in the cross, such as a Ceylon sapphire, two large cabochon crystals and many topaz of varying tones — in all — 291 gems were used.

The cross was presented by the Cathedral Layman's Club and was used for the first time at the installation service of Bishop Donegan, and will be known as the Cross of New York.

The craftsman, Louis F. Glasier, who has been responsible for the making of many unusual church appointments in the past thirty-four years, feels that this is his masterpiece and is proud to have had the privilege of creating this work.

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TOLEDO CHURCH DEDICATED

★ St. Andrew's, Toledo, Ohio, was dedicated by Bishop Tucker on April 25. The old church was completely destroyed by fire some years ago. Under the leadership of the rector, the Rev. Alexander J. J. Gruetter, it was decided to relocate in another part of the city. An undercroft was first built and served for a number of years for worship and other activities. The completed church is one of the finest in the diocese and is a monument to the devotion and the ministry of Mr. Gruetter.

NEW DORMITORY GIVEN PHILADELPHIA

★ Philadelphia Divinity School has received a residence nearby by bequest of the late Mrs. Elizabeth Ewing, widow of Prof. A. A. Ewing who was on the seminary faculty. It will be used to provide room for additional students.

The Emily Pepper Hacker memorial room for pastoral theology was dedicated in the library building by Dean Gifford on May 4. This seminar room has been furnished and books purchased with a gift of over $1,000 made by relatives and friends of Mrs. Hacker.

NEW TRUSTEE OF C.P.F.

★ The Rev. J. Milton Richardson, rector of St. Luke's, Atlanta, Ga., has been elected a trustee of the Church Pension Fund, filling the vacancy caused by the death of Bishop Stires.

CENTRAL NEW YORK HEARS LEADERS

★ Claude Young, psychiatrist connected with the state hospital in Binghamton, N. Y., addressed the convention of the diocese of Central New York, meeting May 8 in that city, on "the needs of the people." Others to address the delegates were Neville Smith, school principal and former vestryman of Trinity, Binghamton, on "areas of special interest to teachers in the Church's program," and Harold Miles, officer of the typographers' union, who spoke on the purposes of organized labor.

CONVENTION HELD IN ST. LOUIS

★ Arthur Lichtenberger, recently consecrated coadjutor of Missouri, gave the sermon at the convention of Missouri, meeting May 1-2 at Christ Church Cathedral, St. Louis. Bishop Scarlett confined himself largely to statistical matters and diocesan developmennts in his report, delivered at a business session.

The convention voted to invite the home department of the National Council, through the town and country institute, located at Roanridge, Mo., to make a comprehensive survey of the resources, population trends, and possibilities for future development within the diocese.

KANUGA CONFERENCE ANNOUNCEMENT

★ The Kanuga Conference is to be held at the center near Hendersonville, N. C., July 7-20. Bishop Carruthers of South Carolina is the director and has announced that 21 courses are offered. The headliner is Dean Charles L. Taylor of Episcopal Theological School who is giving the first hour course, attended by all, on the meaning of the Prophets for the world today. The dean of the clergy school is the Rev. B. Duvall Chambers and the Rev. Capers Satterlee is the dean of the college conference. Others giving courses are the Rev. George Alexander, rector of Trinity, Columbia, S. C.; the Rev. Harry S. Longley, rector of St. John's, Charleston, W. Va.; the Rev. Leland Henry, director of social relations of the diocese of New York; Dean Albert Stuart of New Orleans; Bishop Barnwell of Georgia; Mrs. Francis Clarkson of Charlotte, N. C.; the Rev. Alfred Loaring-Clark of Memphis; Charlotte Tompkins of the department of education of the National Council.

MICHIGAN STATE STUDENT CENTER

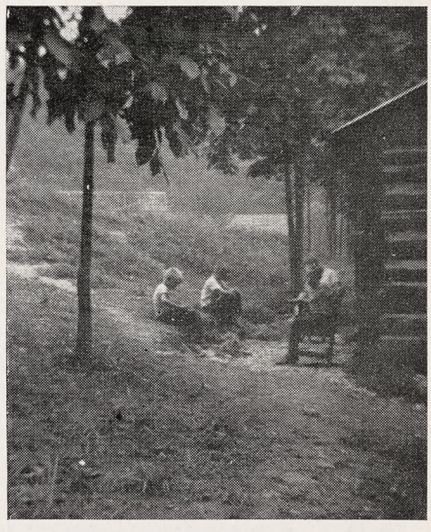
★ A new student center was dedicated by Bishop Emrich at Michigan State, Lansing, April 17. The building, formerly a fraternity house, is adequate for the needs for some time to come. In addition to various rooms, there is a large dining room and a chapel that will seat 150. The Rev. Gordon Jones, the chaplain, presented a class for confirmation during the dedication.

SYRACUSE PARISH PLANS BUILDING

★ Preliminary plans for a new parish house and educational building for All Saints, Syracuse, N. Y., have been announced by Rector Frank L. Titus. The building, to be at the rear of the church, will contain a large hall, lounges, class rooms, church offices, kitchen.

STUDENTS SUPPORT MISSIONS

★ Students of Seabury-Western are giving $2,000 this year as follows: $1,000 to the seminary at Manila, P. I.; $300 each to All Saints, St. Thomas, Virgin Islands, and St. Luke's, Honolulu; $200 each to St. Francis Boys Home, Salina, Kansas, and San Juan mission, Farmington, N. M.



LIVING and learning outdoors is a feature of conferences held at the Cathedral Domain, diocese of Lexington

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EDITORIALS

Expectation

EXPECTATION was the Apostles' unanimous state of mind during the days before Pentecost. They didn't know what or whom to expect; the master had spoken mysteriously of the "Comforter," the "Spirit of Truth," but they were simple-minded men, so they wondered greatly while they waited expectantly. But his last word to them on that day of his Ascension was straightforward enough even for them. It was a command: "Tarry ye in the city of Jerusalem" till power comes to you. So they obeyed and waited —confidently.

We can see clearly enough how inevitable it was that power should come to them. It came because they had lived intimately with Christ and had made his life and spirit their own. It couldn't have been otherwise. It was a spiritually automatic result of that fellowship.

Today we wonder and lament that the Christian Church seems powerless to affect the pagan plans and activities of the world's leaders in this era of crisis and paralyzing fear. But the answer is tragically plain. The rank-and-file of Christians have not been living day by day intimately in the fellowship of Jesus. Until we make the great decision to let his life and spirit live in us, at whatever cost of popular sneers and the skepticism of politicians and generals, we shall continue to lack the power of the Holy Spirit of the righteous and loving God. We common Christians must get us to our prayers, to our confessions and communions, and find there the abundant light and strength to rise from our knees and bear witness clearly and bravely to the will of the Lord Christ for his "miserable and naughty world," of which we are all a part.

The Common Good

IN a democracy people are free to express themselves, and free to take sides. That these freedoms are still largely with us, despite our frantic campaigns against anything and everything "subversive" or "radical," is evidence of the liveliness of democracy at home. Ours remains essentially a two-party system with people for or against those in office. We expect the opposition to criticize the government: this is the way it has always been, and this is the American way. The alternative would be a monolithic state in which no real check or criticism were possible.

However, in the name of morality and the welfare of the nation, we have the right to ask that both parties act in the final analysis for the common good. Partisan politics are permissible until the success of the party and the ambition of selfish men are put above devotion to country. We do not wish to take sides in the Republican-Democratic tug of war in Congress, but we find ourselves troubled about Republican tactics before and after the MacArthur explosion. Can it be that extreme Republican leaders in Washington have become desperate after five successive presidential election defeats? They seem willing to resort to any lengths to discredit the Truman administration. We have the spectacle of Mr. Taft, of all people, calling the President an "Appeaser." We have the same lies about Mr. Acheson and the state department still going the rounds, and top Republican leaders failing to disassociate themselves once and for all from this iniquitous name-calling technique of one of their senatorial colleagues. Even the real issues at stake in the MacArthur case are kept confused to make political ammunition at the risk of serious national disunity.

To be sure, we all have our differences with the administration in our capital city, and there should be ample leeway for constructive criticism and opposition. There are fine men among our Republican Congressmen and Senators, men of integrity and good citizenship, but the extreme wing seems to be the most vocal, if not the most representative. Partisan politics we shall always

"QUOTES"

THE whole concept of the so-called Point Four program is the American tradition at its best. It is not a Democratic program; it is not a Republican program; it is American, and even more than American now since much of the work is being carried on through the United Nations. But this great idea, this magnificent proposal, has somewhat failed to catch on in America. Yet here is the greatest possible weapon for peace. Here is a prodigious proposal: to wage war on a vast scale against poverty, hunger, disease, frustration. Anyone who has the faintest idea of what is going on in our world knows of what cardinal importance this is.

—WILLIAM SCARLETT
Bishop of Missouri

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have, but let us have fair play too and the national and world wide welfare always paramount. The ninth commandment still applies publicly as well as privately: Thou shalt not bear false witness against thy neighbor.

Notes and Comments

THE editors are glad to give their wholehearted endorsement to the following communication from Bishop Parsons of California:

Christian people in America are sadly divided today on the matter of foreign policy. Episcopalians, like all the rest, hold views running all the way from what is violently denounced as "appeasement" to what sounds dangerously like "preventive war." But divided as they are on policy they certainly agree that every Christian should pray that war may be averted and a stable peace attained. They do not believe in war; they do believe in prayer.

This letter is a plea that our Church people, clergy and laity, should give our prayers for peace a larger and more effective place in our Christian life. The bishops in their fine pastoral (I am at liberty to praise it since I was not present at El Paso) asked our people to pray. There must be a vast volume of petition going up to God daily. In all our churches prayers for peace are offered at the regular services; and now and again there are special peace services. But cannot we do more than that? Cannot we do what a few parishes are doing (and I think one diocese), set aside in every parish a period each week when people are asked to come and join in corporate prayer for peace? The length and frequency of the service would have to depend on local conditions, but is there any church so small and so poor in leadership that for at least a half hour once a week a leader, (clerical or lay), could not suggest topics for silent prayer, and from time to time during the half hour sum up in appropriate words the petitions of the worshippers? The topics relevant to peace are many: guidance, leaders, governments, the United Nations, Russia, China, brotherhood, the armed forces, the suffering and dying, the sorrowing, and above all, God and his will.

Such services have a kind of sacramental value. They are outward and visible signs that we Christians mean business. They deepen the faith and clear the mind of those who pray. They witness beyond a doubt to ourselves and to the world that God comes first.

SOME readers are weary of reports on the Melish Case. Nevertheless it is of importance that the record we kept straight and up to date since it is a case that might effect any clergyman and parish in the United States. As everyone now knows, it was the publicity resulting from the listing of the National Council of American-Soviet Friendship, of which the Rev. William H. Melish was chairman at the time, that caused the vestry to ask the Bishop of Long Island to remove Dr. Melish as rector. The recent Supreme Court's order to the Attorney General to remove from his so-called subversive list the name of this organization is further vindication of the Melishes. The people and ministers of Holy Trinity have consistently maintained that they were fighting for principles of constitutional democracy. The Court's decision bears this out.

FROM the little commented on but heartening report of the international development advisory board headed by Nelson Rockefeller: "The problem of constituting a lasting peace is not one of preserving our existing order in the world, but of building a new structure in which all nations can work together in exchanging their skills, labor and capital to mutual benefit."

A Time for Greatness

BY

American Friends Service Committee

FOR the first time in all history, science has put in human hands two completely opposed powers. We have the knowledge and the means to destroy mankind by total war. We have also the knowledge and the ability to provide all the people of the earth with at least a measure of comfort and plenty.

Like men of good will everywhere, we Americans know how we would choose. For ourselves and for others we want freedom, friendship, peace and security.

Our nation's foreign policy has been directed for several years primarily at the "containment of Communism." Our reliance has been placed increasingly on military force to deter possible aggression. It has been assumed that this is the only means by which we can achieve an honorable peace.

Perhaps the time has come when every American should soberly reconsider this assumption.

Where do we stand today? We talk of rearming the countries we fought to disarm. We are losing the confidence of our friends in Europe and in Asia. Absorbed in trying to checkmate a handful of men in the Kremlin, we have forgotten the millions of human beings for whom the real enemy is hunger, poverty and lack of opportunity.

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Even for ourselves the hope of security, freedom and peace grows more remote, and the danger of losing our basic liberties increases. By choosing the way of the sword we face only two alternatives. One is the possibility that we may be hastening the very war we would avert. The other, hardly less grim, is the prospect of a global stalemate of indefinite duration—years of fear and hate, in which two great powers, armed to the teeth, wait for one or the other to crack under the strain.

Is There No Other Way?

ON our country and on each citizen falls the moral responsibility of answering that question—of coming to grips with it again and again, whatever others do. Fundamentally, we are a generous and peace-loving people. We Americans must do all in our power to find a better way.

The American Friends Service Committee believes there is a better way; a way consistent at once with the law of God and the precepts of democracy. It recommends to America a brave and positive peace offensive. "For God gave us not the spirit of fear but of power and love and of a sound mind."

Support These Steps to Peace

A NEW kind of negotiation. America should seek not so much to impose as to listen. The situation demands that we forget protocol, national pride, vituperation and formalities in a strong lead toward genuine discussion. A new approach to negotiation might include, as in labor disputes, less publicity during sessions but full publicity of results; more flexibility in the instructions given negotiators; more use of skilled, neutral mediators; and at least on our side an open minded approach to matters at issue as problems to be solved rather than as public debates or contests to be won.

Strengthening of the United Nations as a peace-making agency. This, rather than waging war, was its original purpose. The UN should include without prejudice, as was first intended, all governments willing to accept the responsibilities of membership. Fully a dozen such nations, not counting colonies, are not yet members. In an armed and divided world, the United Nations should act as a mediator, with greatly strengthened commissions for this purpose. To America and the other countries, great and small, it has more to give in this role than as a partisan or belligerent.

A new approach to disarmament now. In the three years since effective international control of atomic weapons was first studied, the nature of the problem has changed. Some earlier objections to detailed disarmament proposals have on both sides been recently withdrawn. The time is ripe for fresh discussions, undertaken in good faith, with the intention of proceeding as far and as rapidly as agreements can be achieved. All parties stand to gain from reducing the burden of an arms race. And agreements made in mutual self-interest are longest kept. Such action would quicken the hopes and faith of millions.

Economic, financial and technical assistance. Through the United Nations, America should help launch an increased co-operative effort to eradicate poverty and disease. With agreed reduction in armaments, much more of our money, manpower and materials could be pledged to this purpose. Such a program of genuine friendship would build cooperation, courage and self help in areas where otherwise suspicion, hostility and despair are likely to increase. It would substitute plowshares for swords, butter for guns, construction for destruction, friendship for enmity.

No Loss of Stature

THESE steps are practical. They require no surrender of moral principle, no loss of stature. The American Friends Service Committee believes they represent the voice of reason.

Long experience in dealing with people all over the world convinces us that a bold initiative in this direction would call forth widespread support. In this country it would give fresh hope to millions who are troubled and uncertain. Overseas it would be welcomed with relief and with renewed confidence in America's leadership.

We have deep faith that such leadership will be found, in government or among our citizenry, to turn the tide of threatened disaster. Now, if ever, is a time for greatness.

Now and Ever

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

IT'S hard to make sense out of what people are shouting these days. There is more heat than light given off both in our conversations and speeches. But we must try to hear what God is saying through the events which crowd upon us.

Clearly one truth is being repeated on all sides: We are bound together as members one of another. General MacArthur, President Truman and you are tied together and affect each other. And in the same bundle are men and women in Europe, India, Russia and Argentina. There is no room for the idea that God expects every man to think and act for his own best interest without concern for that of others. Now

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and ever we are close relatives with the whole world.

Another word is being passed to us without mumbling: We succeed in making peace when there is good will on the part of those concerned in the controversy. When we think we have made peace by force of arms, we find we have failed. In neither Europe nor Asia today has triumphant and overwhelming military power brought peace and joy. But some foreshadowing of it is to be seen in the United Nations, especially in areas in which genuine good will and cooperation has been shown by the several nations involved.

Finally, amid all the racket I hear one another message which I believe holds for now and for ever: Hope grows when the truth is fully known and frankly faced at whatever cost to pride and prejudice. There is great promise in the free discussion of crime in politics, conflict in military command, and differences in religion.

The Living Liturgy ---

The People's Part

BY

MASSEY H. SHEPHERD JR.

THE attentive participation of all the people in the common prayer of the Church is the ideal that all of us clergy desire to achieve. One of the ways, many parsons believe, this can be assisted is by the audible recital of many of the prayers of the liturgy by the congregation together with the minister. Thus many parish ministers are inviting their people — the rubrics notwithstanding—to join them in saying the Collect of the day, the Prayer of Humble Access before Communion, and the Prayer of Thanksgiving after the Communion. A few have been so bold as to have their people join also in the final paragraph of the consecration Prayer, where we offer 'ourselves, our souls and bodies' to be a living and holy sacrifice. By analogy with established usage in the recital of the Lord's Prayer, the General Confessions and the General Thanksgiving, this practice seems to foster a more truly corporate offering of our common liturgy.



Before we discuss the value of this new development, it might be well to say a few words by way of historical background. If you open the First Prayer Book of 1549 and read the rubrics carefully, you will discover that very little direction was given for this kind of popular participation. In the Daily Offices the Lord's Prayer and Creed were to be said by the minister alone. Similarly, at the Communion, the Kyrie and the Nicene Creed were directed to be sung by the clerks; and the General Confession was prefaced by this rubric: 'Then shall this general confession be made, in the name of all those that are minded to receive the holy communion, either by one of them, or else by one of the Ministers, or by the Priest himself.' Nor was there any indication that the people should join even in the Sanctus, though the clerks were directed to sing it with the priest.

It is possible to interpret these 1549 rubrics in several ways. An obvious explanation is the shortage of books; for there is no clear evidence that the people were all supplied with copies of the Prayer Book in their hands. On the other hand, there are those who believe that it was the deliberate intention of Cranmer and his associates that the people be silent listeners to the common prayer, and quietly receive and hear to their edification the offices of worship ministered to them. Against this interpretation, however, must be set the rubrics of the 1552 or Second Prayer Book. At Morning and Evening Prayer the people were directed to recite the Creed and Lord's Prayer with the minister; and the General Confession at the Daily Offices (first introduced in this Book) was to be said by them 'after the minister.' In the Communion service, the people were specifically enjoined to make the response to the Ten Commandments; and the Lord's Prayer was to be said by the priest, 'the people repeating after him every petition.' There was no indication, however, of any common recital or singing of the Sanctus—nor is there any such direction in the English Prayer Book to this day!

It was our first American Prayer Book of 1789 that gave rubrical provision for the people to say together the Confession at the Communion, and also the Sanctus. It is probable that this would not have been done, had this usage not already become a common custom. We all remember how, at the 1928 revision, a rubric was inserted to provide for congregational participation in the General Thanksgiving at Morning Prayer—in response to an already widely established practice. This is one of the ways that the people take into their own hands liturgical innovation and anticipate formal revisions of the Prayer Book rubrics. It is not unlikely that this same kind of popular revision is going on now in the extension of con-

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gregational recital to other prayers of the liturgy, such as we have noted.

Should this trend be encouraged? Should our bishops give their consent (tacit or otherwise) to this mild but no less real breaking of the rubrical law of the Church? It is not our intention to lay down the law in this matter one way or another. If the people desire to do this, and find it helpful to their devotion, no rubric is going to stop them, no matter how long before General Convention gets around to authorizing it. Much depends, I think, upon the spirit and manner with which people say aloud their prayers together. A form, long familiar through the ears or eyes alone, can take on new life and meaning when it is spoken with conscious and deliberate attention. And a good rhythm and hearty sound produced by choral reading can be inspiring and buoyant. At the same time it must be confessed that the listless mumbling that passes in many congregations for a common recital of the Creed or the Lord's Prayer is not only unedifying, but it is totally unconvincing. Nor is it necessarily true that a prayer uttered by a crowd without true devotion affects the heart more nearly than the same prayer read intelligently and with spiritual discernment by a solo voice. True corporate prayer, as most other good things, depends on quality, not on quantity.

Sound Spirituality

BY

WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln

I WAS impressed in reading psalm 65 with the many picturesque and arresting ideas contained in it. It would be a treasure-trove for a novelist seeking titles. Some such titles which might be chosen are "The Vow Performed," "The Raging of the Sea," "The River of God," "Crowning the Year," "The Dwellings of the Wilderness," "The Little Hills" and "Thick With Corn." Such subjects invite the imagination to play about them.

It is significant that this psalm, as so many other psalms, contains many allusions to the natural world, as the subjects listed above indicate. There is a down to earth quality about the psalms. They soar aloft frequently on great spiritual flights, but they do not become fantastic, because they have a foundation in the natural and practical world.

Spirituality which does not take account of such a basis is in danger of becoming unrealistic and can definitely be harmful. Some people try to avoid facing their problems by adopting some strange school of religious thought, which places emphasis upon "spiritual" thinking, without first coming to grips with the plain facts in the case. Such is not the Church's way. The religion of the Prayer Book, which contains the psalms Christianized, takes account of the concrete, everyday facts of the natural world, and both because of them, and despite them, is a truly spiritual religion. The reality of sin is recognized, but the redeeming Saviour is set forth as conquering sin. Troubles are faced and the grace of God which gives victory over trouble is declared. Material things such as water, and bread and wine, are used for outward and visible signs of the inward and spiritual grace in sacraments. The Christian faith faces all of life, so can minister to man's spiritual needs because it recognizes that the spiritual and physical are interrelated in a sacramental way.

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EPISCOPAL CHURCH NEWS

PENNSYLVANIA RAISES FUND

★ The convention of Pennsylvania, meeting at Holy Trinity, Philadelphia, April 30-May 1, launched a campaign for $400,000 for a diocesan advance fund. There will be a revolving fund of $150,000 for missionary work in the diocese; $125,000 to enlarge the Philadelphia Divinity School; $125,000 for the development and operation of a conference center on a suburban property given the diocese.

Bishop Remington, who retired June 13 as suffragan, to live in California, reviewed his work in the diocese, particularly that of social relations and institutions.

BETHLEHEM HOLDS CONVENTION

★ The convention of the diocese of Bethlehem met at Kingston, Pa., May 7-8, with stress on the work of laymen but with the business largely routine. Bishop Sterrett in his address spoke of "the danger facing freedom-loving people everywhere and of the necessity of finding adequate means to meet it and to build a just and durable peace." He also urged "relief to famine threatened India, already delayed too long" and "the use of technical skills to help the masses of underprivileged and undernourished peoples at home and over the world to learn to build for themselves a standard of living that has dignity and decency and a chance for childhood."

TOWN HAS PRIVATELY OWNED CHURCH

★ The quiet little town of Hampton Falls, N. H., has one of the few privately-owned churches in the country. Built of fieldstone, it nestles on the bank of a small mill pond a short distance from Route 1 and has pews for only 12 persons. The tiny church measures about 10 by 14 feet and is known as "The Little Gate to the City of Gladness."

It was built 19 years ago from the remains of an old stone icehouse and shows the example of Yankee craftsmanship. Thousands of tourists have signed the chapel's guest book. Owned by Miss Frances Healey, the church is used for Episcopal services once a month, weather permitting. When Hampton Falls residents are unable to hold services in the small chapel they gather in Miss Healey's home nearby.

INDIANA CHURCH COMES BACK

★ With the dedication of the new chapel the parishioners of St. James', New Castle, Ind., have completed a step forward begun over a year ago, when a handful of interested people petitioned the bishop for clerical guidance. They had no building and no money. St. James' is not a new parish, having been founded some sixty years ago. But, for the past eighteen years had been without a resident minister. Things went from bad to worse, and seven years ago the diocese was forced to allow the sale of the fine building. Since that time, and until March 1950, the surviving remnant was served by supply clergymen, twice a month, at afternoon services in the Lutheran Church. Then a group of determined parishioners, mostly women, pleaded their case successfully with Bishop Kirchhoffer, who sent a young man, fresh from seminary, to help get the parish back on its feet.

The first step was to move to a hall owned by the American Legion so that weekly morning services could be held. Despite the distraction of stuffed wildlife and scout signal-towers, the little band began to grow. Last October they took a bold step. Using the small fund from the sale of the old church and a new loan, they purchased a residence, centrally located with plenty of ground. Through the weeks and months to follow they worked and gave towards the remodeling of the downstairs into a chapel and the upstairs into church school and meeting rooms. Non-churchmen and friends in the town helped a lot with gifts and discounts, and many of the members worked long, hard hours cleaning, painting, and constructing. The outstanding feature of the new chapel is its chancel furniture, built entirely by one of the new parishioners, Mr. James Mara. The altar is a dignified table, with no frontals to mar its simple beauty.

The tiny nave seats only seventy on folding steel chairs. There is room for expansion to the right and to the left of the

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nave, but, for the moment, there is enough room for everybody.

At present classed as a mission, St. James' looks forward next fall to being raised to the status of an organized congregation, and then looks forward to full parish status.

PUBLISH PRAYERS BY CANCER VICTIM

★ The diocese of Delaware is distributing copies of a folder containing four prayers written by a cancer victim who is a member of Christ church, Christiana Hundred. In announcing publication of the folder, Bishop McKinstry said that the compilation is offered by "one who has found serenity and faith through prayer" during a long period of suffering from cancer.

In addition to compiling the prayers, the anonymous author contributed a substantial sum to pay for publication and distribution.

One of the prayers begins: "O God, Thou mighty giver of life, who art able to sustain that which thou has created; we ask thee to heal the ills of all who suffer from the threat of cancer."

Another begins: "O God, Father of all mankind, look with compassion, we pray thee, upon all those who suffer now, and upon those who still must face the ravages of cancer."

MOVIE STARS REGULAR AT CHURCH

★ The Rev. Herbert Smith, rector of All Saints, Beverly Hills, Cal., reports that a number of movie stars attend services there regularly. Included are Walter Wanger, Van Johnson, Benay Venuta, June Allyson, Ann Miller, Randolph Scott, Peter Godfrey, James Stewart, Robert Young, Dorothy Lamour, Elizabeth Taylor, Harold Lloyd.

SEABURY-WESTERN COMMENCEMENT

★ Prof. Theodore M. Switz of the University of Chicago is to speak on adult religious education at the alumni day luncheon on June 6 at Seabury-Western Seminary. The alumni sermon will be delivered that evening by the Rev. Clarence R. Haden, rector of St. Philip's, Durham, N. C. Speakers at the commencement the following day will be Prof. Wilber G. Katz of the University of Chicago and Prof. Theodore M. Greene of Yale.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

GROUP OF STUDENTS
of Bexley Hall

No seminary is able to guarantee the theological wisdom of any student or of any alumnus — even though the alumnus has become a diocesan Bishop in the Protestant Episcopal Church. The undersigned are students of Bexley Hall who feel bound to make the following observations public, not claiming, of course, that the seminary can guarantee their wisdom either.

It seems clear to us that the argument that "since the New Testament states that Jesus 'cast out the demons' by which poor demented people were believed to be possessed and tormented, it follows that bishops should nowadays attempt to 'exorcise devils' from inanimate things such as oil" is an open denial by implication of the Catholic doctrine of creation, of the Catholic doctrine that Jesus Christ, the man who was and is the Incarnation of the Godhead, actually was a man, and the Catholic doctrine that God the Holy Ghost leads Christians into truth. It also denies the claim of the New Testament that in Christ men have been freed from bondage to ancient error and senseless superstition, that they have been justified by the grace of God, and that they have been given the right, duty, and power to be ashamedly honest in all things.

Of those who denominate themselves "Catholics" today we ask the following questions:

1. Since the gospels record the regular attendance of our Lord in the synagogue on the Sabbath day, is it the duty of his followers to observe his example and do likewise?

2. Since Jesus apparently thought that David wrote the 110th psalm and Moses wrote the Pentateuch, are those questions forever settled for Christians?

3. Since Jesus spoke of the sun as "rising," are Christians committed to the view held by Christians and sanctified by the suffering of those who held otherwise that the sun revolves around the earth?

4. Since Jesus washed his disciples' feet and said, "I have given you an example . . . ," are Christians bound to observe a rite of foot-washing?

5. Since the saints in Corinth were believed to speak in tongues under the inspiration of the Holy Spirit, should Christians today seek to duplicate that phenomenon?

6. Since the "primitive and undivided Church" held the Parousia to be about to occur in the near future, must Christians hold the same opinion?

7. Do Catholics hold that people who fail to obey the obvious meaning of Matthew 23:9 are "those to whom the preaching of the cross is foolishness?"

We ask on what grounds can "Catholics" answer any one of the above questions in the negative and still believe, teach, and insist on the existence of "demons" and the value of a rite of "exorcism?" And we believe that the will of God is obeyed with far greater religious significance by those who deny the existence of such irrational and capricious beings than by those who make such a belief an article of the faith, subjecting men to the terrible tyranny of "devils and demons" and offering the very dubious remedy of "exorcism."

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Charles Speer	Richard Anderson
James Johnston	Donald Priestley
Arthur Morley	Thomas Vossler
John Slater	Richard Baker
Charles Holcomb	Charles Forbes

MRS. ALBERT J. MYER SR.
Churchwoman of Oyster Bay, N. Y.

Can it be possible that the editors of The Witness gave their considered approval to the editorial "American Mikado?" In this troubled and dangerous period of the world's history how can we expect even a measure of wisdom and restraint from the average man and woman and the secular press, if a leading Church paper gives voice to such an intemperate expression of opinion on such a highly controversial and inflammatory subject as our Far-Eastern situation? As a long-time subscriber to The Witness and an Episcopalian of many generations, I am shocked and pained.

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CANTERBURY CLUB MEMBER

Goes to the Parish Church to Pray

Episcopal Church Work at Colleges

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STORY OF THE WEEK

Hamilton College Institute Initiated a Series

It Was So Successful That Agencies Plan Institutes in Each Province

BY

VIRGINIA D. HARRINGTON
Professor at Barnard College

★ The foundation for the institute in Theology for College Faculty, held at Hamilton College, Clinton, N. Y., in June 1950, was really laid in December 1947, for two days after Christmas of that year, while metropolitan and suburban New York was emerging from a two-foot blanket of snow, fourteen or fifteen college professors drawn from the eight provinces of the Church met at Seabury House. They had been brought together by the Division of College Work, because the Rev. Thomas V. Barrett, then executive secretary of the Division, and his associates were convinced that college work included work with faculty as well as with students. Out of their conference came a proposal for an organization of faculty people with a long, if not inspired, name: The National Association of Faculty Episcopalians: NAFE for short. Its purposes were to offer opportunity for fellowship, to increase the effectiveness of our witness within the academic frameworks, to provide for mutual exchange of ideas and to organize such conferences and group activities as the members might desire. Obviously the realization of these aims would be achieved through the activities of local faculty groups, either on campuses, or in dioceses or provinces.

One such group was formed in 1948 in the second province through the enthusiasm for the idea of the provincial committee for College Work, who have sponsored an annual week-end conference for college faculty throughout the province. At the very first of these meetings Professor George Thomas of Princeton gave two stirring addresses on "Christianity and Higher Education." In the discussion which followed, as well as in private group conversations, it quickly developed that most of the faculty present recognized their responsibility, but felt that they were long on faith and short on expression, that like Sir Walter Moberly's English don in the railway carriage, they would turn purple with embarrassment if challenged to defend their faith by a militant atheist. The usual professor, they pointed out, is accustomed to lecture out of the fullness of his knowledge in a field in which he has dug around for years. His familiarity with the material enables him to meet questions with a ready selection of the relevant facts, with a recognition of the several aspects perhaps inherent in the question, and of the areas where answers are not yet provided by the present state of our knowledge. This he cannot do in theology, because he doesn't know enough, and as a scholar he must be silent where he is ignorant. He is also uncomfortable! Sir Walter Moberly, of course, gives a different answer. He says that every college teacher should have a "minor" in theology. But how can the ordinary professor acquire this within the few hours he can salvage from a life already crowded with classes, papers, quizzes, conferences, committee meetings, outside lectures and perhaps some research, to say nothing of family obligations? Or even if the time were somehow cleared, where does he begin? For to the scholar this is a new field of learning, to be investigated with the same care, the writings in it to be approached with the same critical selectivity as any other field. Recognizing his lack of equipment to proceed in this fashion, he feels at a loss.

Summer School

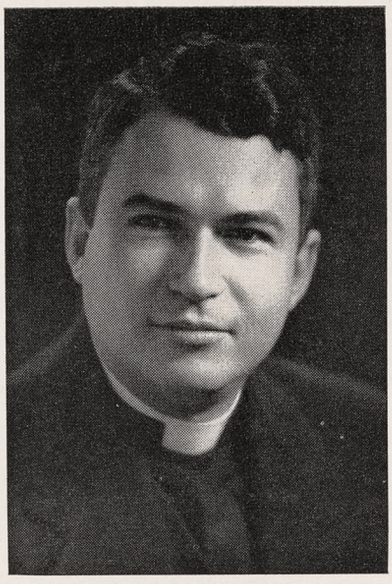
It was at this point that the Rev. H. Brevoort Cannon, chaplain to Episcopal students at Princeton, suggested a summer school of theology, a week of intensive instruction, patterned after the O.S.S. schools of the late war. His suggestion was greeted with such enthusiasm that the provincial committee on College Work agreed to plan such a school for June of 1950, and so the Institute in Theology for College Faculty was born.

While the committee as a whole acted in an advisory capacity and made final decisions of policy, the real work of creating the Institute was done by Brev Cannon, who actually got together the lecturers, consulted endlessly about the content and titles of courses and raised money to subsidize it; by

Jim Rockwell who got us permission to hold the Institute at Hamilton College, and as chairman of the provincial committee, necessarily bore the brunt of the correspondence; and by Jim Pike, who was chiefly instrumental in gaining a generous subsidy from the Church Society for College Work.

From the beginning certain characteristics and requirements of the Institute were clearly indicated. First, it must be short —not more than a week; second, it must therefore be intensive, but there must be unscheduled time for recreation and conversation; third, since the natural academic community extends from New England to Virginia, we must draw in the first and third provinces; fourth, the lecturers must not only be "tops" in their fields, but they must also be accustomed to dealing with the trained but non-theological mind, and there must be plenty of opportunity for discussion; fifth, while the auspices were to be definitely Episcopalian, there should be no requirement of Church affiliation, for we hoped to attract some of our humanist friends; and finally, since college faculty notoriously receive much of their reward in intangible satisfactions, it must be as inexpensive as possible, and hence we must seek subsidies.

In retrospect, it seems that we had little difficulty in meeting these requirements. The first and third provinces were easily persuaded to join in the venture, and we were extremely fortunate in enlisting early the enthusiasm of Dr. A. T. Mollegen, of Virginia Theological Seminary, whose success as leader of lay schools of theology in Washington, D. C., marked him as just the person for this job. Dr. Mollegen gave the basic course in theology, twelve lectures entitled "The Significance of the Christian World View for Today." The program was enriched by three lectures on "Academic Neutrality and Christian Evangelism" given by Canon T. R. Milford of Lincoln Cathedral, England, and three on "The Christian Renaissance in Literature" given by the Rev. Chad Walsh of Beloit College.



GEORGE MORREL, rector of Trinity, Redlands, Cal. and pastor to Episcopal students at the University of Redlands, is one of the lecturers at the Faculty Institute to meet at Prescott, Arizona

Our chief problem was the need for subsidy, and yet in the end it was comfortably solved by the generosity of the Church Society for College Work, the Division of College Work of the National Council, private donors, and by contributions from each of the three provinces. When one added to this support, the indispensable services of Miss Katherine Duffield, the traveling secretary for the second province, whose salary is paid in part by the Woman's Auxiliary of this province, and the long list of distinguished sponsors headed by the Presiding Bishop, one felt that in a sense the project had the entire Church behind it.

Large Enrollment

So on a bright Monday morning in June, the first Faculty Institute in Theology opened at Hamilton College with an enrollment of over 80 members of college faculties. Each day began with early communion, then breakfast and Morning Prayer, attendance at all services being entirely voluntary. At 9:30 came Dr. Mollegen's first lecture, after which we broke up into seminar groups for a discussion of the material which had been presented by any of the lecturers. Immediately at the close of this hour the seminar leaders met with the lecturers to pool the questions which had arisen and to decide which of them should be discussed in the hour following luncheon and by whom. Those question "hours" often encroached on the recreation period and practical problems also were offered for solution, such as, how do you teach geology to a Fundamentalist? What do you do when the department of religion tells students it does not matter what they believe? What is the core of belief and how do you lead people to it? We reassembled for Dr. Mollegen's second lecture at 5:30, followed by dinner, the third hour either by Canon Milford or Chad Walsh, and ended the day with Evening Prayer.

It is more suitable that persons not involved in the planning of the Institute, whose verdict, therefore, is uncolored by any proprietary interest, testify to its impact and success. In an exceedingly able summary of the Institute published in The Church Review, Dr. Adelaide D. Simpson of Hunter College writes: "Dr. Mollegen's ability to paraphrase and to rephrase traditional language, his wealth of illustration and aptness in quotation made the lectures an intellectual delight, as his steady pressure on the obligation of response and self-commitment to the claims of revelation made them a searching moral experience" . . . Canon Milford's lectures "were at once brilliant in manner and expression and moving in devotional content."

The following comment was made by Professor Leicester Bradner of Brown University: "The experiment was a brilliant success. The lectures were presented with liveliness and bril-

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liance of thought and the discussions following the lectures gave each individual a chance to bring whatever aspects of the subject had either interested him or puzzled him. The sense of fellowship which developed in the group during the week . . . was extraordinary, something which will long be remembered by those who were there . . . people got to know each other and by the end of the week were discussing things with an intimacy and a freedom in the exchange of ideas which would have been quite impossible in a two or three day conference. This aspect of the Institute can hardly be overstressed; it was one of the most important things that happened. Finally, it is important to add that the intellectual level of the instruction was pitched just right. Faculty members were treated as men and women who were competent scholars in their own fields, people who, even if they were ignorant in theology, could be expected to apply trained minds to it. On the one hand there was no rising into the rarified atmosphere of the ivory towers of pure theology and philosophy, on the other hand no concessions were made to immature or ignorant attitudes."

Importance of Work

The importance of the Faculty Institute to the Church is not just that a certain number of good people, intellectuals perhaps, have been made more articulate about their faith. Its importance lies rather in the significance of college work as a whole to the Church and the vital relation of the college faculty to the success of college work. The democratic composition of our contemporary college student body makes it more than ever true that the leaders of tomorrow are the students of today. The recruitment of clergy and of the lay leaders of the future—both men and women—depends upon the ability of the Church to find or to create and to nourish earnest, intelligent, committed Christians among our young people in the colleges. Nominal and perfunctory churchmen are valuable only statistically.

The college chaplain has a gigantic job and he cannot do it alone. Not alone is it physically possible for him to reach everyone; his presentation of the Christian world-view cannot possibly succeed in convincing his flock if only opposing positions are presented as truth, either directly or by implication, day in and day out in the classroom. Moreover, the professor has far more influence than the chaplain with the student who is rebelling against his family pattern, and with the student whose family pattern does not include a strong Church attachment, neither of whom would dream of darkening the chaplain's door except in extremis. It is not necessary or even desirable that the whole faculty be Christian, for this would be a false presentation of our society and an inadequate preparation for coping with that society. But it is essential that some of the faculty be Christian, that they be prepared to present its position and to point out the non-Christian, or even anti-Christian, assumptions which underlie much of our "neutral," "objective" teaching. As Canon Milford said, Christianity must out-think as well as out-live its opponents. The Faculty Institutes are important to the Church because they help to develop such faculty members; faculty members of this sort are essential to the success of college work with students; Christian students of today are the living and growing Church of tomorrow.

KENTUCKY PLANS OWN SEMINARY

★ Bishop Moody's plan for the reactivation of the Protestant Episcopal Seminary in Kentucky received the unanimous endorsement of the convention of the diocese of Lexington. It came as a surprise to most of the delegates to learn that there had been a seminary in the state which was founded in 1832 by Bishop Smith, first bishop of Kentucky, and chartered by the legislature in 1834. The plan calls for no great building program, but rather the utilization of existing institutions in Lexington, where the University of Kentucky and Transylvania College are located. Officials of these schools were reported to be keenly interested in the undertaking. A community house for students is envisioned. Bishop Moody was led to the decision by the inability of present seminaries to take care of the qualified men seeking preparation for the ministry. He made it clear that the standards would be high and that it would not be a school for "lame ducks." Instruction will begin in the fall.



COMMUNITY SERVICE is a feature of most Canterbury Clubs

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Notable Student Work At Florida College

BY
DAVID H. BROOKS
Vicar of St. Michael and All Angels, Tallahassee

★ Florida Agricultural and Mechanical College, the only state school of higher learning provided for Negroes in the state of Florida is the site of our diocesan's latest venture in the area of college work in the deep south. The student work here is the outgrowth of a previous community work, St. Michael and All Angels mission, which had run down. The old church building had deteriorated to the extent that services within it were no longer possible. The small membership had also deteriorated, both in spirit and in membership. There were only twelve left. Due to a wise decision of our bishop, the Rt. Rev. Frank A. Juhan, it was decided to sell the old property and rebuild within close proximity to Florida A & M College. The initiation of this thinking was the beginning of our present college work. It should be said here that the college work became a reality through the combined efforts of the bishop of the diocese, the local congregation, and the department of missions. Our present heating plant is the direct result of a gift of $1,000 from the department of missions.

The new chapel was ten months under construction, and this period gave us many anxious and trying experiences. Each Sunday found us on the move, trying to find a place to worship in. We worshipped in classrooms, dormitory basements, and homes of church members; but the work moved on. The moving church finally settled in the G. I. apartment of the chaplain.

On Easter Sunday, 1948, we entered our new chapel and held our first service. It was a great day. We readily realized that our entrance on this day had a special and spiritual meaning. It was the glad day of Easter, the commemoration of the Resurrection of our Blessed Lord—it was also the spiritual resurrection of the new St. Michael and All Angels. We have observed this dual significance every Easter service.

The new St. Michael's was erected only three blocks from Florida A & M College — the crossroad of community and campus life. We dedicated ourselves, then and there, to the dual objective of ministering to the spiritual need of both groups —campus and community.

Canterbury Club Organized

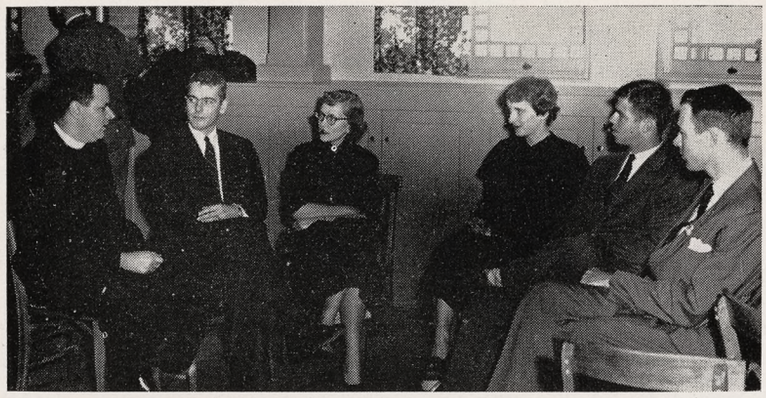
High on the agenda of our work was the organization of Episcopal students into the life and program of the Canterbury Club. The first Episcopal student survey revealed eighty-five. These were organized during the spring of 1948. Our students dedicated themselves to the total program of the Canterbury Club; including prayer, study, service, giving, evangelism, and unity. The activities of our student group, from this small beginning, are too numerous to mention. Let me cite just three:

One, church school survey—the efforts of Mrs. Vivian Brooks, wife of the chaplain, who began our church school with one pupil, were greatly augmented by a survey conducted by the Canterbury members. They made a house to house canvass of our local community to determine the number of children, church school ages, who were not attending some church school. The survey was successful, and as a result, we were able to bring in many additional children. Our church school now numbers well over 60 pupils.

Two, infant baptism—during Lent of 1950, the Canterbury Club conducted a survey of Florida A & M College to determine the number of the faculty members having infants and children needing holy baptism. As a result of this survey we baptized 25 infants and children Easter Eve of the same year.

Three, campus public relations —our Episcopal students share, as an organization, the religious and inter-club life of the college. Typical of this is taking charge of the mid-week college prayer service, at least once each semester, and inviting other campus organizations to share their social hours, seminars, and study periods.

Our student work has enjoyed a very cordial and splendid relationship with the college offi-



CANTERBURY CLUB having session with the Chaplain is a regular feature of its activities at colleges

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cials. They have extended to us every possible courtesy and convenience. Due to this relationship, we have been able to carry on a limited program of activities, to have bi-monthly meetings, and periodic celebrations of the holy communion in buildings on the campus. We are extremely grateful for these, for they have made possible our work thus far. But, we realize that if the work is to grow and be permanent, some facilities must be provided by the church itself.

In this observation of the Canterbury work, may I mention two young ladies who serve as faculty sponsors—Misses Eleanor Young and Bessie Washington. They were presented for confirmation along with many others, and have served commendably in the organization and prosecution of the life and work of the Canterbury Club.

Some Early Fruits

Seven classes have been presented to the bishop for a total of 102 confirmees. Of this number, 38 were students, 46 faculty members, and 18 children. The conservation of a large percentage of these confirmees, seems to me, an encouraging sign, and points to the permanency of the work. Of the total number presented, 74 or 73% are still active and share the Christian life at St. Michael's; 16 have been transferred to other Episcopal churches. God has also blessed our efforts with 60 infants and children added to the church through holy baptism.

Of the small number of Negro postulants who will be studying in our seminaries for holy orders this fall, possibly three will be from our work here. Mr. George Hall, Jr., a postulant of this diocese and from our college work, is planning to enter General Theological Seminary; Mr. Vinzant Pottsdamner who spent one semester at Bishop Payne Divinity School before it closed, is planning to reenter the seminary this fall; we have another faculty member, recently presented for confirmation, who is also desirous of entering the seminary this fall. We are looking forward to having all these splendid young men working in our diocese with us in the near future. These are some of our early fruits—so soon. Future prospects for priests and church work look equally encouraging.

The Well is Deep

The response of the community, and especially the college family, to our initial efforts, has been far beyond our expectations and our ability to thoroughly prosecute. We are often reminded of the work of the woman of Samaria—and they have become our litany: "Thou hast nothing to draw with, and the well is deep." Surely this is our plight here. Our facilities are not keeping pace with the people's faith; or possibilities far outstrip our program.

This is not an isolated happening, but can be multiplied an hundred fold on every college campus. All is needed are willing hands, stout hearts, and a forward program. Here at Florida A & M we know that each year will bring 400 additional students and many new faculty faces within our reach. They will be willing and asking for the spiritual guidance that our Church can give—the question is: "Will we be able to convert that willingness—to satisfy that asking?" Again, we say—"The well is deep, but we have nothing to draw with." And so we seek the prayers and good will of the entire Church, and pray that added strength and help will be forthcoming as we struggle with our limited facilities and resources to meet the challenge and opportunity at hand.

YOUTH AGENCY MEETS AT SEABURY HOUSE

★ Nearly 9,000 girls and boys received counsel and held during the past year through the diocesan societies of the Episcopal Service for Youth, it was reported at the annual meeting held at Seabury House, May 9-11. A new relationship between the agency and the National Council was voted whereby ESY, while retaining its identity and incorporation, becomes a unit of the Council's social relations department.

UNITY COMMISSIONS HAVE MEETING

★ Unity commission of the Episcopal and Methodist Churches met last week in an off-the-record session held at Kenyon College. It is the second meeting this year, with a third planned for fall.



MINISTRY to college students is essential if the Church is to have strong leadership. Here a group at the University of Michigan meets with the chaplain

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EPISCOPAL CHURCH NEWS

C. JARED INGERSOLL MADE DIRECTOR

★ C. Jared Ingersoll, industrialist of Philadelphia, has been elected a director of the Episcopal Church Foundation, organized to seek gifts and bequests to enable the Church to enter new and broadening fields over that provided by the budget. Pierpont V. Davis, president of Harriman, Ripley & Co. is president; William B. Given Jr., chairman of the board of the American Brake Shoe Co. is chairman of the executive committee; George Whitney, chairman of the board of J. P. Morgan & Co. is treasurer; Edwin S. S. Sunderland of Davis, Polk, Sunderland, Wardwell & Kiendl, is secretary.

Mr. Ingersoll, in addition to being president of Muskogee Co. and chairman of the board of its subsidiaries, is director of the Pennsylvania Railroad, the Atlantic Refining Co., Phelps Dodge Corp., the Insurance Company of North America, and R. G. Tourneau, Inc. He is also manager of the Girard Trust Co. and of the Western Saving Fund Society of Philadelphia, and a trustee of the Mutual Assurance Co. and of the Central Hanover Bank and Trust Co. of New York.

The announcement was made by Bishop Sherrill, the Presiding Bishop, who is also the chairman of the board of the Foundation.



INTERFAITH Chapel being built at Cornell has revolving altar

MASSACHUSETTS HAS CONVENTION

★ Resolution urging support of the mid-century White House conference on children and youth, to be held in Washington in December, was passed at the convention of Massachusetts, meeting in Boston May 2. Other resolutions urged wheat for India; calling for a citizens' commission to investigate crime in the state, similar to the Senate's commission; urging Congress to "vastly increase" appropriations for the point four program and urging that the program be worked out with the UN. The resolutions were a direct sequence of the convention address by Bishop Nash.

WASHINGTON DEALS WITH SALARIES

★ It was reported at the convention of the diocese of Washington, meeting at Trinity, May 7, that the median cash salary in the diocese for clergy is $3,600, placing it tenth among the 74 dioceses reporting to the commission to study the subject of the General Convention. Salaries, disregarding small allowances for autos and with houses provided in all but a few instances, range from below $3,000 (16 in number) to $6,000 and over (9 in number). Thirty parishes pay their rector $3,000 to $4,000; eleven from $4,000 to $5,000 and seven from $5,000 to $6,000. Bishop Dun, after saying that men did not go into the ministry for "motives of financial gain," nevertheless has a right to expect "compensation which will set them as free as may be to do the work they are called to do without undue anxiety and without asking excessive sacrifices of their wives and children."

The Rev. Alfred B. Starrett, a professor at Central China College where he lived for six years under the Communist regime, told the delegates that the revolution was not so much pro-Communist as it was anti-Kuomintang with its corruption and graft. These revolution forces will not be stopped, he said, by bombing or by landing on the mainland a "man they consider a traitor."

CONVENTIONS DEAL WITH GAMBLING

★ If there is a diocesan convention that has not passed a resolution this year condemning gambling, generally following reference to the evil in the bishop's address, we have not yet run across one. So we will let this brief item cover the field—the Episcopal Church does not approve of gambling in general or bingo and other games of chance as a means of raising funds for churches.

WOMEN APPROVED BY NEWARK

★ The convention of Newark voted to amend its canons to permit women to serve as delegates. It stipulated however that at least 50% of the delegates from a parish or mission must be men. It was the second reading of the amendments, the convention last year having taken similar action. The vote this year was 87 to 34 by the clergy and 64-28 by the laity. Both Bishop Washburn and Bishop Ludlow favored it.

Bishop Washburn strongly urged that $3,300 and a rectory be considered the minimum salary for a married priest, and stressed that vestries should not allow the minimum to become a maximum.

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EDITORIALS

College Work

PREACHING the gospel of Jesus Christ on the campuses of colleges and universities is the most imperative missionary opportunity and responsibility that the Episcopal Church has during the second half of the twentieth century.

This is the conviction of hundreds of clergy and women college workers who minister to students and faculty and work with them in reaching thousands of the unchurched and dechurched on our campuses.

This is the conviction of the three agencies of the Episcopal Church which are directly concerned with the evangelization of the campus: the National Council's Division of College Work, the National Commission on College Work and the Church Society for College Work.

The division, composed of three members of the National Council: The Rev. Matthew Warren, who serves as chairman of the division, Dr. Clark Kuebler, president of Ripon College, and Mrs. Roger Kingsland; a representative of the Woman's Auxiliary, Mrs. Francis O. Clarkson, and three coopted members: the Rev. Jesse Trotter and Captain Leslie Richardson of the Church Society and the Rev. Robert Rodenmayer, chairman of the national commission, are responsible to the Council. Meetings are held at the time of National Council sessions.

The Church Society for College Work is recognized by the National Council as an independent self-governing body responsible for promoting college work within the Episcopal Church, raising funds to initiate new work and recruiting for the ministry. Throughout the years it has done a magnificent job of awakening the Church to its missionary opportunity and responsibility on the campus and of raising funds to help get the task done. The Rev. Jesse Trotter is president of the CSCW and Captain Leslie Richardson is its executive director.

The division and the Church Society work as one in their common task of evangelization through representation on the national commission on college work.

The national commission on college work, a body of seventeen men and women who are in close touch with all aspects of college work, was created by the division and given the responsibility for policy, program and allocation of grants-in-aid toward the salaries of college clergy and women college workers. This body meets once a year but has an executive committee which meets four times a year.

The members of the national commission are: the Rev. Thomas Barrett, the Rt. Rev. Stephen F. Bayne Jr., the Rev. Roger Blanchard, the Rev. Tollie Caution, the Rev. John Coburn, Mrs. Irwin T. Hyatt, Mr. Scott Jones, the Very Rev. Alden Drew Kelley, the Rev. Knud Larsen, Mr. John Morris, the Rev. Arnold Nash, the Rev. Matthew Warren, Captain Leslie E. Richardson, the Rev. Robert Rodenmayer, the Rev. Russell Staines, the Rev. James Stirling, the Rev. Jesse Trotter, Miss Helen Turnbull.

Another important arm in the organization of college work is found in the provincial secretaries for College Work. Provinces II and III have full-time secretaries, the others part-time. Working with the 651 clergy who combine college work with parish work, and with the 90 full-time college clergy and women college workers, these secretaries bear a large part of the burden of visitation, counselling, and planning for conferences of students and faculty.

They are: the Rev. Jonathan Mitchell, province I; Miss Katharine Duffield, province II; Miss Hazel King, province III; the Rev. Arnold Nash, province IV; the Rev. Almus Thorp, province V; the Rev. LeRoy Burroughs, province VI; the Rev. Gray M. Blandy, province VII; the Rev. Samuel Garrett, province VIII—south; and the Rev. David R. Cochran, province VIII—north.

Two emphases have dominated the policy of Episcopal college work. First, we have insisted

"QUOTES"

ALMIGHTY GOD, we beseech thee, with thy gracious favour to behold our universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn; and grant that in humility of heart they may ever look upon thee, who art the fountain of all wisdom; through Jesus Christ our Lord. Amen.

—The Prayer Book

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that our mission is to the total university community: students, faculty and administrators. It is college work and not just student work. Second, we are a division in the home department, rather than, as is the case in many churches, within the department of Christian education.

College work, we feel, is unique among the mission fields of the Church. Into the front firing line of a secular society we send our best trained and equipped men and women. In classroom, laboratory and dormitory young adults and teachers alike are challenged by the demands of Christ. For it is our conviction that God has created the university and will use it to serve his purpose.

Notes and Comments

THE Church lost one of its most distinguished laymen, and The Witness one of its staunchest supporters, in the death of Courtenay Barber of Chicago. Through his long membership in the Church he is said to have sponsored more candidates for the ministry than any layman. He was one of the founders of the Brotherhood of St. Andrew which he served for a time as president and for the past ten years as vice-president, with particular interest in its work in Japan. Mr. Barber's support of The Witness was expressed chiefly in two ways: he never failed to write us letters of encouragement and endorsement when we were criticized for supporting unpopular causes. We further venture the guess that there are more gift subscriptions in our files which came from him than from any other person.

ONE way to defeat a good resolution is to offer a better one. Whether this was the purpose of the Congregational clergyman who caused to be tabled one condemning minstrel shows by proposing "a much stronger one" we do not know. In any case we agree with the tabled resolution that "Minstrels present an exaggerated and derogatory sterotype of the American Negro minority, offend the sensibilities of most Negroes and others who believe in interracial understanding, mis-educate non-Negro youth, confuse Negro youth, and defeat, in a sense, the intent of the Church to work for Christian democracy."

GEORGE J. REHRING, Roman Catholic bishop of Toledo, told women of his Church recently that he could not understand why some people consider his Church an enemy of democracy. The answer is that we know at least something of conditions in Spain, Mexico, Latin America, to say nothing of certain sections of the United States. As for the good bishop's remark that "the hierarchy does not meddle in politics," the lie is given to that almost daily in the columns of any newspaper published in a city of 100,000 or more.

Why Church Work at Colleges?

BY
PHIL ROBB
Senior at Princeton University

EPISCOPAL parents are deluding themselves if they think that their offspring are going to be strengthened in the faith while at college. Their sons and daughters actually have about one chance in ten of being at a college where there are well-organized activities directed especially at them as Episcopal students. Only 25,000 of the 250,000 college Episcopal students in the country are effectively reached by the Church, mostly at the large state universities and at the older private colleges.

The chief job of the National Canterbury Association is to plant and encourage new student groups on campuses where they do not now exist. The 25,000 students who are now members of Canterbury Clubs are beginning to contact Episcopal students on near-by college campuses, as well as the apathetic on their own campuses, in one of the most vital and necessary missionary movements in the Church today.

Students Challenged

WHY get excited? The reason is plain. The atmosphere on most college campuses today militates against the Christian student. Entering college with a Sunday School conception of what Christianity is all about, the student is challenged to think for perhaps the first time in his life, and among other things his immature religious beliefs are blasted. Without aggressive guidance on the part of the Church, the chances are great that instead of reformulating his thinking along intelligent and mature Christian lines, he will be weaned away from true Christianity and will

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adopt in its stead a sort of pseudo-Christian humanism.

The process is slow and easy. A psychologist teaches him that man is perfectible, and the student comes to think that sin is simply the result of an unfortunate childhood. An anthropologist teaches him that all values are relative, and the student sees missionaries as being harmful to other cultures. A historian teaches him that through the centuries man has made considerable progress, and the student feels that human nature is improving. By the time his college career is over, the former Episcopalian is likely to look upon Christianity and the Church as something for the weak, and tolerantly concedes that it's all right for those who need it. He says that he will follow the teachings of Jesus because they are helpful in human relationships, but he can get along quite well by solving his problems rationally without the props of Church or the supernatural. This process is clearly visible on every college campus, and its results are evident in the Episcopal Church as a whole.

Class Church

ANOTHER reason for getting excited is that, with most Church activity concentrated at the large state universities and the older private colleges, the Church is for the most part reaching those students in the higher social and economic classes, while ignoring students at state teachers' colleges and the smaller and younger and less-expensive private colleges. This present policy could perhaps unintentionally lead to a further concentration of Church membership in the upper socio-economic classes, which almost everyone would agree to be an unhealthy state of affairs if the Episcopal Church is to be truly catholic.

Why push hard with college students anyway? The answer to this question is that the college years are among the most impressionable in a person's life. It is often at college that an individual thinks seriously about the questions, "What am I? Why am I here? Where am I going?" The philosophy of life that he formulates, and the occupational choices that he makes, set the course of his life. If the Church is an active force in the college student's life, these decisions and thoughts can be guided into Christian channels, and his life dedicated to our Lord.

Why Canterbury Clubs

WHY Canterbury Clubs? Why must college students be organized into groups? The answer to this is that the college student has his faith challenged and contradicted constantly in the classroom and lecture hall, and he needs an opportunity to talk out the doubts and uncertainties that are raised by his secularly-oriented professors. Most Episcopal students do not know beans about Christianity or the Church, and without the opportunity for discussion and study of the problems, many of them intellectual, some of them personal and social, which are somewhat unique to the student in the college atmosphere, he is not likely to be able to grow in the faith as well as if he had a chance to talk out these problems with other students in the same boat. There is great encouragement in the close fellowship with other Christian students that is found in most Canterbury Clubs. It is much easier to stem the secular tide in league with other Christian students than it is to try to buck it alone.

In addition, a Canterbury Club gives an opportunity for corporate worship, for service to the Church and to the community, and for all-around good times.

What Is Being Done?

AT the present time, college Episcopal students on campuses where Canterbury Clubs already exist, are contacting Episcopalians on campuses where there is no organized life among student Churchmen. In one state, for example, where there are twenty-four colleges, during the past several months students from the four already-existing clubs have gone to the campuses where there are no clubs, and have so far helped establish three new clubs. Student missionaries who are convinced from their own experience of the great value of Canterbury Clubs are most effective in convincing other students to get the ball rolling.

Already-established Canterbury Clubs are not kidding themselves into thinking that they can ignore the missionary opportunities among the apathetic Episcopalians on their own campuses. In addition to offering the opportunity for a full range of church activities through the Canterbury Clubs, convinced Episcopal students call on all freshmen during orientation week in the fall, sponsor preaching missions to the campus, and in their contacts in the dorms and in all campus activities, make personal witnesses to the faith in an effort to spread the gospel to their fellow-students.

There is a tremendous opportunity for members of the National Canterbury Association to make it possible for thousands of other supposedly Episcopal students to have the same opportunities for learning and living in a Christian fellowship on the campus. Bringing the gospel into another person's life is the greatest thing that you can do for him. Many nominally Episcopal students are today groping for meaning in life, and are ripe for conversion. They can be won for our Lord if we will but exert the effort.

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Church Work at Cornell

BY
RICHARD B. STOTT
Chaplain to Episcopal Students

FOR more than sixty years Cornell University has benefited from one of the strongest interfaith programs in American college life. John R. Mott, then a student, was one of the first at the university to see the importance of trying to develop a workable program in cooperative religion for the college campus. His efforts and those of his successors eventually led to the founding of Cornell United Religious Work, a pioneer organization with an objective of developing understanding and respect among the eleven denominations and faiths that constitute its membership.

The close and genuine cooperation fostered by CURW between Episcopalians, Jews, Roman Catholics, Unitarians and other denominations sometimes amazes students. Cornell's interfaith program seems to be successful because of CURW's basic philosophy of not trying to reduce all religions to one "denomination," but by trying to increase and strengthen the effectiveness of each individual group. There is no attempt to create an artificial interfaith program on every level of religious activity, but to join together on such naturally cooperative activities as work with freshmen, inquiry groups, public affairs, fellowship and social service on the campus and in the community.

The significance of the successful CURW program so impressed itself upon Myron C. Taylor that he came forward two years ago with funds to erect the new interfaith building now under construction on the campus. The $1,940,000 building, named Anabel Taylor Hall in honor of Mr. Taylor's wife, will have quarters for interfaith religious work which would be difficult to duplicate in convenience and beauty.



Girls at Freshman Camp

In addition to cooperating on an interfaith level, each Church group in CURW carries on its own program geared especially to the needs of its own students. The Episcopal Church and eight other groups support such programs and maintain full-time chaplains on the campus. Even before Jim, the typical Episcopal student, arrives on the campus, he has an opportunity to meet the Episcopal chaplain, the Rev. Richard B. Scott, and other members of the CURW staff at "Freshmen Camp." Each year, under the sponsorship of the interfaith program, six hundred freshmen spend four days in an informal camp setting where the staff and upperclassmen try to help them prepare for some of the problems they are bound to meet in college life. Such topics as "men's-women's relations," "academic integrity," and "the place of religion in college life" are presented by student panels and then discussed by the freshmen in bull sessions in their cabins.

Students Visit

AFTER Jim and the other new Episcopal students are on the campus, they are visited by upperclass members of the Canterbury Club, the official Episcopal student campus organization, and welcomed into the Episcopal Church at Cornell. On the first Wednesday night of the school year, Jim and 175 of his classmates are guests at a reception for new Episcopal students at St. John's Church in downtown Ithaca where the Rev. Reginald Charles is the rector. At this informal party Jim has a chance to meet some of the other 1000 Episcopal students on the campus and hear about their program at Cornell.

Most of the student activities are centered in the Canterbury Club, headed by a student vestry with a senior and junior warden. On Sunday night, Jim goes to the meeting of the Canterbury Club, where supper is prepared by the students, and later he takes his turn cooking, serving or washing dishes. After the dishes are cleared away, a guest speaker or the chaplain opens the meeting with a talk leading up to a student discussion. Some of the recent topics have been: "why pray?," "Christian marriage," " is active participation in war contrary to Christian principles?" and "Christmas in music." A few weeks ago the Rev. George Gallos celebrated the divine

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liturgy of the Greek Orthodox Church at St. John's Church and was assisted by a choir of forty voices from the Greek Orthodox Church in Rochester. Some of the students stay after the meetings for dancing and recreation or just to sit around and talk.

Many Church Activities

DURING the week, Jim may work with the service committee in redecorating an old Episcopal Church or painting a room in one of Ithaca's community houses or join the interfaith service program and spend his time at the hospital, the "Y" or with the Boy Scouts. If he has a flare for journalism, he is welcome to help in publishing the Canterbury Club monthly paper.

Every Tuesday afternoon there is an open house at the chaplain's new home on the edge of the campus, and Jim knows that he's always welcome. He also feels free to drop in at any other time to talk about some of the problems that are bothering him or just to say "hello" or have a cup of coffee. The chaplain's office in Barnes Hall is also one of the hang-outs for the Episcopal students. Jim may be one of the many who come up to the office to talk with the chaplain about such problems as: "I'm busting out of Cornell," "I've lost my faith," "I'm in love with a Roman Catholic," "I'm having trouble at home," "I can't pray any more," or "What's the purpose of it all?"

Several times a year Jim and some of his friends get away from their studies and relax for awhile at Mt. Pleasant, the university cabin a few miles from the campus. At these weekends the students cook their own meals, plan their own discussions and usually have a square dance on Saturday night.

Beliefs Challenged

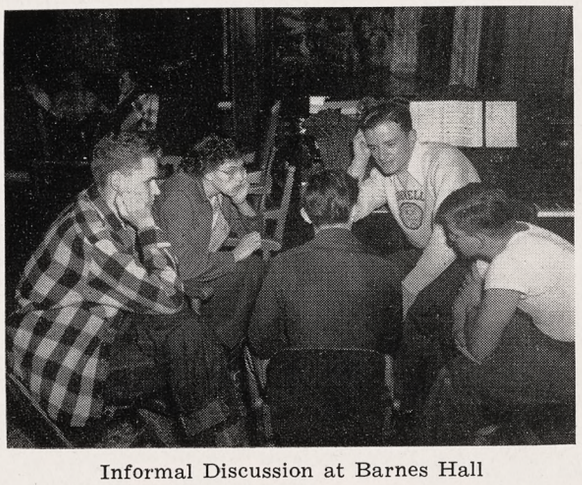
AS an outcome of bull sessions and even classroom lectures, Jim may learn that his beliefs are challenged for the first time, he's on the defensive, and his knowledge of Christianity and the Episcopal Church are inadequate. No credit courses in religion are given at Cornell, but if Jim really wants to find out more about his own Church or even about other denominations or faiths, he can attend some of the lectures and discussions led by members of the interfaith staff in Barnes Hall. Each term the Episcopal chaplain teaches a volunteer course on the "doctrine, discipline and worship of the Episcopal Church." The Canterbury Club, at its Sunday night meetings, also tries to gear its lectures and discussions to subjects that will increase the student's knowledge and faith in his religion. Each Lent a three-day mission is held on the campus with such leaders as Rev. Samuel Shoemaker and Rev. Herbert Hawkins, OHC.

Contrary to popular belief, many college students and faculty members do attend church. On Sunday morning, Sage Chapel, the university interdenominational chapel, with a seating capacity of 1000, is always filled. In addition to this, many of the students attend the twelve churches in downtown Ithaca. Jim may prefer to go to one of the Sunday services at St. John's Church and then meet other students and faculty at the coffee hour after the 11 o'clock service. If it happens that Jim is up early on Sunday morning, he can go to the holy communion service celebrated by the Episcopal chaplain at the Lutheran Church at the edge of the campus. Mid-week services are held in the Barnes Hall Chapel, and last year during Lent, and exclusive of Sundays, approximately 700 communions were made at the 7:15 morning service.

Religion Makes Sense

TEN to twenty years ago it was often true that the student who got up and went to church was ridiculed by the other students in his living unit. Today, if Jim goes to church, he may still be laughed at by some, but many more seem to look at him and say, "He's got a hold of something." This increase in church attendance does not mean that 90% of the student body is caught up in a religious revival. However, it does seem to indicate that many students, because of various reasons, are beginning to think that perhaps, after all, religion is the missing link that can make sense out of life.

As Jim moves on through Cornell, he finds the Episcopal Church in many of his activities. One of his professors may be the junior warden at St. John's or a member of the Episcopal faculty committee working with the chaplain and the Canterbury Club. In his fraternity or dorm he may find himself in one of the many discussion



Informal Discussion at Barnes Hall

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groups led by the Episcopal chaplain. One of the seniors recently said, "It's a great help to know that my Church cares so much about me that it has moved on the college campus, and personally, it means a lot to me to know that my Church is on the spot when I need it."

Since Jim usually doesn't have much spending money, the Church expects little financial support from him. The work of the Episcopal Church at Cornell is supported mainly by the diocese of Central New York with help from the Church Society for College Work, the Woman's Auxiliary, St. John's Church of Ithaca and the parents of our students. Last year the students bought a new set of communion vessels for the church on the campus, and next year they are going to try to raise $1500 to furnish their offices in Anabel Taylor Hall.

Jim and the rest of us at Cornell are looking forward to our new building because, as Myron C. Taylor put it: "Religion is the greatest force in the world today. Anabel Taylor Hall, as an interfaith center, will be built on the simple conception that we are all believers in God and human liberty, and that we must stand together to resist evil. Nothing being done at Cornell today is more important than the program to revitalize and strengthen that idea, which is the inspiration for this memorial."

Further Adventures Of Mr. Entwhistle

THE COMMITTEE SEEKS A RECTOR

BY

THOMAS V. BARRETT

"THERE'S a committee here to see you, Samuel," said Isabel Entwhistle one Sunday afternoon after dinner. "I think they're from St. Enthusia. Aren't they looking for a rector?"

"Tell them I'll be right down," Samuel mumbled as he struggled into a clean shirt. He was not in a particularly jocund mood. He felt reasonably confident that so far as the morning service was concerned, homiletically speaking, he had laid a large, ignoble egg. He wanted two hours of rest to recuperate from the ravages of failure. If there was anything he wanted nothing to do with that Sunday afternoon it was a committee; even one looking for a rector. But as he adjusted his collar and lifted the muscles of his face into a not unfriendly grimace he toyed with the idea of entertaining a "call" to St. Enthusia. To be sure it was not as large a parish as the Church of the Tribulation but since it numbered among its followers of the cross a goodly number of blue-bloods, there was a chance that it constituted what the bishop might call a "glorious opportunity."

"Not that I'm unhappy here," Samuel told himself as he went down stairs, "but a change might be good for my people."

The committee was made up of five middle-aged gentlemen and two mature members of the Ladies Aid.

"My name is Jepson," said one of the gentlemen who looked like a retired automobile salesman. "Sorry to bother you on a Sunday afternoon. We're from St. Enthusia's parish." He introduced his subordinates. "We just dropped in for a bit of advice."

Samuel Entwhistle smiled competently.

"You see," Mr. Jepson went on, "we're looking for a rector."

Mr. Entwhistle wet his lips, arranged his face in what Isabel called his "EinFeste Burg" look, and tried to find a natural and dignified position for his feet.

"We've been over to St. Stability this morning visiting Father Goodwear," announced Mr. Jepson. (Mr. Entwhistle decided it wasn't going to matter where he put his feet, and let them turn toward each other in mutual resignation). "We wondered if you could give us your . . . well . . . your frank and honest opinion of Father Goodwear as a possible rector for St. Enthusia. Entirely confidential of course."

"After all," Mr. Entwhistle whispered to himself, "the Tribulation probably has a larger budget."

"I think," he said out loud and with confidence, "that Goodwear is one of the best men in the diocese. He has fine judgment, he's a good preacher, an excellent pastor, and while not dynamic he would quickly win a place in the hearts of your people. You would all learn to love and respect him."

"We attended church at St. Stability, as I say," Mr. Jepson went on. "We found the service very well done. The sermon was helpful. We all liked Father Goodwear. We did wonder, however, whether he is perhaps well . . . a little . . . well . . . too old for the work in our parish."

"Old?" Samuel asked vacantly as he remembered that Goodwear was two years younger than he was.

"He seems energetic of course," put in an elderly member of the committee who looked to Samuel like a semi-retired dictator, "but we think we have an up-and-coming parish and we do need

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someone to work well with our young people. We understand Father Goodwear is about forty or so."

"Old." Samuel repeated, leering stupidly at the committee. "He's only forty-two."

"We do need a man to appeal to our youth," Mr. Jepson added. "I think that youth is so important, and they seem to be slipping away from the Church don't they?"

Samuel threw out his chest slowly trying to look more robust than he felt on a Sunday afternoon.

"I would hate to think I was too old for St. Enthusia," he said rather icily. "It is your opinion that a man is incompetent after forty?" The members of the committee hurried frantically to make up for lost ground.

"Well of course . . ."

"We didn't expect . . . to aspire to a man of your calibre . . ."

"We just felt we needed to be sure we got a man who would attract our young people . . ."

"The 'teen agers never took to Father Squidge."

"Father Goodwear is capable I'm sure . . . it's just that we wondered . . ."

"You see," Mr. Jepson broke in, "we're in a growing community, as you know. Lots of new people; young married people moving in. We need a minister with energy—you know . . . someone to get out, and hustle and get these new people. Sell them on the Church. It's a challenge . . . for the right man." Mr. Jepson's tone and implications began to annoy Samuel. After all what was there to lose?

"How old are you?," he asked bluntly.

"I?," Mr. Jepson asked, pushed back on his sacroiliac. "Well . . . well, I'm fifty-eight. Why?"

"You're a salesman, did you tell me?," pursued Samuel.

"Well, no . . . I mean I don't think I told you. But I am. Buicks."

"Do you consider yourself too old for energetic work?," asked Samuel relentlessly.

"Who me? Of course not. I'm . . . I consider myself in my prime. Sold more cars last year than ever before . . ."

"And you sir," said Samuel turning to the semi-retired dictator, "what is your business may I ask?"

"I'm a lawyer."

"Mr. Bunce," put in another humble member of the committee, "is head of the law firm of Bunce, Doodle, O'Malley, Oppenheimer and Bunce. You must have heard of them?"

"Do you feel you are getting a little elderly for law work?" Samuel asked leaning forward solicitously. It was apparent that the senior member of Bunce, Doodle, O'Malley, Oppenheimer and Bunce would not be willing to allow very much equity. Samuel smiled jovially and raised a hand in good-natured benediction. "Just being facetious," he said. "My point is that clergy as well as lawyers, and salesmen, doctors, and industrialists—even major generals—sometimes still function well after . . . well . . . even forty-five."

"Of course we realize that," purred Mr. Jepson with an eye to the offended plumage of Mr. Bunce. "It's just that we old folks feel we can take care of ourselves. It's our youth we are worried about . . . perhaps Father Goodwear would be the man for us."

"I am sure he is one of our finest priests," said Samuel.

"Do you know anything of his political views?" asked Mr. Bunce.

"Well, I would say he is a progressive socially, and perhaps politically . . . on the liberal side."

"You mean he's communistic?" Mr. Bunce began to turn back his feathers again.

"Not at all . . . not at all," soothed Samuel. "He's a public spirited citizen with the welfare of . . . well of the youth in mind. Democratic I believe."

"I'm not sure that would suit us very well," Mr. Bunce said. "We're mostly Republicans at St. Enthusia."

"Do you think he would be co-operative with our Ladies Aid, and the other women's organizations of the parish?" asked a frail member of the committee.

"Undoubtedly," Samuel said, beginning to get ruffled again. "I feel quite sure he has no antagonism against women or their organizations." He smiled sweetly. "Anyway, you said you could take care of yourselves while he attended to the youth of the parish."

"Of course," Mr. Jepson warned. "We oldsters would want some attention, wouldn't we Clara? Ha! Ha!" "It seems to me," Samuel said, anxious to get on with his two hour rest period. "A parish needs above all else a mature man, of good judgment. If you get sick and need help, if somebody in your parish has some serious spiritual problem you want a man with experience don't you?"

"Yes, of course," Mr. Jepson agreed reluctantly. "Still, we think we need a young man with energy. St. Comforts over at Youngstown just got a new man. He's about thirty. Fine young fellow. He certainly is making things hum. Makes thirty-five calls a day they tell me. That's what I call good salesmanship."

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Samuel decided it was time to throw in a bon mot.

"It's not the quantity of calls that counts but the quality," he said smugly.

"Yes of course." Mr. Jepson agreed unconvinced.

"Are there perhaps some other men whose names you might give us. We do not wish to leave a stone unturned," Mr. Bunce said.

Samuel chewed his lip in thought, and decided all the good men he could think of were too old for the kind of thing desired at St. Enthusia. Finally he remembered Rockbottom.

"There's Rockbottom over at Smytheville. He's a good man."

"How old a man is he?," frowned Bunce.

"I guess about thirty-six," Samuel said timidly shaving a couple of years off Rockbottom's age.

"We'll look him up," Bunce said dourly.

"Well," Mr. Jepson said getting to his feet, "we won't take anymore of your time. Thanks so much. Glad to get a line on Goodwear. If you think of anyone else who is the kind of man we need, please let us know."

The committee departed in a cloud of almost visible discontent. It was plain they had reservations about men over thirty. Isabel came rushing down the hall after the front door was closed.

"Samuel," she said, "how could you. You were almost rude."

"How do you know?"

"I listened through the door; I mean the keyhole."

"Tut, tut my dear. For shame."

"I thought they were after you."

"Oh not at all. Why should they be after me. The Tribulation is a much larger parish. Besides they want a young man."

"But Samuel, you're not old," Isabel said. "They can't judge you just by your bald head."

"Thank you my dear . . . besides I'm not bald. You said yourself it's just getting a little thin."

"I know. And only on the top."

Samuel grinned and started upstairs. "I'm still going to get some rest, my dear." He hesitated five steps up. "There is something pernicious working in the Church. You'd think it was like the air corps. Men over twenty-five have to be grounded—or elected bishops."

The next day Samuel wrote a strong letter to Mr. Jepson on behalf of Father Goodwear, and sent a copy to the bishop. Three days later he sent another letter recommending four good men who were he said, "eloquent, mature men of integrity." Mr. Jepson wrote back thanking him. The committee, he said, felt that the men were a little too far toward middle age, but they would investigate them.

"It's a shame," said Samuel to Isabel at dinner, "that I ever sent Delancey Doolus to Idaho. St. Enthusia would have drooled over him."

"It wasn't Idaho, it was Nevada," answered Isabel.

The following week Samuel attended a conference on the Church School New Curriculum in a neighboring city. He came home gleeful and mischievous.

"Good evening my dear . . . how have you been all day. Isabel I've found him. The man for St. Enthusia."

"Who is he?"

"Name's Juniper or Sage or something. Don't remember. He looks like a senior at P. S. nineteen and has enough energy to pull the Broadway Limited at ninety miles an hour. He's the answer to prayer."

"Samuel," interposed Isabel sweetly. "Why are you so rhapsodic? You're not getting another curate are you?"

"No thank God. I'm going to give St. Enthusia what it wants."

"Samuel, you mustn't be vindictive," Isabel remonstrated.

"I'm not. I'm being helpful. Every parish should suffer a little adversity. It's good for its soul."

He sat down at the typewriter and began pounding the keys with almost youthful energy.

"How long has this paragon been in the ministry?," asked Isabel perching herself on the study table.

"He isn't yet," grinned Samuel diabolically. "He has one more year at seminary. But he's already an expert on Christian education. He told me so. And he's young. Gloriously young."

In three days Mr. Entwhistle received a special delivery letter from Jepson. Mr. Jepson thanked him heartily and said that the committee had seen Mr. Sage and offered him the rectorship of St. Enthusia, which he had accepted. They all looked forward to many happy years together. Samuel turned to his secretary. "Send a wire please . . . Herbert Jepson, St. Enthusia. Congratulations. Stop. Believe Sage is the man you need. Stop. Suggest diet of Pablum for first five years. Signed Entwhistle."

Miss Kissam turned toward her employer. The dawn came slowly into her grey eyes.

"Oh Mr. Entwhistle," she snickered. "You're kiddin'."

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Frederic M. P. Pearse Honored By New Jersey

★ One of the unusual aspects of the convention of the diocese of New Jersey, meeting in Trenton, May 8, was the retirement of the Hon. Frederic M. P. Pearse, chancellor, who, in the terms of a resolution passed unanimously by the delegates, concluded a record of remarkable service in the Church. The testimonial is as follows:

The Honorable Frederic M. P. Pearse, chancellor of the diocese of New Jersey, is about to conclude a record of service to the Church in and through this diocese which has never been surpassed and seldom if ever equalled, taking into account the versatility of his talents employed, the number of years of his service, and the quality of that service.

He is a striking example of the very great good which can be rendered to the Church by a member of the lay priesthood of Christ, provided one has the gifts, consecration and perseverance manifested by Mr. Pearse.

Frederic M. P. Pearse is the son of the late Reverend Henry M. P. Pearse (May 8, 1843 - January 19, 1920) and Harriet B. (Hulm) Pearse. His father was ordered deacon in 1880 and ordained priest in 1882 by Bishop Frederic Dan Huntington of Central New York. After eight years of service in that diocese, he became rector of Christ Church, South Amboy, N. J., which he served with ability and devotion for twenty-five years (1888-1912), and where he was greatly beloved. At the age of seventy, he resigned that rectorship and spent the rest of his life, as health permitted, in diocesan missionary work under the archdeacon of New Jersey until his death in 1920—just four months short of 77 years.

Here is impressive proof of the fact that the good which a man does, lives after him, and is not "interred with his bones." The same ability and consecration of the father, shown in the ministerial priesthood of Christ, has been manifested in the lay priesthood of Christ by his son.

After graduating from St. Paul's School, Concord, N. H., Frederic Pearse studied law and was admitted to the bar. In that profession he attained distinction as a trial lawyer, especially in the federal courts, and rendered special service to both state and nation: to the former, as secretary to the Governor of New Jersey, the late Honorable George S. Silzer, 1923-1926; and to the nation, as Assistant United States Attorney.

Parochial Service

As soon as Mr. Pearse took up residence in Metuchen, N. J., he immediately became active in the work of St. Luke's parish. He taught in the church school, he sang in the choir, he directed the choir, he served as vestryman and as a lay reader. By officiating in this latter office, the rector was always able to



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have a vacation with a good conscience, knowing that the worship of God was being maintained in his parish church.

In 1907—44 years ago—Mr. Pearse began representing his parish as a delegate to the diocesan convention. At that time, St. Luke's Church, Metuchen, had only 171 communicants and annual receipts of only $2,732.46. Today, it has over 600 communicants and annual receipts of $15,000.00.

Diocesan Service

1. As a Delegate to the Diocesan Convention

Mr. Pearse's long service of 44 years as a delegate to the diocesan convention from his parish, coupled with his legal ability, gave him an unrivalled knowledge of the operations of the legislative body of this diocese, and of its constitution and canons. All of us here have seen him in action, and all of us know well how much the diocese owes to him on this score, especially as a member of the diocesan committee on constitution and canons.

2. As Secretary of the Standing Committee

Mr. Pearse was first elected a member of the standing committee of the diocese in 1927, and his service thereon has totalled 24 years.

Two years later, in 1929, the committee itself elected him their secretary. So many canonical and legal problems are involved in the work of this committee that the services of a competent lawyer are invaluable, if not indispensable. As secretary, Mr. Pearse has been its most important member for 22 years, and more because of him than of any other one member it has been able to discharge its responsibilities with wisdom, efficiency and dispatch.

3. As Chancellor of the Diocese

When the diocesan convention convened on May 7, 1935, the Bishop of New Jersey, the Rt. Rev. Dr. Paul Matthews, announced the appointment of the Hon. F. M. P. Pearse as chancellor of the diocese, and invested him with the chain of the office.

The present diocesan, the Rt. Rev. Dr. Wallace John Gardner, has reappointed Mr. Pearse with the glad consent of the standing committee each year thereafter. Mr. Pearse's service in this office has therefore totalled 16 years.

Those who have had cases before the bishop's court know how well the minds of the bishop and the chancellor have meshed in knowledge, justice and mercy.

The chancellor of the diocese is not expected to be a parish counselor, but many of the clergy, having had no parish lawyer with the requisite knowledge to turn to, have often—perhaps too often—sought counsel in their parochial problems from Chancellor Pearse. Invariably, as they can testify, he has been both kind and generous in helping them as far as he was able.

Service to the National Church

Mr. Pearse was first elected a deputy to the General Convention of 1925, and has been re-elected to every triennial Convention since, including that of 1949—making nine in all.

In 1931, he was appointed a member of the standing committee of the House of Deputies on Evangelism, and reappointed to the same committee in 1934.

In 1937 his more notable service to the National Church began as a member of the standing committee of the House of Deputies on amendments to the constitution. The importance of this committee can be readily understood when one remembers the significant statement of the late Dr. E. A. White, the distinguished expositor of our Church law:

"The General Convention legislates in ecclesiastical matters without let or hindrance, except so far as restrained by the limitations of the constitution."

Mr. Pearse was reappointed to this committee in 1940 and in every General Convention thereafter. In 1943, we were told by a very able clerical member thereof that Mr. Pearse was the ablest member on it. This was given signal recognition in 1946 when the committee elected him their chairman, and re-elected him to that office in 1949.

Chancellor Pearse's knowledge, wisdom and skill in debate have always been expressed among us without arrogance, but, on the contrary, with great good humor and with a keen sense of humor which have endeared him to us. Our admiration, respect and esteem have long been merged in affection for him. We, therefore, take this opportunity to express to him our deep appreciation for what he has done and for what he is. And we thank God for his goodness in giving to the diocese of New Jersey during these



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many years such an exceptional representative of the lay priesthood of Christ.

PARISH DAY SCHOOL CONFERENCE

★ A conference on parish day schools was held at Grace Church, New York, May 19, under the auspices of the board of religious education of the diocese. Speakers were Bishop Donegan, Canon Wedel of Washington, the Rev. John Heuss, director of education of the National Council, E. Allison Grant, headmaster of Grace Church School, the Rev. John Mulligan, rector of All Angels, James Pike, chaplain at Columbia.

SWIFT CONSECRATED FOR PUERTO RICO

★ Albert E. Swift, former missionary, was consecrated bishop of Puerto Rico at Grace Cathedral, Topeka, Kansas, May 3. At the luncheon that followed Dean Day presided, and the speakers were Bishop Burton of Nassau, Bishop Ludlow of Newark, Bishop Bentley, vice-president of the National Council, Bishop Boynton, suffragan of New York, the Presiding Bishop, and the newly consecrated bishop. Bishop Swift, just 37, is one of the youngest bishops.

INDUSTRIAL SUNDAY IS OBSERVED

★ The theme of Rogation-tide found local application in the services at St. David's, Shelton, Washington, when the vicar, the Rev. J. Gergory Lee, arranged to have some of the products of local industry displayed in the church and had the lessons at Morning Prayer read by representatives of management and of labor. Members of the congregation brought symbols of their daily work and placed them on a table at the front of the nave. Special intercessions for workers in local industries were offered, and daily work was consecrated to the glory of God in a special act of dedication. The vicar in his sermon reminded the congregation that the exploitation of the land for one generation can have grave consequences for generations to come, and he commended a local farm for its intensive efforts to protect and manage the growing forests.

LAYMAN W. C. TURPIN HITS CONGRESS

★ Congressional inaction on relief aid to famine-stricken India drew fire from William C. Turpin, Macon attorney, at the convention of the diocese of Atlanta. He said that Congressmen "put politics and technicalities before feeding starving people." A resolution on the subject was passed following Bishop Walker's demand that food aid should go to India or any other country whose people are starving.

CONNECTICUT HOLDS CONVENTION

★ The convention of Connecticut was held at Christ Church Cathedral, Hartford, May 15, with addresses by Bishop Gray, diocesan, Bishop Budlong, retired bishop who is still filling confirmation engagements, and Bishop Hatch, new suffragan, being features. Archbishop Carrington of Quebec was the speaker at the dinner sponsored by the Church Club of the diocese.

WYOMING SEEKS STATUS AS A DIOCESE

★ Bishop Hunter told delegates attending the convocation of Wyoming, meeting at the Holy Communion, Rock Springs, of steps to be taken to reach first the status of an aided diocese and then full diocesan status. The guest speaker at the banquet was Bishop Everett Jones of West Texas.

ST. LUKE'S GRADUATES LARGE CLASS

★ The largest class to enter the School of Nursing of St. Luke's Hospital in peace time, eighty-two, was graduated on May 17 at a service at the Cathedral of St. John the Divine, New York. Grayson L. Kirk, vice-president of Columbia University, gave the address.

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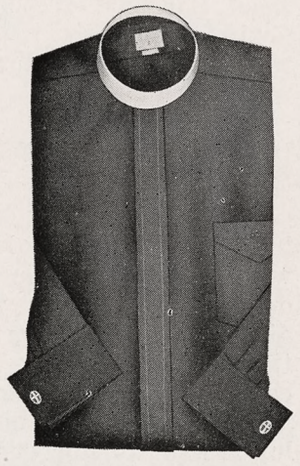

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RICHARD R. EMERY IS CONSECRATED

★ Richard R. Emery was consecrated bishop of North Dakota in his parish church, St. Paul's, Minneapolis, May 15, by Bishop Sherrill with Bishop Keeler of Minnesota and Bishop Atwill, retired of North Dakota, the co-consecrators. Bishop Gesner of South Dakota and Bishop Hunter of Wyoming were presentors; Bishop Kemerer, retired suffragan of Minnesota read the epistle and Bishop McElwain, retired of Minnesota, the gospel. Attending presbyters were J. T. Baker of St. John's, Minneapolis, and Dean Barnhart of Gethsemane Cathedral, Fargo. The service was followed by a dinner and a reception.

PITTSBURGH HOLDS CONVENTION

★ The diocese of Pittsburgh held its convention May 8 at which Bishop Pardue pointed out the many ways in which the diocese is progressing: in baptisms, confirmations, communicants, church school enrollment, giving to the program. A resolution was passed requesting the bishop to form the Society for the Promotion of Industrial Missions which will have diocesan and nationwide objectives to promote trained clergy for work in industrial areas, and to promote lay education and support for the work.

NEW JERSEY HAS PLANNING BOARD

★ Following a challenge in the address of Bishop Gardner in which the industrial expansion in the state was stressed, with all that it means to the Church, the convention of New Jersey, meeting at Trenton, set up a long-term planning committee. Functioning with the diocesan foundation and the board of missions, the committee will work with diocesan officers in determining population shifts and taking full cognizance of the expected residential expansion of the Delaware valley. The diocese already has under way a campaign for $60,000 this year and a like sum in 1952 for a revolving fund for mission advance.

There was a standing tribute to the retiring chancellor, the Hon. Frederic M. P. Pearse, reported elsewhere in this issue. Jay B. Tomlinson, Bordentown, was appointed his successor.

A missionary budget for 1952 of $171,877 was adopted, with $96,964 for support of the program of the National Council.

L.I. DELEGATES BACK BISHOP DE WOLFE

★ By a standing vote, the 550 clergy and lay delegates to the convention of Long Island, meeting May 16, adopted a resolution declaring that "despite widespread misunderstanding and criticism of his exercise of godly judgment, the bishop has proven himself to be a real pastor in his staunch upholding of the canons and polity of this Church."

KLOMAN LEADS CONFERENCE

★ The Rev. Felix Kloman, rector of St. Alban's, Washington, was the leader of conferences sponsored by the social relations department of South Carolina, meeting at Charleston and Bennettsville.

CONNECTICUT HAS MASS MEETING

Bishop Horseley of Gibraltar was the preacher at a diocesan mass meeting on mission, held May 22 at Christ Church Cathedral, Hartford, sponsored by the priest's fellowship of the diocese of Connecticut.

DAY OF WITNESS IN LOS ANGELES

★ Hundreds of clergy and lay people gathered in St. Paul's Cathedral on May 12 for an all-day rally of the Day-of-Witness, sponsored by the regional committee of the American Church Union. Bishop Bloy pontificated at the opening service at which the Bishop of Gibraltar preached.

PROTEST POLICY WITH SPAIN

★ The present policy with Franco-Spain was vigorously protested in a letter to President Truman, May 15, which was signed by large numbers of people, including a number of Episcopalians. "The prospect of a U.S. military alliance with the Franco regime, and of furnishing arms to its fascist troops, must come as a shock to the American people. To people in every section of the world who fought and sacrificed heavily to wipe out fascism, this prospect will be interpreted as a promise of betrayal."

Episcopalians to sign the letter were Bishop Gooden, Bishop Mitchell, Bishop Moulton, Rev. C. B. Ackley, Rev. Shelton Bishop, Rev. Russell Bowie, Rev. Fleming James, Rev. W. H. Melish, Rev. George L. Paine, Rev. Clarence Parker, Rev. W. B. Spofford Sr., Rev. Joseph Titus, Dorothy Canfield Fisher, Mrs. John F. Moors. Prof. Vida D. Scudder, Mary van Kleeck and Bishop Parsons.

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

JOSEPH E. LIVINGSTON, assistant at the navy chapel, Long Beach, Cal., is now vicar of the Ascension, Tujunga, Cal.

WALTER C. MIDDLETON, formerly rector of Trinity, Watertown, N. Y., is now vicar of St. Peter's, Del Mar, Cal.

WILLIAM F. LICHT, formerly vicar of Elizabeth's Mission, San Diego, Cal., is now vicar of St. Matthew's, Baldwin Park, Cal.

ARNOLD F. MOULTON, formerly in charge of Trinity, Whitefish, Mont., and associated missions, is now assistant at St. Paul's, Peoria, Ill.

NEWTON C. WILBUR, formerly rector of St. John's, Bellvue, Ky., is now rector of the Transfiguration, Washington, D. C.

MALCOLM RIKER, graduate of Church Divinity School of the Pacific, becomes rector of St. Michael's, LaMarque, Texas, June 15.

W. NORTHEY JONES, said to be the oldest active clergyman in the Anglican Communion (85), has resigned charge of Trinity, Jasper, Texas, to return to his home in Conn.

GEORGE ESTES, who graduates in June from the theological seminary of the University of the South, will take charge of Trinity, Jasper, Texas, and Christ Church, San Augustine.

STANLEY B. SMITH, formerly associate rector at Grace Church, Medford, Mass., is now on the staff of Christ Church, Cincinnati.

JOHN M. GROTON, for reasons of health, has relinquished charge of the Church of the Holy Spirit, Shannock, R. I. and St. Thomas', Alton.

JOHN E. WINSLOW, formerly rector of Trinity, Van Buren, Ark., is now rector at Senora, Texas.

BRUCE W. LEFEBRE, assistant rector at St. Luke's, Atlanta, Ga., becomes rector of Holy Innocents, Henderson, N. C., July 1.

JOHN R. McGRORY, rector of All Saints, Leonia, N. J., becomes rector of St. Paul's, Bound Brook, N. J., July 1.

THOMAS A. M. BARNETT, instructor at Philadelphia Divinity School, has accepted the chair of O. T. literature at Wycliffe College, Toronto.

ORDINATIONS:

ROBERT C. RUSACK was ordained deacon by Bishop Lawrence of W. Mass., acting for the ecclesiastical authority of Utah, at the Reconciliation, Webster, Mass. He is in charge of St. James, Deer Lodge, and St. Andrew's, Philipsburg, Mont.

MICHAEL J. FRANCIS, former R. C. priest, is to be ordained in June by Bishop Bloy of Los Angeles and will be assigned to the staff of the city mission society.

DEATHS:

COURTENAY BARBER, 74, an outstanding layman of the diocese of Chicago, died May 4, after a brief illness. See Notes and Comments.

ARTHUR POE, 72, warden of St. John's, Cedar Rapids, Iowa, died April 15 of a heart attack. He was a member of the board of the diocese and active in many Church activities.

PAUL R. R. REINHARDT, 61, rector of St. James, Prospect Park, Pa., died May 11.

EDWIN S. POTTER JR., 25, communicant of All Saints, Santa Barbara, Cal., was one of the 22 killed when a plane crashed April 2. He was a teacher in the Church school and his wife is secretary to the rector of the parish, the Rev. George J. Hall.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

DUBOSE MURPHY
Rector at Tuscaloosa, Ala.

The editorial "Peace in our time" (Apr. 26) is excellent but incomplete. The reason why war is now going on is that the North Koreans, first, and the Chinese, second, flouted the charter of the UN and resorted to armed conflict. Friends of theirs have indeed spoken much about peace. Let those friends devote their efforts to those who broke the peace. Let them persuade the N. Koreans and the Chinese to recognize the great objectives of the UN and submit to the moral authority of its charter. Then there will be peace.

ANSWER: In regard to the People's Government of China and the UN we refer readers to the article by Helen Mears, an authority on the Far East, in our issue of May 3.

GEORG ALMO
Minister to Deaf in Ohio

Although this reader appreciates The Witness' stand, in matters vital to our Church, our country, free speech, free press, etc., it, nevertheless, is hard to swallow all that angle Mr. James F. Lincoln introduced into The Witness' "Backfire" (vol. XXXIV, No. 13). Having approached the whole matter thoughtfully, seriously, and with sincerity, the approaching conclusion is: all that Mr. Lincoln suggested or hinted are questionable. Lasting peace (on earth) can be won, but only when the world has a complete change of heart and practices brotherhood, in its truest sense of the word.

J. FRED PARISH
Layman and Attorney, Newport, Ark.

Your editorial on the "American Mikado" was timely, well conceived and entirely true to the facts as I see them. That is perhaps why I liked it. Noticing several eminent contributors in Backfire, I hasten to send you this, my contribution to the pro side of the controversy.

I have been a reader of The Witness for three years and as an Episcopalian I conceive it to be more expressive of what the general views of the Church should be than any other periodical. If you are considered to be "toward the left," then that is what I also would be.

It is my observation that those who write in behalf of the doughty General do not approve of anything that President Truman does. Why should they be expected to approve of removing old "Mac" as Clergyman Luisa calls him. I shouldn't be surprised to learn that Fr. Luisa believes in McCarthyism as well as MacArthurism.

As a salesman for Chiang Kai-shek and the China Lobby, Old Mac is a real China Hand. His charm, suavity and grace of manner make him an appealing and sometimes plausible figure, particularly to the gullible. But it should be remembered, and never for an instant doubted, that the quality of the goods he is selling is way below par.

If this were the age of converting the "heathen chinee" and putting him to work in foreign owned sweat shops then Old Mac would be our man; since it is not why do we not just let him "fade away in the twilight of his life with neither rancor nor bitterness."

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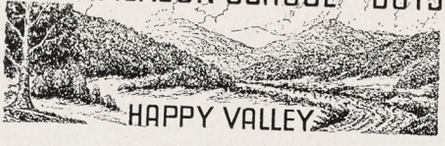

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Church Work in Middle East Develops in Importance

Promises To Be Center of International Conflicts in the Days Ahead

★ The attention given this year to study of Christian work in the Middle East, and the fact that the Episcopal Church has no jurisdiction in that area, has brought out a number of queries as to the work of the Anglican communion. In brief outline, five Anglican dioceses or jurisdictions may be listed: North Africa, Egypt, Iran, Jerusalem, Gibraltar. Of these, the most familiar to the American reader and the one with which American Church people have the most direct contact is Jerusalem or, more descriptively, Israel, Jordan, Syria, Lebanon, Cyprus, Iraq, and the western shore of the Persian Gulf.

The real "Bishop of Jerusalem" is the Eastern Orthodox patriarch, whose predecessors have come down from the days of St. James. About 110 years ago, for a number of reasons it seemed wise to have a Church of England bishop in Jerusalem, to look after Church people among the English and American residents, to aid and cooperate with the impoverished Eastern Church, and to do missionary work among Moslems and Jews. So the Anglican title is not Bishop of but Bishop in Jerusalem. His work is supported by the Anglican communion all over the world. Each year the Episcopal Church contributes chiefly through the Good Friday offering from many parishes.

Iran—Persia—is a Church of England diocese, organized in 1912. It is understaffed and not strong in numbers. As it is in direct contact with Islam, it has a hard problem and faces many opportunities it cannot meet with its present staff. The bishop is the bishop in Iran as this area, too, should be a field of the Eastern Church. Long centuries of Moslem rule have reduced the Eastern Church to pitiful dimensions, which the past thirty years of wars, depressions, and other disturbances have not helped.

Part of the Church of England's work is in the oil fields, said to be the richest single field in existence. Americans have been ministered to, as well as British and the native people. A hospital at Shiraz reaches out to surrounding villages through visits by members of the staff, providing for poverty-stricken villagers the only medical help available. Government regulations have made difficulties for the schools although recent reports have stated that the present Shah has "extremely liberal ideas for the reconstruction of his country" and has "strong men with western leanings" in his cabinet. The Episcopal Church through its fund for world relief in 1950 made a contribution to this diocese.

North Africa is another Church of England diocese, one of thirty-four in Africa. It was set off in 1936 from the huge old diocese of Sierra Leone (organized in 1853). In area, North Africa includes French and Spanish Morocco, Tunisia, Algeria, Tangier and the Canary Islands. Its work is chiefly the care of British and other English-speaking residents, and, in addition to this, one of the Church of England missionary societies, Bible Churchmen's Missionary Society, maintains at least one missionary in French Morocco.

Egypt and the Sudan was an old Church of England jurisdiction. Work has gone on there since the 1880's. In 1905 it was an archdeaconry of the bishop in Jerusalem. In 1920 the diocese of Egypt and the Sudan was organized, 3,000 miles in length, and in 1945 this was divided into two. In Egypt the work is almost wholly among Moslems, plus the care of English residents. The Sudan diocese, not strictly in the Middle East, has Moslems and also, in the south, some extremely primitive pagan tribes. The Anglican communion in Egypt and also in North Africa tries to have helpful contacts with the ancient native Coptic Church, another sufferer in the long Moslem centuries.

The Anglican bishop in Gibraltar has perhaps the most varied jurisdiction in the Church. He travels from the shores of Portugal to the Black Sea. Again, since all these countries (except Gibraltar itself) have their own bishops, Eastern or Roman, the Anglican bishop does not intrude and is not a bishop of those countries, but has for his responsibility the care of British and other English-speaking residents, and whatever help and cooperation he can give to the various

branches of the Eastern Church. He ministers, or his chaplains do, to American officials, consuls and others, and the mission to seamen, which is something like the American Seamen's Church Institute, serves many Americans. The bishop of Gibraltar, Cecil Douglas Horsley, arrived in the United States the middle of April to stay through May.

The ancient Church of Greece of course has had its own bishops from the earliest days, just as Jerusalem has had, but in Greece no need has been felt to have an Anglican bishop. Greece has been hard hit in recent years, and American Church people have been glad to help the Greek Church, partly through contributions for material relief, and partly through scholarship aid to Greek seminary students.

This spring the Greek Church is celebrating the 1900th anniversary of the arrival of St. Paul. Directly after his visit to the United States the bishop of Gibraltar is flying to Athens to take part in this observance.

CENTRAL NEW YORK YOUTH MEET

★ Bishop Walter M. Higley, suffragan, was the principal speaker at the annual meeting of young people of the diocese of Central New York, meeting May 18-19 at St. Paul's, Syracuse. Various phases of work in the diocese were presented by a number of speakers.



CAMP CHICKAGAMI, Diocese of Michigan, is a place where boys always have fun

LAYMEN'S TRAINING PROGRAM

★ Robert D. Jordan, director of promotion of the National Council, has sent a communication to bishops and promotion chairmen of dioceses, giving plans for the laymen's training program for this year. Last year instructors spent almost all their time on the program of the Council. This year Saturday afternoon and evening will be devoted to the national work with Sunday morning devoted to work in the diocese. The presentation last year took 45 minutes, which many thought too long, so this year it will be 30 minutes, equally divided between the two phases of the work, national and diocesan.

Mr. Jordan reports that the greatest single criticism last year was the word for word reading of the manuscript; this year "we shall insist that the trainee either deliver his message from notes or that he know his message so well that he gives the appearance of speaking rather than reading."

The diocesan part of the training conference is to be prepared between now and September 1, with instructors assigned to the dioceses in July. The conference for their instruction will be held at Seabury House, Sept. 7-9. Diocesan training conferences will be help Sept. 22-Oct. 14, with October 21 the opening date for parish presentations.

NO WOMEN ALLOWED ON VESTRIES

★ There will be no women on vestries in the diocese of Western New York, since a resolution making them eligible was overwhelmingly defeated at the convention meeting May 21 at Lockport.

CHURCHMEN ASKED TO TITHE

★ A resolution asking parishioners to give ten percent of their income to the Church "and for other Christian causes" was adopted by the convention of the diocese of Western Mass., meeting May 18 at Springfield. The action of the 150 delegates followed a plea by Bishop Lawrence for a return of the ancient practice. The convention also went on record as opposing loyalty oaths but one opposing universal military training was defeated.

GENERAL CONVENTION PREPARATIONS

★ General Convention, 1952, is a long way off but nevertheless the chairman of the arrangements committee for the diocese of Mass., the Rev. Gardiner M. Day, was able to report definite plans to the convention of the diocese meeting this month. It will open with a communion service for bishops and deputies in Trinity, Boston, Sept. 8th, with the opening service at 10:30 that day in the Boston Garden. Bishops will convene that afternoon in Horticultural Hall, and the Deputies in Symphony Hall. The official reception will be held that evening at the Museum of Fine Arts.

Joint sessions of both Houses, together with the Auxiliary, will be held Sept. 9 and 10 from 10 to 1 for the report of the National Council. The evening of the 9th the main attraction will be a mass meeting on missions at Tremont Temple. On the evening of the 11th there will be a mass meeting on the ecumenical movement.

The youth convention will be held at nearby Tufts College, Sept. 11-14, with their service at Trinity, Boston, the evening of the 13th. An added attraction at this Convention will be a service in recognition of the children's offering for missions which will be held at Trinity the afternoon of the 14th.

Mr. Day said that requests for exhibit space had been re-

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ceived from a number of Church affiliated organizations, and that they, and possibly commercial firms catering to the Church, would be assigned space in the order of application.

JAPAN UNIVERSITY GETS SUPPORT

★ The diocese of Southern Ohio is making an all-out effort to raise funds in the ten million dollar campaign for the International Christian University in Japan. As of May 18, somewhat over $21,000 had been raised, according to the chairman of the diocesan committee, the Rev. Luther Tucker. He likewise stresses that the diocese contributes its full share to the increased budget of the National Council.

SCOUT TROOP VISITS OTTAWA

★ Every boy in the troop of Scouts at St. Mark's, Syracuse, N. Y., forty in all, went to Ottawa, Canada, over a recent weekend where they were guests of a troop of that city. Arrangements had been made a year ago at the national jamboree at Valley Forge, Pa., when leaders of the Syracuse troop met the Canadian scouts. In Ottawa there was a sight-seeing tour, a party and other activities. Six adults who comprise the committee for the Syracuse troop made the trip.

JAMES A. PAUL MADE DEAN

★ The Rev. James A. Paul, rector of Holy Trinity, New York, was elected dean of the convocation of Manhattan at a meeting held at St. George's. The Rev. John A. Bell, rector of the Incarnation, was the dinner speaker in which he told of improvements in the Manhattan parish situation which are planned for the near future. Bishop Donegan conducted the prayer service and the Rev. Louis W. Pitt, rector of Grace Church, presided at the business meeting.

NEW DISTRICT REPORTS

★ The first annual report has been received from the new diocese of Southwestern Brazil whose bishop, Egmont M. Krischke, took office in March, 1951. He has visited each of the twenty-two parishes and missions and reports that there are "large gates of opportunity being opened in many a place but our shortage of clergy and lay workers puts our Church on unequal terms with the great challenge of this hour." He has confirmed 152, received one candidate and one postulant, ordained one deacon and another deacon and priest. Parishes and missions have accepted increased quotas.

He adds that although Santa Maria, where he lives, is a Roman Catholic stronghold with two bishops, he "has been invited by the town authorities to every public ceremony and festival."

The three dioceses of Brazil have their own "national council" and Bishop Krischke, as chairman of the department of education, has made several trips throughout the three jurisdictions.

SUMMER CONFERENCE ON CHURCH MUSIC

★ A school of church music, designed primarily for organists and choirmasters of the south, will be held at the conference center at Monteagle, Tenn., July 17-27, with Bishop Theodore N. Barth, coadjutor of Tennessee, in charge. The faculty is composed of outstanding men, among them the Rev. Massey H. Shepherd Jr., Witness columnist and professor at the Episcopal Theological School.

THEODORE SERGWICK IS DEAD

★ The Rev. Theodore Sedgwick, 87, for more than forty years a clergyman of the diocese of New York, died at Sharon, Conn., May 22. He was rector of Calvary, New York, from 1911 to 1924, then rector of St. Andrew's, Yonkers, until 1930. He then was rector of St. Paul's, Rome, Italy, until his retirement in 1934.

DEACONESS THOMPSON OF ALASKA

★ Deaconess Kathleen Thompson of Alaska, who went to that field in 1927, died there April 26, just four days before she was to have retired. Last fall a serious illness was followed by an operation in Seattle but she was able to return to St. Mark's, Nenana, hoping to carry on her work but it proved impossible. Her first post was at Allakaket where she and a missionary nurse were the only residents who were not Indian or Eskimo.

PAUL RUSCH RETURNS TO JAPAN

★ Paul Rusch left San Francisco on May 22 to return to the Kiyocato project, an experiment in cooperative Christianity which is sponsored by the Brotherhood of St. Andrew. As director of the work, he has been in the States for four months on a fund raising tour. He carried back 36 tons of clothing, a tractor, a bull and four heifers.



SILAS J. HIRTE is in charge of St. Thomas' Mission for the Deaf in St. Louis

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EDITORIALS

Town and Country

AT the recent national conference on Episcopal town and country work the startling statistic was produced that out of the more than 7,000 congregations of the Church in the United States approximately 3,700 of them are in communities under 10,000 population, or in what is classified as the town and country work of the Church. It is this more than fifty per cent of the parishes and missions of the Church and the people to be ministered to from these bases, that is the special concern of those persons who compose the membership of the Rural Worker's Fellowship. Under the critical shortage of clergy, many of these congregations are without a regular pastor and the people in the area surrounding these units of the Church's work are without a shepherd. Statistics are not available as to the extent of the stretch-out in the rural work, wherein one clergyman is required to minister to three or more congregations. Despite recent relatively large graduating classes from the seminaries the shortage of clergy for town and country congregations remains acute. Current figures indicate that there are not less than 450 vacancies in the clergy ranks.

The 1950 federal census reports an increase of more than 18 million persons in the United States during the past ten years. In the corresponding decade Episcopal Church active clergy serving in the domestic field have had a net increase, taking into account number of clergy on pension, of only 158. In our failure to produce more clergy we are failing to meet both the needs of the people and the opportunity of the Church. A net gain of only 16 clergy per year is not enough to keep pace with the demand on the Church both to intensify and extend the Christian service which our Church must fulfill if we are to carry our fair load of Christian witness and evangelism. There is immediate and insistent need that the number of candidates for the ministry be increased and that adequate professional training be provided for them.

Commission Report

AWARE of this need, the joint commission on rural work in its report to General Convention in 1946 stated, "It is our considered judgment that the Church must set itself to increase our number of active clergy from the static or declining number of approximately 6,000 to a minimum of 7,000 active clergy by 1960 . . . Even if the enrollment in our seminaries will soon be to full capacity, it is a short-sighted and futile policy to take satisfaction in the fact that the annual capacity output of our seminaries, approximately 200 graduates per year, will be adequate for replacement and normal growth. Even with the addition to our ministry of a large number of clergy professionally trained in theological schools of other Church bodies, there is need for more than doubling the present output of our seminaries without sacrificing quality for quantity. If the Church is to provide a sustained pastoral ministry to the growing national population, characterized by the migrancy of families, we must have many more clergy to meet the needs of the individual, the family and the community. Only through greatly increased numbers of qualified leaders can we fulfill our obligation."

To meet the need of the Church, as stated by the rural commission and as is obvious to all who observe the need in American life for a more vigorous and witnessing Church, the annual net gain of active clergy during the current decade must be at least 100 men rather than the pathetically small increase of each year of the past decade.

Encouraging Signs

IT is encouraging to note that one of the major emphases both in national Church policy and in seminary training is increased quantity and improved quality of men and women for the rural ministry. More than 200 men and women in

"QUOTES"

IT is said that the Church's field is the world. That is true, but the Church's immediate field is its community, its local world bounded by the lines of geography, face-to-face contacts, interests, and mutual activities. No Church can cultivate the seeds of the kingdom of God in the garden of the world unless it learns how to plant, cultivate, and harvest in the near-at-hand field, the community. It is not serving the community first and the world last, but serving both, recognizing that the same kind of ministry is applicable in the near as in the far field. The community stands in relation to the Church much as the first wave circles are to a stone thrown into the water. The enlarging circles reaching to the very shores of the lake are symbolic of the church reaching into all the world.

MARK RICH

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Church training were enrolled in the several rural institutes and training projects of the Church last summer, with at least that number about to begin this special training this year. Also, it is significant that courses on town and country Church work are increasingly a part of the seminary curricula.

In this time of increased need for clergy it is the small churches that suffer first and longest for want of qualified leadership. This intensification of concern for adequate rural Church leadership is timely. But regardless of how improved the total training program for the rural ministry becomes, the basic need of the Church as a whole for more leadership remains untouched so long as the nation's population increased by 18 million persons and the active ministry increased by only 158 ordained men.

Notes and Comments

ROMAN CATHOLICS, according to a little known book called "The Catholic Voice" edited by Theodore J. Vittoria, are quite dissatisfied with the power of their own press. This may be a surprise to Protestants, but as the Catholic critics say: "There is no Catholic daily because there aren't enough daily Catholics . . . Therefore our churches are jammed to the doors—but our newspapers and magazines and books lie unread."

Roland E. Wolseley, writing in The Christian Century, shows the weakness of both the Roman Catholic and Protestant press. "Religious journalism in the United States, whatever the group supporting it, is weak in the face of a teeming secular press. Secular dailies now reach nearly 54 million every day except Sunday, and on Sunday they reach 46 million. Add 15 million for the secular weeklies. Monthly magazines distribute 100 million copies of each issue, and weeklies and quarterlies add many millions more. The Reader's Digest alone is read by as many Americans as attend church; it is the church for many citizens, serving—as John Bainbridge remarked in his somewhat sarcastic study of it, 'The Little Wonder'—as the modern Sunday school for adults."

WE read with considerable interest the results of "This Week's" efforts to obtain a new name for capitalism. Conscious that Russia uses "capitalism" as a swear word against this country the editors sought a new word. They received more than 12,000 replies. Although "Americanism" and "Individualism" ran high among the suggestions, there were some terms with Christian implication. Among the suggestions were: Christian Democracy, Christian Economy, Christocracy, Dynamic U. S. Democracy, People's Capitalism, and Our Way.

WE have been re-reading G. K. Chesterton. We have not done this since our college days when we were studying the masters of the essay. In "Orthodoxy" we came across a sentence, the implication of which we must have missed in the college days: "Thoroughly worldly people never understand even the world; they rely altogether on a few cynical maxims which are not true."

Cushioned Pews

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

WE are always thanking God because of the sins we do not commit, whereas God is ever testing us for the things that we are trying to do.

What the Church needs is those who serve, and what the Church gets is men who do not drink nor swear.

Christ came among us as one who served, and we go among men as those who have never disgraced ourselves.

Respectability is one thing and service is another, and the one cannot take the place of the other.

A servant may be perfectly respectable and absolutely worthless to us, for we do not advertise for ornaments but for workers.

For after all, character is a by-produce of service, not to be sought directly but rather to be obtained indirectly.

If you want to show your love for Christ, do something in his name and your love will begin to have a reality.

You are not serving a definition of God, but a master of men, and he expects you to serve.

The problem which confronts the Church is, "How can we transform a cushioned pew into a working bench?"

If we succeed we must reverse a great deal that has become custom in our comfortable parochial lounge rooms.

In the first place the Church must not become a club with a recognized social status and the atmosphere of material prosperity.

The end does not justify the means, and an expensive program does not excuse us for adopting secular standards.

I do not know who invented the cushioned pew and the parquet circle in our modern churches.

When a man selects the best seats in the sanctuary because he can afford to pay for them, he

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forgets that God is not pleased that he should choose the higher seats.

Give Much, Ask Little

LET him, if he be a Christian, give the largest subscription and then, because it is hard for a rich man to enter the Kingdom of Heaven, take the lowest seat.

He doesn't go to God's house for his own comfort but for sacrifice.

Sacrifice is a hard thing for him to make.

In this world he has the good things; then in God's house let him choose the hard things.

Why not? For it would seem to be what his master would have done.

At least that is what he indicated when he marked those who chose the higher seats.

If a prosperous man desires to make his religion real let him give much and ask little.

My experience is that our wealthy members have been in the habit of giving little comparatively and demanding much relatively, to their spiritual vision. That is why the Episcopal Church has such well-appointed parish churches and such poorly supported charitable institutions.

Better have wicker chairs and well-equipped hospitals than cushioned pews and poorly supported institutions.

The Early Service

IN the next place let us appraise our service list. The early celebration of the holy communion is the most devotional service that we have and therefore the poorest attended. It is in the quiet of the early morning; it has no mixed appeal. We go because we would be with Christ; not to hear a preacher, nor a choir, nor to be seen of men. We go purely and solely to give ourselves, our souls and bodies to be a holy and living sacrifice to God which is our reasonable service. We go that we may dwell in Christ and he in us.

The effort to go is a sacrifice; the effect of going is his blessing.

The hour of eleven is the hour that is regarded as sacrosanct for worship on Sunday.

It has become so by use.

It is the time when we can get "those without" to come, so with a strange inconsistency we demand that it shall be used as a service for "those within."

Our missionary instinct is made secondary to our religious selfishness.

We want a service that we will enjoy at that time so we have either Morning Prayer or a High Celebration.

Neither of these services appeals to those without.

The one is tedious; the other by its nature is for Christians only.

Of course, if we could have a time after the sermon when non-Christians could retire, the Eucharist might be profitably used.

But no! If we do that, then Christians also join the procession and turn their backs on Christ's promised presence there.

Surely it is better taste for a guest to push back his chair and leave his host and guests in the middle of the meal when he has had enough, than for a Christian to bolt from the Lord's Supper.

The intolerable rudeness of modern Christians to the living Christ can be excused only on the ground of their invincible ignorance of good manners.

But the very fact that outsiders can be induced to come to church at eleven ought to make Christians keen to have a service which is adapted to the needs of those who are ignorant of the Church's ways, and yet which reflects the rich devotion of our inheritance.

In some way the General Convention should provide a service for eleven o'clock, other than Morning Prayer which is too long and complicated, and other than the Eucharist unless it can designate the place at which the unbaptized and excommunicate may retire.

Preaching

AND in the third place, preaching has to undergo some sort of a major operation.

I do not see how a young man, trained in an academic atmosphere, full of half-digested theories and without any real experience, can preach the gospel acceptably to those whose problems are in the kitchen and the shop.

Of course they could and would if they realized that they were to know Christ and him crucified in their own spiritual combat, and then preach out of their own experience.

But your young preacher is full of definitions of God, and opinions about social service, and ideas about religious education, and panaceas for reforming secular relations and theories of spiritual philosophy; so that the man on the street is neither interested nor profited.

For your tyro begins to preach where his theological education left off and is entirely oblivious of the fact that his congregation never has completed a theological training. And I do not see after he begins to preach, just when and how he is going to learn what to preach and how to do it.

The world is hungry for the gospel of Christ but they are not interested in theological essays,

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even though the English be faultless and the ethics commendable.

The Christian faith needs a new emphasis in preaching and in practice.

We need to learn that we are not above our master; that he came not to be ministered unto but to minister; and that we go to church to forget self and to practice his presence.

Money selfishness is mean but not any meaner than religious selfishness.

The grace of Christ is like the sunlight which brings fertility to the field which has been properly prepared and therefore is in a receptive state. The same sunlight will bake the very next field into hard unproductiveness.

It is not enough to let the sunlight in—the ground must be broken up by penitence and irrigated by the waters of life, if the seed sown is to bring forth fruit.

Let us stop fooling ourselves with our religious fancies.

Unless we are willing to lift up our hearts unto the Lord we must not expect his grace to be sufficient for us.

Church-going is not the end of Christian practice but the beginning of Christian service.

We will really give thanks unto the Lord, when we carry into the house of God, the spirit which he desires. And that spirit is not "What can I get out of this service?" but "What can I give to God through this service?"

It is equally true of church-going as of everything else, that he who goes to save his life will lose it, while he who goes to give his life will find the joy and peace which come from service rendered.

Daily Vacation Bible School

BY

SCHUYLER LAWRENCE
Layman of Towanda, Pennsylvania

AT this season of the year plans are being made to postpone the evil day when the children are home from school and under foot. Some parents are relieved to hear that two or three neighborhood churches are putting on a joint daily vacation Bible school for two weeks. Some parishes have their own, but all too many more don't even try. The daily program can be much more than a baby-sitting substitute, yet too many Episcopal churches today are inert, and indifferent to the possibilities of advance in this direction.

One reason may be that the national Church has supplied little leadership or materials for such a program. I've talked with several workers in the national field; they have little to offer from the Church, though they seem to recognize the theoretical importance of the work. They recommend a slim bibliography, little of it Episcopalian. A little pamphlet called "Vacation Church School" by Catherine A. Sanders seems to be 281's only real contribution in the field, and it's pretty good, as far as it goes.

Student rural field service (division of domestic missions) has mimeographed several units for use in vacation Church schools run by seminarians and also some brief but good suggestions for them. The best text of the lot is Miss Florence Pickard's "Paul, Man or Adventure" for juniors. The lessons used in 1949 and 1950 were rather colorless, and while adequate lacked pep. The field service publications were of course for special purposes and were not intended to be generally available, though they might make a good departure for a Churchwide series.

The national town-country institute recommends this year the Judson keystone series. Some of them appear to be officially recognized by other Churches, and all represent a useful collection of suggestions for any curriculum, though the texts could be improved on. Just what our new curriculum will mean to the vacation Church school is not clear yet.

Real Opportunity

IT boils down then to the individual priest and whether he dares have a daily vacation school with a positive approach, on the basis of presently available materials. It's a chance to get the attention of a group of boys and girls every morning for one, two or more weeks, but maybe the program gets bogged down in personnel and curriculum problems, and ends up as a wishy-washy nursery school or as a project for next year.

The truth is that a vacation church school is much easier than it sounds and can be as entertaining as promotional. Very little of the meagre literature (except the Judson lessons) explains the details requiring specific know-how. A national curriculum could easily be prepared to nail down what has been learned within the Church by those who have developed such programs. The substantive teaching materials are not really a problem but an opportunity. Poor material is a standard alibi of the teacher who fails. The school's appeal however is geared to know-how and techniques—many of them not usually associated with a Sunday school.

A national training program is needed to develop on parochial levels the special staffs required to handle vacation Church schools. The

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philosophy behind the program is so different from Sunday schools that separate orientation is indicated.

The vacation Church school can be a mission to the children, from 3 to 13 usually, and for that age group parallels youth conferences. A good program is a lively alternation of contrasts—games and substantive teaching, laughter and prayer, visual aids and handcrafts, refreshments and memory verses, notebooks and funsongs, charades and story-telling. There must be no moment unutilized from the time the first early-comer is set to pitching horseshoes or playing a game in the churchyard to the final funsong that sends him home laughing and wanting to come back to school the next day. Pep, pace, variety are the keys.

This attractive, dynamic program can be put to work to teach a few specific things the Church wants taught—which can be hammered in by an irresistible broadside of techniques and available aids.

The Episcopal Church is hanging back from making full use of vacation schools. It's about time we did a real job within the Church with our own and with the unchurched young. We need leadership and helps throughout the Church, but, even so, enough is now available reflecting experience in other communions to help any parish have a vacation school. A few days' operation will supply enough know-how and confidence to see some of the places where the pattern needs reshaping, and after one week they'll feel like old hands. The biggest test of courage seems to be the start and the first day.

There is no reason for Episcopal parishes to hold back. Let's capitalize on this special opportunity to reach our very young.

Jesus and Morality

BY

JAMES FOSTER

Rector of Christ Church, Gary, Indiana

THE important thing about Christian morality is that it is practical; something that can be used by everyone, everywhere, every day.

In fact, morality is a very practical thing. It is what men do to and with and for each other, and how they do it.

Jesus based morality on the fatherhood of God, which makes all men brothers. By deed and by word he expressed this relationship. Do this and you have morality. Deny the relationship and you have immorality.

The crime expose was a good thing because it revealed the deeds, and the doers of crime. This people could get. They could see how crime and its attendant evils hurt society and many people in society. The immorality of it was made apparent.

The same thing is becoming true as regards war. Most people are opposed to war, not as a matter of principle, but because of immediate interest. Modern war hurts too many people too hard: hurts them where they live, practically. They object; they don't want to be hurt needlessly, senselessly; and they don't want to be atom-bombed. So war is exposed as immoral; no way for man to treat or be treated by his fellow man.

The Book says: Where there is no vision—that is, when people can't see aright or understand what they see—they perish. When people realize that morality is a matter of the simple practical things which make up most of our living in relationship with others, then they can get it. Then they can agree on what helps and what hurts, what is good for them and what isn't, to achieve the moral unity which is essential for community. Again, Jesus put it clearly: Love God, love your neighbor, as yourself. This is the law and the prophets. This is morality.

NEXT WEEK: Since we lose a working day this week, Memorial Day, June 7 issue will be 16 pages. The paper shortage is also a factor. June 14 and 28 will however be 24 pages, the first featuring the Evangelical Fellowship and the other devoted to the Pacifist Fellowship.

THE PRAYER BOOK

Its History and Purpose

By

IRVING PEAKE JOHNSON

Founder and First Editor of The Witness

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The WITNESS

Tunkhannock Pennsylvania

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EPISCOPAL CHURCH NEWS

FULL PROGRAM FOR SEWANEE

★ The busiest summer in many years is in store for the Sewanee campus beginning June 13, according to Boylston Green, vice-chancellor. The 10,000 acre domain of the Episcopal-owned University of the South will be the scene for seven activities and conferences during the summer. Coordinator for the various groups which will use the university facilities will be Prof. Ben F. Cameron.

The summer session of the university will initiate the series of activities when it opens on June 13, two days after commencement, under the direction of Dean Gaston S. Bruton. Women as well as men will make up the 100 students expected to enroll for courses in the liberal arts college.

The following day, June 14, will see Episcopal laymen from all over the south assemble for their annual seven-state conference. James A. Smith Jr. of Birminghan, Ala., president of the group, and Robert Finley, secretary, will preside over the three-day meeting.

About 150 members of Delta Kappa Gamma, women's teaching sorority, will meet for the annual state convention of that group on the week-end of June 22nd.

Beginning on June 25, the Cumberland Forest festival will open its nine weeks session. Roy Harris of Nashville, Tenn., director, has announced that about 100 artist students are expected to enroll in the advance courses in string instrument and music composition to be offered.

Rev. John Heuss of the National Council will direct the education conference from June 29 to July 1. This conference has as its purpose the instruction of parish lay leaders in the new church education program. About 300 church men and women from throughout the south will attend.

Following this the Sewanee summer conference will have its opening meeting on July 1 of an eight-day conference on education of the fourth province. This group will be led by the Rev. Clarence R. Haden Jr., and about 150 laymen and clergy are to be present.

The graduate school of theology gets underway on July 23 for a five-week session on the campus of the School of Theology. Under the direction of Prof. M. Bowyer Stewart, this school will attract from 75 to 100 persons who wish to continue study at the graduate level.

TRENTON CONVOCATION HAS MEETING

★ Mrs. Elwood Haines, national director of the Girls' Friendly Society, was the headliner at a meeting of the Trenton-Burlington convocation of the diocese of New Jersey, meeting at St. James', Trenton, May 19. There was also an address on working with young people by the Rev. Victor Hoag. Later in the day there were workshops on techniques of working with girls and on worship, with Louise Burpee of the GFS staff in charge.

GENERAL WARNS CHAPLAINS

★ A warning to chaplains against aligning themselves with the "politics of war" was voiced by General A. F. Geerhardt, air force deputy chief of chaplains, at the convention of chaplains held in San Francisco. The chaplains were welcomed to the city by Church dignitaries, including Bishop Karl Block. General Gearhardt said: "You don't make Christians by killing Communists" and, recalling his service in two world wars, added: "We fight wars for freedom and Christianity, and yet when the war is over, both are in worse shape than they were before."

CANON WILLIAMS VISITS ITHACA

★ Garfield Williams, canon to the ordinary and formerly dean of Manchester Cathedral, England, was the preacher at the service May 24 at St. John's, Ithaca, N. Y., held in connection with the convocation of the fifth district of the diocese of Central New York. At one time he was in charge of the work of the Church of England in the Far East and Africa.

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THE NEW BOOKS

All Things Common. By Claire Huchet Bishop. Harper. $3.00.

In this documented and dramatic account of an investigation into the "communitarian" movement in France and the neighboring countries, communitarianism is presented as a way of liberation for man, a progressive training in freedom, a deliverance from the "salariate" status and an initiation into the responsibilities of ownership and management. Communitarians pool, organize, produce, sell, and share. Communities of work are few and scattered, islands, as it were, in an ocean of capitalistic production somewhat curbed by legislation. As such, and in common with all other types of enterprise, communities must market their products and are dependent on price. But in the fields of management and distribution they are free to experiment.

Interesting features in these organizations are: (a) the psychological incentive fostered by congeniality in team work, (b) the experience of relative security founded upon solidarity, (c) the widening of horizons through a reinterpretation of personal interest and a renewal of faith in the worth of the total man. Thus in some groups cultural effort is remunerated, and in all groups spiritual values (religiously or philosophically envisaged) are stressed as essential. Those features may not be specifically communitarian, but the fact is that, at present, they are observable in the communities described in the book. It is very encouraging.

Communitarianism is a constructive force, an active leaven in French life. Its positive attitude is, within the ebb and flow of history, the result of a negative reaction, a refusal to be licked by blind tradition, ruthless individualism, corruption, poverty, and despair. Spontaneously and in divers manners, communities of work are trying to evolve a pattern of economic life that will harmonize with the ideals of spiritual humanism.

The author conducts a tour through the most typical communities (agricultural, industrial, and professional). The reader is introduced to the communitarians themselves and hears them describe in their own way their experiences and their hopes. Charts show the scheme of communitarian organization. The book shows men of good will facing reality with practical sense and ardent faith.—Rene E. B. Vaillant

What Becomes of the Dead. By J. P. Arendzen. Sheed & Ward. $3.50.

This book is an extended and explicit account of the doctrine of the Roman Catholic Church concerning the dead. In brief this is the doctrine:

"First, that those who die in peace with God will be rewarded in heaven everlastingly by seeing God face to face, and that those who die in unrepented, grievous sin will be punished in hell everlastingly by being cast out into outer darkness deprived of the sight of God.

"Secondly, that by baptism the gates of heaven are opened to the believer, but that on the other hand no one will go to hell except through his own fault.

"Thirdly, that this life is our only time of probation and that there is no repentance after death, but that on the other hand it is a good and a wholesome thought to pray for the dead, that they may be loosed from their sins.

"Fourthly, that there is to be a General Judgment when Christ returns to judge the living and the dead and when the dead shall rise again, but

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* * * *

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that on the other hand those who die before His coming, shall not lack their reward."

The book is a lengthy and dogmatic elaboration of these "truths." It does not try to win men—it tells them—period.—R. T. F

The Book of Leviticus An Exposition. By Charles R. Erdman. Revell. $1.75.

Leviticus is perhaps the least read book of the Bible. Inasmuch as it is a manual of directions for ancient Hebrew worship, one can easily understand that it does not directly concern the faith and life of modern Christians. However, Dr. Erdman notes rightly that the Epistle to the Hebrews finds in Leviticus the prophetic symbols of Christ the Great High Priest. He thereupon expounds passage after passage in a cursory and readable manner and shows the meaning of the Old Testament cultus from a Christian point of view. He is aware of the "temptation to give rein to unbridled fancy in studying the types" (p. 10), but he might have shown more sharply than he did the dangers of ritual formalism and the ambiguity of the priestly concept of holiness.—S. L. Terrien.

This We Believe! By Eric Montizambert. Morehouse-Gorham. $2.00.

A chaplain of the first world war tells the story of the young man about to go into battle who came to him and said: "Tell me all you know about God—Quick!" He was the forerunner of many who are today discovering that they know next to nothing about God, and that there may not be much time left to find out.

For such as these, as well as for many others whose faith is sure, if a little dulled, Dr. Montizambert has performed a notable service. In "This We Believe!," he has provided in 140 pages an illuminated and illuminating re-statement of the basic facts of Christian belief and practice as a worthy and inescapable challenge to those weary ones who either despair of freedom or seek it where it may not be found. The author believes, and persuades his readers to believe, that it may be found in Christ, and there alone.—R. T. F.

A History of Philosophical Systems. Edited by Vergilius Ferm. Philosophical Library. $6.00.

This is a new kind of history of philosophy, an account of 47 philosophical movements, all the way from Indian philosophy and Zoroastrianism, down to the latest philosophies of culture, science, and religion — each movement being analyzed and described by a recognized authority, and each chapter followed by a good bibliography.



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PEOPLE OF THE CHURCH

CLERGY CHANGES:

KEITH R. DEAN, formerly rector of Trinity, Detroit, is now in charge of the Nativity, Lewiston, Idaho.

RALPH S. VAN ATTA, formerly assistant in the Chenango County mission field of Central New York, is now in charge of the Epiphany, Trumansburg, N. Y. and Christ Church, Willard. He is also Episcopal chaplain at Willard State Hospital.

CHRISTOPHER J. ATKINSON, formerly rector of St. James, Downingtown, Pa., is now rector of St. Faith, Brookline, Pa.

MALCOLM P. BRUNNER is now rector of St. John's, Burlington, Wis., with charge of the church at Jewelcrest.

F. RANDALL WILLIAMS, formerly rector of Grace, Cuero, Texas, is now chaplain for the Toledo, Ohio, area and director of the social welfare council.

EDWARD DALEY is now rector of St. Matthias, Trenton, N. J.

WILLIAM E. STOTT, formerly vicar at Belford and Keansburg, N. J., is now rector of Christ Church, Trenton, N. J.

JAMES H. CUPIT JR., formerly of Smithburg, Md., is now rector of St. Andrew's, Lambertville, N. J. and St. Andrew's, Trenton.

ROBERT COOK, formerly assistant chaplain to Episcopal students at Syracuse University, is now curate at Trinity, Elmira, N. Y.

ROSWELL G. WILLIAMS has resigned as rector of St. Stephen's, New Hartford, N. Y., to take active duty with the national guard.

E. KINGSLAND VAN WINKLE has resigned as rector of Calvary, Utica N. Y., to become rector of Trinity, Hartford, Conn.

BISHOPS:

BISHOP IVINS of Milwaukee has announced his intention of retiring, effective December 31, 1952.

BISHOP HUBBARD, suffragan, is now handling all applications for remarriage in the diocese of Michigan.

ANNIVERSARIES:

OTEY R. BERKELEY observed the 30th anniversary of his rectorship at St. Columba's, Detroit, May 15. He received a doctorate that day from Olivet College.

ROBERT A. MAGILL recently celebrated the 20th anniversary of his rectorship of St. John's, Lynchburg, Va.

ORDINATIONS:

LEWIS R. SHAMHART was ordained deacon May 1 by Bishop Phillips at R. E. Lee Memorial Church, Lexington, Va. and has been placed in charge of St. Thomas', Christiansburg, Va.

GALE F. MILLER was ordained priest March 21 by Bishop Harris at St. John's, Robertsport, Liberia. He is a teacher at St. John's School.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

FRANCIS J. MOORE
Editor of Forward

In the summer issue of "Forward-day-by-day"—page 4—an expression was inadvertently used and allowed to slip through my hands which has given offense to many of our readers, and I should be grateful if you would kindly permit me the use of your columns for a sincere apology to all concerned for this oversight. Neither the writer of this issue nor myself had the slightest idea that the offending word would be read in a derogatory sense, and it is a matter of profound regret, not only that it has greatly pained our Negro fellow-Churchmen but also that it has given the impression that there was some deliberation in the use of it. It is, unfortunately, too late now to do anything about it but seek to assure as many of our readers as we can reach, that it was due to inadvertence, to apologize humbly and sincerely for it, and to ask them to forgive us. The author himself has written personally to several who have already protested, and with your permission I will quote part of his letter:

"I am greatly distressed over having caused you or any of your people concern over my attitude or the Church's attitude toward any of our Negro Churchmen. Since I am the author of this summer issue I take full responsibility for the statement. However, it was not intended in any derogatory sense at all. I picked up the story some place—I do not even remember where now—and I envisioned in the use of that phrase an elderly Negro man of saintly mien who radiated the presence of God. I sincerely hope that this can be made clear to your people and that others who do write in will take it in the sense in which it was meant.

"I would like to add that my parish is in the forefront of leadership concerning the relations of all peoples in this community on a Christian basis. We are one of the few churches in this part of the world where Negroes and whites sit down and eat together as brothers. This is one of the few pulpits in this area where there is a constant pressing toward the elimination of any idea of discrimination or segregation.

"I understand, I believe, how you feel and I regret more than I can say that I have been the cause inadvertently of anything disturbing. I hope you will please accept my explanation as a true and honest one and do your best to pass along that explanation to your people."

I hope that this combined statement will have the effect of at least mitigating any bitter feeling and also help to restore confidence that this unfortunate slip had shaken.

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THE
Witness

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June 7, 1951



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Story on Page Five

On Rearming Germany by J. L. Hromadka

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STORY OF THE WEEK

Church Work in Puerto Rico Has Promising Future

St. Luke's Hospital, Four Clinics and Schools Are Important Part of Work

★ When A. Ervine Swift proceeds to Puerto Rico as the new bishop he will have the care of just under 11,000 Church members. Of these, 3,676 are communicants. Baptisms during the past year totaled 1,394, of which fifty-five were adults. Confirmations were 288. The number received from the Roman Communion is either included or not reported. In the previous year sixty-four were so received.

To care for these the missionary diocese has eighteen active clergy; fifteen Puerto Rican, three North American. The clergy list as a whole includes seven others: four retired, one working among Puerto Ricans in Brooklyn, N. Y., and a sixth in Barbados. One other is the chaplain, James W. Conner, reported missing in Korea.

The Church has twenty-three missions—twenty-five congregations since St. John's Cathedral has three, Spanish-speaking, West Indian, and North American. The cathedral is in Santurce, a suburb of San Juan, the capital.

The smallest three missions report 72, 82, and 84 members. (In all these figures, "members" include both communicants and those not yet confirmed). The largest is St. Andrew's, Mayaguez, on the west end of the island, with 2,598 members; 598 were baptized here during the year.

The Church of the Resurrection at Manati on the north shore has 1,296 members, and Holy Trinity, Ponce, on the south shore, 900. The others have from 100 to 650.

The Church people include extremely few with any considerable wealth but, even so, the membership contributed more than $21,000 in a year. This amount is entirely separate from hospital fees, which totaled $115,000.

The chief medical work carried on by the Church is that of St. Luke's Hospital, Ponce. The hospital has ninety-four beds. Three North American doctors and twenty or more Puerto Rican physicians cared for 2,028 inpatients, and 7,000 dispensary cases during the year. The nursing staff includes one nurse from the North, ten Puerto Ricans, and thirty-six students in the long-established and widely known training school.

Besides the hospital, four clinics are connected with the missions at Manati, Mayaguez, Quebrada Limon up in the hills outside Ponce, and Barahona, in the north central area. They treated nearly 1,000 patients in the year.

Educating Puerto Rico's teeming school-age population continues to be a problem beyond the reach of the government's best effort, the children keep coming on so much faster than schools are built. The Episcopal Church has three kindergartens, in connection with the missions at Mayaguez, Ponce, and Hato Rey, a modern community near San Juan; also a primary school at Ponce, 200 children in all. The Cathedral Academy at Santurce has a kindergarten and primary school, 300 children.

At St. Just, near San Juan, Colegio San Justo is an industrial school started in 1947 from the former St. Joseph's School at Quebrada Limon but completely reorganized and newly built in the new community. Puerto Rico has no other schools like it. Its enrollment of twenty-nine boys could be much larger if funds permitted. St. Just's is trying to reach boys who most need its training and at the same time are most likely to make good use of it. As in so many mission schools, these are often the boys who can least afford to come.

CONFERENCES ON NEGRO WORK

★ Four conferences for Church workers among Negroes will be held this summer, the first from June 11-15 at St. Augustine's College. One on religious education will be held at Voorhees College, June 18-22, and the same subject will be treated at conferences at St. Paul's Polytechnic, July 16-20, and at Okolona School, July 23-27. The oldest of these is the one held at St. Augustine's which has met each year since 1909.

Some of the faculty members are Mary L. Villaret and Eleanor Snyder, assistant secretaries of the division of leadership training of the department of education; Prof. Edgar C. Young of the Philadelphia Divinity School; the Rev. Charles Hamil-

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ton of Corinth, Miss.; the Rev. Thomas V. Barrett, chaplain at Kenyon; the Rev. David H. Lewis of Culpeper, Va.; Mr. Everett M. Tyler, layman of Cleveland; the Rev. Thomas Logan of Philadelphia; Mrs. Naomi Crowley of Philadelphia; the Rev. John H. Edwards of New York; the Rev. Osmond Brown of Augusta; the Rev. Gustave H. Caution of Savannah.

Also the Ven. Stephen B. Mackey of Charleston, S. C.; the Rev. George A. Wieland, head of domestic missions; the Rev. Claude Pickens, returned missionary from China; M. M. Millikan, head of the American Church Institute; Lelia Brown of Memphis; Iris King of St. Paul's Polytechnic; Lulu H. Robinson of Voorhees; Dorothy Jackson of Wilmington, Del.; the Rev. Theodore J. Jones, chaplain at St. Paul's Polytechnic.

The four deans of the conferences are to attend the Wellesley Conference, June 24-30, hoping to improve the work of the conferences under their supervision.

ANGLICAN BISHOP RAPS PSYCHIATRIST

★ Views of Dr. D. Ewen Cameron, professor of psychiatry at McGill University, were scored as "fundamentally atheistic" in a pastoral letter issued by the Rt. Rev. John Dixon, Anglican Bishop of Montreal. Although the bishop did not mention Dr. Cameron by name, he quoted the psychiatrist's statement that man "is limitlessly capable, through his own powers, of changing his habits and ways in the direction of more effective and socially constructive living."

This, Bishop Dixon said, is "fundamentally atheistic, a denial of the existence and of the grace of God." He said the Christian view "condemns a purely secular humanism as the expression of man's basic sickness, the disease of pride and self-sufficiency, the root cause of the ills of civilization."

Dr. Dixon's letter resulted from a request made at the annual meeting of the Montreal Anglican Synod, where several delegates criticized Dr. Cameron's views as set forth in an address before the Montreal Rotary Club.

DEACONESS FUND IS GROWING

★ The Deaconess Retiring Fund was started twenty-five years ago when a group of deaconesses met to face the problem. At that meeting one deaconess put 25c on the table and said: "I put down this quarter to start such a fund." A year later the fund was incorporated with $500.27. In 1935 the capital had increased to $50,000 and payments to beneficiaries were begun. It has now passed the $150,000 mark and has set $200,000 as its next goal.

UNIFICATION DISCUSSED IN NORTH INDIA

★ Representatives of the United Church of Northern India and Pakistan and of North India Anglican, Methodist, and Baptist Churches discussed how they might unify their ministries in a single merged Church at a conference at Calcutta. The discussion marked the first meeting of a negotiating committee which aims to draft a plan for church union in North India and Pakistan.

Attempts were made to reach a common understanding on the significance of a proposed service for the unification of the ministry, according to a representative of the (Anglican) Church of India, Pakistan, Burma and Ceylon, one of the negotiating bodies of North India.

The representative, Bishop Henry C. Read of Nasik, said the committee agreed in regarding the ceremony as an extension of the authority of previous ministries.

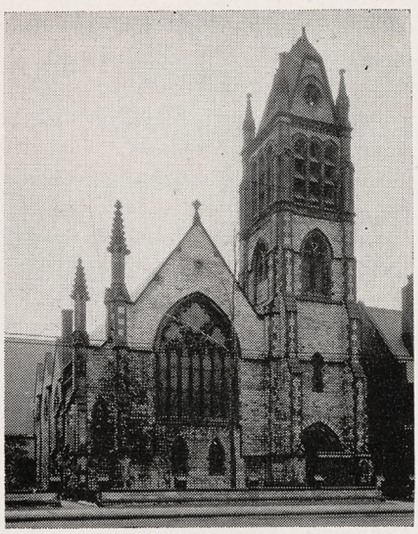
He said that previous denominational ordinations would still hold good, and that re-ordination was not implied in the ceremony.

The North India plan of union, Bishop Read said, would contain a clause recognizing that "there may be different interpretations of the rite deriving from different church traditions."

He added, however, that the clause will stress that "the use of this rite does not imply a denial of the reality of the ordination previously received by those now seeking to become presbyters in the United Church . . . nor is it presumed to bestow again or renew any grace, gifts, character or authority that have already been bestowed upon them by God through whatever means."



W. COBURN COOK, chancellor of the district of San Joaquin, is one of the most active laymen of the district



Christ Church, Detroit

Christ Church, Detroit

Mother Church of Many Thriving Parishes

★ May 26, 1845, fell on Sunday. St. Paul's Church, a little brick building forty by sixty feet, on lower Woodward Avenue, Detroit, was unusually well filled and the congregation included many of the most prominent citizens in Detroit's population of thirteen thousand.

There were James Hicks, Thomas Hopson, and William Carpenter, all prosperous merchants. Alpheus Williams, the lawyer who was to become a general in the Mexican War, was sitting not far from Alexander Adams, treasurer of the church and president of the town's leading bank. In another part of the church could be found Henry Walker, owner and editor of the Free Press, and Alexander Goodell, the real estate dealer.

Another vestryman of St. Paul's Church was there. In fact, he seldom was absent from any service or meeting of the church. He was a member of the standing committee of the diocese, a deputy to General Convention, president of the Detroit charity society, banker, railroad president, and esteemed citizen of the growing city: Charles Christopher Trowbridge.

Mr. Trowbridge had brought two of his friends to church that morning, James Elbert and William Lee, dealers in real estate and lumber lands. Most of these men lived on that newly developen street named Jefferson Avenue and had built substantial homes.

After church Mr. Trowbridge asked his friend, Bishop McCoskry, who was also rector of St. Paul's to meet with Mr. Elbert and Mr. Lee that afternoon at three o'clock. They had all seen that the church was really getting too crowded. Detroit needed a second Episcopal church. Out on Jefferson Avenue where people were moving beyond Hastings Street would be an admirable location.

Three days later a second meeting was called and a new parish came into being with sixty-seven signing the register as charter members.

So came into being "Old Christ Church," now occupying the oldest religious site in the city of Detroit. Within a month a lot had been purchased where the church now stands and plans had been drawn for the first edifice by Lt. M. C. Meigs, later General Meigs, who was the architect of the Pension Office and U. S. Treasury in Washington.

In a few more months the church was completed and the first rector called. He was that notable missionary of Michigan, the Rev. William Narcisus Lyster, graduate of Trinity College, Dublin, a young man with missionary zeal who had come over to work in the frontiers of America.

Within ten years the building was outgrown and a new chapel



CHILDREN flock to vacation school at Christ Church. Social service program is important part of work at 106-year-old parish



HAPPY-GO-LUCKY CLUB, providing companionship for many retired men and women, cuts across creedal and national barriers

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was built facing Woodbridge Street in back of the church. By 1860 plans were drawn for the present handsome gothic building seating nine hundred people. The architect was Gordon W. Lloyd, a Canadian trained in England, who came to Detroit in 1858 and designed many notable buildings.

Starts Daughter Churches

The missionary spirit of Dr. Lyster was built firmly into the fabric and tradition of Christ Church, and it soon began starting a series of daughter churches. By 1869 the growing population of the east side required another church and St. Stephen's was built. Later this merged with St. Philip's to form the now thriving St. Philip's and St. Stephen's which has recently built a handsome modern church in northeastern Detroit.

In 1874 another parochial mission took form and became the Church of the Messiah. This parish is now at E. Grand Boulevard and Lafayette in the original old St. Paul's Church which was moved to the new site, stone by stone, and rebuilt. Then in 1895 Christ Church made another venture, the "Waterworks Mission." When it moved into its own building it became the Church of the Epiphany.

Detroit kept growing and Christ Church kept filling the need for new churches. In 1914 another mission was started and is now the busy parish of St. Columba, with a handsome English style gothic edifice.

Still people came to Detroit and moved on east. Many from the old neighborhood of Christ Church moved out to Grosse Pointe. Plans were made for the most ambitious of all its missionary ventures in 1926. Christ Church Chapel, Grosse Pointe. was to be the biggest and most beautiful of all the daughter churches. The subsequent years were not easy either for the new chapel or for the mother church. The worldwide business depression in 1929 and the banking difficulties in Detroit in the early thirties came after the plans were made and the work started.

But the work went on. The Rev. William D. Maxon who had been called as rector in 1899 had seen St. Columba's grow under his direction and was determined to complete the new project. He put his able young assistant, the Rev. Francis B. Creamer, in charge and Mr. Creamer's vigorous leadership rallied the resources of the parish. Parishioners, personnel, and money were mobilized for the project and many thousands of dollars were lent without interest by the old church to the growing chapel. It was formally opened for services in 1930.

Begins Dual Ministry

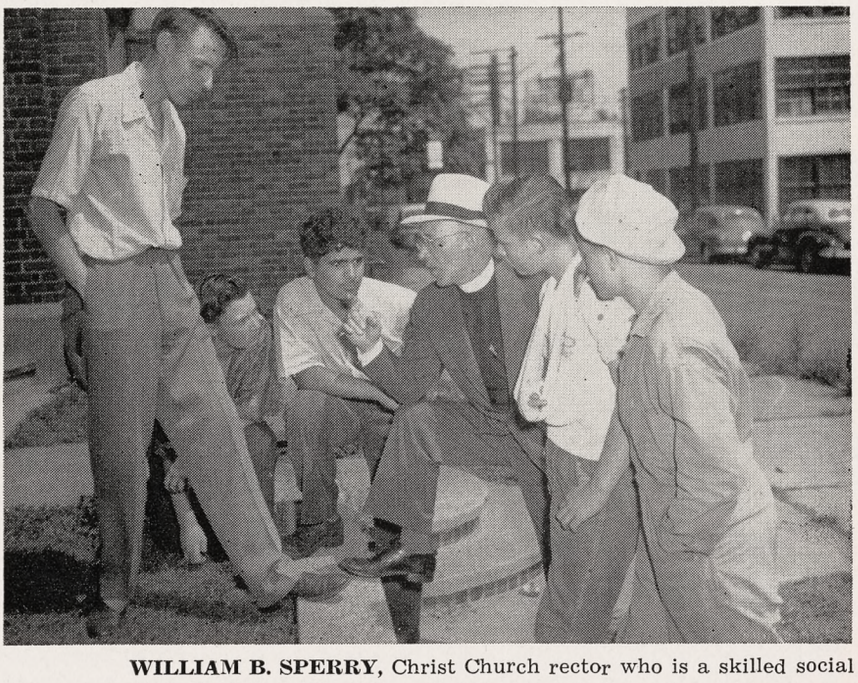
Dr. Creamer succeeded Dr. Maxon as rector in 1933, Dr. Maxon having served as rector for thirty-four years. Christ Church then began a dual ministry which served a growing and flourishing parish in Grosse Pointe and continued to exercise a downtown ministry where its fine gymnasium, its neighborhood house, and its social service work had become an established part of the city of Detroit.

The interests of the two congregations gradually diverged, with the Grosse Pointe chapel carrying on an effective ministry in a residential area and the mother church maintaining a social service work and a civic ministry which because of its now widely scattered congregation effected the whole city of Detroit.

In 1946 it was decided to separate the two congregations and again under Dr. Creamer's leadership, the business affairs and parochial work of the two congregations were severed. Christ Church, Grosse Pointe, came into being as the fifth daughter of Christ Church, Detroit, with a magnificent parish building and rectory completely paid for, and two thousand communicants. Old Christ Church called as its twelfth rector the Rev. William Butler Sperry who had been serving with the Detroit Council of Churches as director of the social service department.

The ministry of a downtown parish with its widely scattered, heterogeneous congregation makes a decided contrast with the thoughts that were in the

(Continued on Page 11)



WILLIAM B. SPERRY, Christ Church rector who is a skilled social worker, talks things over with boys of factory and warehouse neighborhood

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EDITORIALS

Marvelous Doctrine

THE Trinity Season is of particular interest to all of us in the Anglican family of Churches. We are not the only Church which lays stress on the doctrine of course but it has, from ancient times, been held in great devotion on English soil; and we and our forebears are the only Christian body who date half our Church year as "after Trinity" instead of "after Whitsunday," as does Rome and the Lutheran Churches.

It is interesting too because it marks a doctrine rather than an event. Christmas, Easter, Whitsunday, saints days, Holy Week all bring to mind things which happened; things which God did in our history. But the Trinity season celebrates something more than events; it enshrines reflection and reasoning about many events; and it brings our attention to focus on the greatest and most central of the doctrines of the Church, born out of the Church's reverent reflection and reasoning.

The doctrine of the Trinity is, beyond question, the supreme and most audacious flight of human reason. We live in an age which is deeply suspicious of reason. In point of actual fact the Church and Christian theology supply now almost the last fortress of reason in this world so profoundly skeptical of anything which cannot be weighed and packaged and shot out of a gun; and it would be well if we could regain some of the perspective of history to help us see this marvelous arrow-flight of Christian thought in its true light. Alas, many more faithful Christians "believe" in the doctrine only on the basis of a dogged trust that what is incomprehensible still must somehow be good and reliable; many "believe" in the little girl's sense that "faith is believing what you know ain't so"; many reject utterly the right of man to use his mind as best he can to think about what God must be, if he does these great things among us.

Indeed, what matter in Christian faith and practice are events and not theories. What we do . . . and, infinitely more, what God does . . . is of far more direct consequence than what we think. But the Church's great teachings are not simply theorizing; they are the means whereby we learn more of what God does and how we can do more. We thing nothing of the abstract symbols of a doctor's prescription, for example . . . doctors have such peculiar handwritings anyway that nobody expects to understand what they write in their little memo to the druggist . . . We understand that somehow in the abstract symbols there is contained a healing truth and power for us; and so it is.

Some thing of the same is true about all reasoning. We know that to speak of God as we do in this doctrine, for instance as "three persons," is to use symbolic language; we shall not be cured by the theory any more than we are healed by folding up the doctor's prescription and solemnly swallowing it. But the prescription is the means of life; and the doctrine is infinitely more so. Our trouble is that we do not think as hard as our ancestors did, nor trust our thoughts as God wills us to.

Well—all that we say is a preface to what we would like to say about the blessed Trinity. Maybe someday we can do it. Meanwhile, open your Prayer Books to page 284; read the creed and the questions which follow. What God does is to create, to redeem, and to make us strong and holy. What kind of God is it who does these things in us? That is the question to which the doctrine of the Trinity is the Church's sublime answer.

"QUOTES"

IF truth is correspondence with ultimate reality, and personality is the only truth, then ultimate reality must be personal, and the universe becomes a system of personal relationships. But this is what the Christian religion has always maintained, imagining God not only as personal, but as a perfect unity of personalities, and his only reflection here on earth a society built round a personality at once human and divine.

—W. E. ORCHARD

Notes and Comments

REASON is often of little avail in a mad-house, but even some psychoses can be cured. We had that feeling—and it lifted our hearts—as we read the recent report by the American Friends Service Committee entitled "Steps to Peace." Objective, factual, realistic, it deals with the present international situation in a manner which

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must give pause to even the most hardened "war at any price" advocate. By all means read it and distribute copies to your friends. It may be obtained (25c) from the American Friends Service Committee, 27 South 12th Street, Philadelphia 3, Pa.

IN a recent letter to the New York Times Christopher G. Janus makes the following suggestion: "Why don't we organize a Kefauver Committee to track down goodness and good people no matter where they are and make goodness more glamorous? Let's conduct this investigation in Madison Square Garden with complete television, radio, newspaper coverage. Let's interview some of our good and happy men and become more conscious of our blessings." Good idea.

Should Germany Be Rearmed

BY

J. L. HROMADKA

I HAVE not very much to add to what has been said on the issue of the remilitarization of Germany and Japan and on the general international situation. You may have the feeling that my words are nothing but a repetition of the much more powerful, relevant analysis of the burning problems which you have heard from this platform. However, speaking at this moment, I wish to reach the ears and minds of my friends and brothers within the Christian Churches throughout the world, in order to make them realize where we, the Christians of all countries in the East of Europe, stand and how we react to contemporary events. The perspective from which I approach the issue is that of a faithful Christian theologian. Faith in Christ, as I understand it, has nothing to do with a sanctimonious, pious sentiment or with an abstract idealistic dream. It is to have the eyes open before the essential historical events, before the real meaning of the present moment; it is the courage to break with one's own self-complacency and self-righteousness, to throw away the old traditions and habits and to give up the old unjust privilege and possessions. We must admit that today the historical Churches of the so-called Christian Nations have been dangerously crippled by the tight shackles of their economic, political and national atmosphere. Nothing is more difficult than to free oneself from what we have regarded as a sacred and untouchable privilege given to us by virtue of our honorable past.

March of History

THE present march of history has found its most obvious expression in the Korean and Chinese situations on the one hand, and in the—what we call—remilitarization of Germany on the other. To take a definite stand on these two issues is a paramount responsibility of individual Christians as well as of the Christian Church. It is here that any pious, self-righteous Christian crusade or self-complacent neutrality would be an evil.

Now we must ask: who has created the unbearable tension in the Far East by denying to New China, with her almost 500 million people, her just place within the family of nations? Who has insulted her? Who has for many years irritated the sentiments of the Asiatic peoples? Who has backed the most privileged and selfish elements within the Asiatic countries? Who has done his very best to heighten the distrust of these countries in what we call "Christian civilization?" What have the official Churches of the Western Nations done to bring about a peaceful solution of the Far Eastern tension? Please do not misunderstand me! I have numerous noble friends within the Western Churches whom I deeply respect and love. I know many individual Christians who are disturbed about the present situation and are eager to contribute their share to a peaceful world. I do not wish to condemn anybody. What I wish to say it this: if we miss the most decisive point in the process of history and if we fail to make the right decision, at the critical moment, we may lose our lives and our souls. I am afraid that we have failed in many things and took the wrong direction precisely in those days of July 1950 when a serious word of warning should have been given to the statesmen of the Western Nations. Instead of looking straight into the face of the real events and the real conditions in the Far East, the Christian Churches took refuge in empty legalistic formulas and pious phrases. It is this that has disturbed us and brought us the heartfelt conviction that the real solution of the present crisis must be brought about in a different way and on a different basis.

Germany

IN the problem of Germany for instance, the remilitarization of her Western Section is the other focal point of the present. Everyone is re-

The Rev. J. L. Hromadka is the dean of the Czechoslovakian Protestant Reformed Evangelical Church and is recognized as one of the most eminent living theologians. He was formerly a professor at Princeton Theological Seminary and is prominent in the affairs of the World Council of Churches and delivered one of the important addresses at the Amsterdam Conference in 1948. This article is an address he delivered at the World Council of Peace at a meeting of that organization recently in Berlin.

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volted by this idea. A Christian and a Christian Church body cannot be silent in face of this grave issue. If we, the Christians who are taking part in this conference, join heartily with the World Council of Peace in its campaign against the re-arming of Germany, we do it with a genuine desire to help the German people in their most dangerous fateful hour. We have no right to judge the people of Germany. We will not do it. We know what we owe to our German brothers, the great German thinkers, writers and reformers. But we shudder in visualizing the destruction, the total destruction of Germany in the case of a new European war. Re-armament is not an abstract thing. The rearming of Western Germany has a definite, a concrete meaning. It involves the resurrection of the most sinister elements in Germany, Western Europe, in Spain and everywhere else. Rearmament would be an unpardonable effort to ignore the terrible catastrophy of Europe between 1933 and 1945; it would be an absurd attempt to stop the overdue social and economic reconstruction of human society, both European and non-European, by sacrificing the German people for the sake of selfish interests.

The end of the sacrifices would be hideous and absolutely in vain, since the transformation of Europe would proceed anyway after a new war and would proceed in a most brutal way. The Christian Churches—I repeat—cannot be silent. If they remained silent they would give proof of their own weakness, fear and confusion. I don't wish to repeat the noble names of the men who have manifested their opposition to the rearmament of Germany and who have been mentioned at this conference. What I wish to say—and say with satisfaction—is this: the present problem of Germany is a dividing line between those who have the courage to make a decision in spite of everything that binds and oppresses the human mind and life, and those who, because of their position and point of view are unable to cope with the events of our time, who are unable to understand what is going on in the depths of the present world situation.

The presence of us Christians at this conference demonstrates our conviction that the World Council of Peace reflects at this juncture, the most important, the most realistic and the most effective effort not only to save the peace but also to satisfy—if it is at all possible—the vital needs of mankind. We stretch forth our hands to reach our numerous beloved and honest brothers, both in the East and in the West, and to bring them into our fellowship of peace and goodwill.

Talking It Over

BY

W. B. SPOFFORD SR.

LETTERS from friends sometimes serve as pegs on which to hang things, like the one objecting to our recent statement that "labor is being pushed back where it was before the CIO." Which brought the outburst: "Of all the absurd misstatement! Bind up your bleeding heart, Bill! Labor isn't being pushed back into antedeluvian oppression."

Fact is, I was not the writer of that particular piece, but I was at the editors meeting when it was discussed and I think I know what the author was driving at. And the analysis of what is happening to us I got, not from a labor leader or from anyone on the left, but from a partner in one of the biggest banking houses in the world. More, I didn't get it yesterday but some years ago. We were discussing the future outlook, with me urging international understanding and peace, which he brushed off as a lot of sentimental eyewash. This was his line:

There's nothing that is international but money. That flows over national barriers to make profits. What's ahead of the U. S. is perfectly clear. We'll eventually move into a war economy: huge contracts for the corporations; big salaries for management; good dividends; good business for the little fellow. Taxes will be high, but so what? The burden will be shoved onto the little fellow for the most part, and even if we have to pay 'em what does it matter as long as profits and salaries are high. As for labor, don't kid yourself about these fellows not going along with the show. We're not out to smash labor unions. It's much easier to take them over. There won't be any unemployment under a war economy. We give them their wage increases. So they'll have work and high wages and therefore the illusion of prosperity, even if there is a scarcity of the goods they need and their dollar will buy damned little of what there is.

He brought a standing army into the picture too—and mind this was far enough back in years so that most people then considered such a thing impossible. Millions in the armed forces, to this international banker, would also help solve unemployment. And when I ventured the guess that folks would not stand for it, particularly women folks, he just guffawed. "Ah, nuts, they'll love it. They'll even go along with a few minor wars. What are a few hundred thousand casualties as long as we are prosperous?"

A hard-boiled analysis perhaps, but where was

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he wrong? So if my heart is bleeding it is for all of us, not just labor. Bleeding even for the poor parson's wife who can, I imagine, tell her irritated husband something about what a dollar will buy today at the corner store. And bleeding too for the rank and file of laboring people who are getting their few cents more an hour with which they can buy less, when they can get it at all.

Mr. Phil Murray made a speech at a tremendous mass meeting at the time of the San Francisco UN conference. On the stage that night were labor leaders from all over the world, representing millions of organized workers. They pledged to each other brotherhood and peace and their new federation was going to be strong enough to maintain it. And Mr. Murray, in a moving address, put the aims of labor in these simple phrases: "What we want is pictures on the wall; carpets on the floor; food in our bellies; a chance to get out once in awhile into God's wonderful sunshine."

The international labor federation is gone. And it isn't "God's wonderful sunshine" but death in Korea and threatened everywhere, with Mr. Murray and Mr. Green and Mr. Reuther winning "victories" before the wage stabilization board. A few more pennies in the pay envelope. With the clerks at the chainstore taking down the price tags and putting up new ones: butter, 84c; hamberger, 76c. Ask Mom, she knows. And that there is one less mouth to feed is hardly a consolation—not with her boy way off there in Korea.

What's the Big Idea

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

CHILDREN ask this question when something happens they dislike. God's children ask it when death, disease, disappointment or other disaster strikes them.

The answer is in the first verses of the gospel according to St. John. Put "big idea" in place of "word" in that passage and read it over a few times.

It is saying that the whole of creation is planned in order to express love, love shown in the giving of order and structure where there was none; in the effort to bring into being creatures who will love back; in the process of turning these creatures from the selfish use of what is given to them to the grateful return of it to the giver, a process involving patience, suffering—the cross.

That this is indeed the big idea is made clear when once life is lived in line with it. That life can take it. That life cannot be broken by anything that the world can do. No one having caught a glimpse of that life can fail to get the big idea.

But there are steps beyond getting the idea. It must be accepted and applied to ourselves. That's where the rub comes. As members of the body of Christ we get a share in suffering as well as victory.

The important thing is to keep in mind all the while what it is all about and to realize that we are having a part in the very core of the process of creation, that we are being made over into the image of God.

What if the process is long and full of suffering! We have a part in the working out of the big idea.

Thy People, My People

BY

JAMES FOSTER

Rector of Christ Church, Gary

THINKING about God is sometimes formalized in devotion known as the practice of the presence of God. Those who engage in it, generally the religious, take advantage of some particular time and place to realize more definitely the relation in which they stand to the Father.

This is good to do, and it would be good also to practice the presence of the children of God, all the other people who are our brethren in the Lord; to realize that they are people, as we are people. It would be good because today there is much emphasis upon the non-personal. We tend to think in terms of powers and parties, of systems and ideologies, of states and classes. There is little understanding of, or sympathy with people as peoples; nor the realization that the world is the home of countless men and women and children who are all, as the Bible put it, of one blood and of one Father. They, as we, have a birthright to be persons, to be regarded as persons, to be able to live in benevolent relationship with other persons.

The true wealth of the world is the people of the world. We share the wealth by virtue of our fellowship. To practice the presence of people, to think of them as people, to know them and their hopes and their needs, as we would like them to think and know of us, would be a true act of religion, pleasing unto God.

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CHRIST CHURCH, DETROIT—

(Continued from Page 6)

mind of C. C. Trowbridge and his friends on the May afternoon in 1845.

Gymnasium is in Demand

The gymnasium is active with groups of newsboys and children from the neighborhood whether or not they are members of the church. A club of Detroit's "retired citizens" is an experiment in the growing problem of providing wholesome, creative activities for older people. All the members of this club are over sixty-five and many of them have only an old age pension on which to subsist while they lack friends or family to take an interest in them. Here again the inclusiveness cuts across all creedal or national barriers.

Restores Interior

Recently the old church embarked on a restoration program and the chancel, baptistry, and chapel have been brought back to their original beauty. As Bishop Emrich said when he first entered the church, "It's a nineteenth century church but it's the best nineteenth century church I've ever seen."

One of the features of the church is its organ, rated among the great organs of the midwest. With this organ has gone a special interest in music so that now, 106 years after Mr. Trowbridge had his dream of a new parish, one can find in the heart of downtown Detroit a busy parish alive to the needs of the people about it, and a sanctuary of beauty where descendants of the original founders are still worshipping.

Cover Picture

Miss Margaret Wilson, who has served Christ Church for forty years, was recently honored with a reception and was presented with a silver cross by Bishop Hubbard.

CHICAGO ADOPTS BIG BUDGET

★ A missionary budget of $231,950 was adopted at the convention of the diocese of Chicago, with $105,000 pledged to the National Council. A new canon was also approved which will provide for the establishment of a diocesan investment trust. It provides that there be six lay trustees, of whom two shall be members of the bishop and trustees of the diocese, and all of them are to be appointed by the bishop.

The convention also voted to seek $100,000 annually for a special fund, half to be used for advance work in the diocese; 25% for social service work and the rest for the National Council.

VIRGINIA SEEKS LARGE SUM

★ The diocese of Virginia is seeking $1,300,000 for advance work, including aid to the seven schools in the diocese. The operating budget for next year was set at $237,028, an increase of about $17,000.

NORTHERN MICHIGAN PLANS CENTER

★ The convention of Northern Michigan authorized Bishop Page to appoint a committee to study the need and location of a diocesan center which will include a cathedral, offices and bishop's residence.

The bishop in his address urged the use of trained laymen in mission fields to help relieve the clergy shortage and also a concerted effort to recruit men for the ministry.

MEMORIAL SERVICE TO BISHOP JETT

★ A service in memory of Bishop Jett, first bishop of Southwestern Virginia, was the high light at the council of the diocese, meeting at Emmanuel, Staunton, May 15-16. Bishop Phillips conducted the service and there were addresses by Bishop Tucker, former Presiding Bishop; Bishop Brown, retired bishop of Southern Virginia; the Rev. D. L. Gwathmey, rector at Whytheville, Va., and Bishop Phillips.

The meeting adopted a missions program calling for $68,531 and a diocesan expense budget of $22,370.

HARRY LONGLEY GOES TO HOLY TRINITY

★ The Rev. Harry S. Longley, rector of St. John's, Charleston, W. Va., will become rector of Holy Trinity, Philadelphia, on September 1. It is one of the outstanding parishes of the country.

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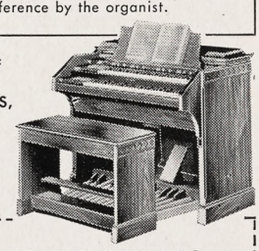

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CONNECTICUT LAUNCHES LARGE FUND

★ The diocese of Connecticut has launched a campaign for at least $1,000,000 for an advance work program. Bishop Gray announced that the money would be used to develop a conference center, a summer camp, employ a full time youth worker, establishing work at Yale, with a home for the chaplain, build a chapel at the University of Connecticut, open new missions, employ an additional diocesan missionary, employ a full time social relations worker, remodel the diocesan house and install a small chapel. It is expected that the fund will be sufficiently large to maintain these enterprises until such time as they can go on their own.

CLAYMONT PARISH CELEBRATES

★ The Ascension, Claymont, Delaware, celebrated its 100th anniversary on May 27 with a special service at which Bishop McKinstry was the preacher. The Rev. Charles A. Rantz has been the rector for 32 years, and has built the membership from 36 communicants to about 400, with a church school of nearly 200 children and teachers.

WHEAT FOR INDIA CAMPAIGN

★ A large number of Church people in Boston are contributing to a fund to purchase wheat for India. A wheat sale was held in Harvard Square, Cambridge, May 21-22, when people were able to buy a portion of wheat for the shipment. It was stated that $5 would buy and send 100 pounds and that it would feed an Indian for 200 days. The campaign was organized to make a dramatic demonstration of the desire of individuals, apart from the action taken by Congress, to aid the people of India during the famine.

Episcopalians who sponsor the campaign, which is being continued and extended, are Dean Charles L. Taylor and Prof. Joseph F. Fletcher of the Episcopal Theological School and the Rev. Gardiner M. Day, rector of Christ Church, Cambridge.

OKLAHOMA TO ELECT COADJUTOR

★ A special session of the diocese of Oklahoma is meeting in Tulsa this week to elect a bishop coadjutor.

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OTHER CHURCHES

INCREASE IN CHAPLAINS ON ACTIVE DUTY

There are 2,695 chaplains on active duty in the armed forces, with about 500 more needed to bring the corps to minimum standards. There are 1,287 in the army; 608 in the navy; 800 in the air force. The services seek clergymen between 24 and 31. Some between 31 and 41 can be accepted, but none over that age except a few reservists who volunteer.

R. C. BISHOP PUZZLED BY CRITICISM

R. C. Bishop George J. Rehring of Toledo told a group of women meeting in that city that Roman Catholics cannot understand why anyone would say that his Church is an enemy of democracy or takes away personal freedom. He asserted that the hierarchy does not meddle in politics.

BENNETT ADDRESSES METHODISTS

Prof. John C. Bennett of Union Seminary told New York Methodists, meeting at Poughkeepsie, that they should reject Communism because even "the good elements in it turn out in practice to be the entering wedge for evil." He also said that the Church should help America become aware of its own temptations and shortcomings. "America must overcome the habit of thinking that its institutions furnishes the only ways. We must stop thinking we can go it alone. The people of Europe and Asia don't understand us very well. They are afraid we will drag them into a war in which they'll be attacked more devastatingly than we will be. We must understand the way in which our fantastic prosperity separates us from the rest of the world. America must learn how to be prosperous to the glory of God."

TAYLOR SEES VATICAN ENVOY TALK 'FOOLISH'

Myron C. Taylor said after a conference with President Truman that "it is foolish to talk" about the possibility of naming a new personal representative of the President to the Vatican. The former representative of Mr. Truman to the Holy See waved aside recurrent rumors that such an envoy would be named, with the remark, "That's old stuff; there have been such rumors ever since I left the job."

Mr. Taylor, an Episcopalian, said he had not discussed the question with Mr. Truman in his 30-minute interview at the White House. He described his visit as a "courtesy call" on the President.

The 77-year-old former diplomat declared categorically that he had no intention of taking any post with the government.

CLERGY SHORTAGE PROBLEM CONCERNS BUSINESSMAN

A businessman who overcame the student nurse shortage for Indiana Methodist hospitals has now tackled the shortage of ministers and lay church workers. Edward F. Gallahue, president of an insurance company, accepted an invitation from Methodist Bishop Richard C. Raines of Indianapolis to work out a recruiting program for Christian vocations similar to his nurses' recruiting plan which has been adopted nationally by the Methodist board of hospitals and homes.

Mr. Gallahue will attempt to provide Indiana Methodists with a permanent program for bringing "the cream of the state's youth" into the ministry.

In Indiana's 700 Methodist churches, as elsewhere in the nation, there is a shortage of properly qualified ministers. Small congregations share their pastors, use part-time lay preachers, or have full-time "supplies" -- men whose spiritual qualifications are approved by the Church, but who are lacking in educational requirements.

After personally underwriting a banquet for about 500 outstanding high school and college students from throughout the state, Mr. Gallahue planned a state-wide conference on church-related vocations.



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PEOPLE OF THE CHURCH

CLERGY CHANGES:

NORMAN H. V. ELLIOTT of Detroit, a student at Virginia Seminary, has been assigned to the missionary post at Nenana, Alaska, with the understanding that in a year he will be transferred to the newly created post of diocesan missioner, stationed at Eagle.

W. BRADFORD HASTINGS, formerly rector of Trinity, Concord, Mass., is now rector of Christ Church, St. Paul, Mo.

F. C. BROWN, former missionary in China, is now rector of St. Mary's, Dorchester, Mass.

H. A. JERAULD, formerly rector of the Epiphany, Dorchester, Mass., is now rector of the Good Shepherd, Reading, Mass.

R. P. McCLINTOCK, formerly rector of the Messiah, Auburndale, Mass., is now rector of Trinity, Watertown, N. Y.

GEORGE PEABODY, son of Bishop Peabody of Central New York, becomes assistant at Grace Church, St. Louis, Mo., July 1.

EDWARD I. SWANSON, formerly vicar at the Messiah, Foster, R. I., becomes rector of the Good Shepherd, Clinton, Mass., on Aug. 1st.

DAVID SWEET, student at Virginia Seminary, has been appointed minister in charge of the Good Shepherd, Milford, Pa.

MALCOLM LANGLEY, rector of St. John's, Havre de Grace, Md., becomes rector of St. John's, Mankato, Minn., June 16.

ARTLEY B. PARSON, former ass't at St. George's, New York, becomes rector of the Good Shepherd, Fitchburg, Mass., Sept. 1.

ROBERT H. CUMMINGS, student at Berkeley Divinity School, becomes minister in charge of Grace Church, Chicopee, Mass., June 15.

ARNOLD A. FENTON, student at General Seminary, comes as assistant at Christ Church Cathedral, Springfield, Mass., July 1.

DEATHS:

GRIFFIN M. CUTTING, 81, associate rector of St. Paul's, San Diego, Cal., died May 15 from injuries received in an auto accident.

MELBOURNE R. HOGARTH, 45, former vicar of St. Martin's, Watts, Cal., died May 16 after a long illness which he contracted while serving in the South Pacific as chaplain in W.W. 2.

FRANCES LEBARON CASIDY, wife of Bishop Casady of Okla., died April 28 after a long illness.

HERVEY C. PARKE, 78, one-time rector of Grace Church, Amherst, Mass., was buried from that church on May 9 with Bishop Lawrence conducting the service.

J. HUGH HOOPER, 78, retired rector of Zion Church, Hudson Falls, N. Y., died May 13.

HONORS:

ALBERT E. CAMPION, rector of the Mediator, New York, was awarded a doctorate by New York University.

MURIEL LENTON was honored for her 25 years service as director of the family service dept. of the N. Y. City Mission Society at the spring meeting of the board of managers. Bishop Donegan presented a gift on behalf of the board.

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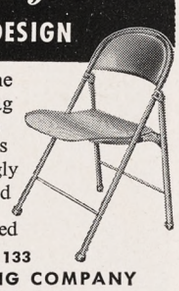

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Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

LEE C. PARSONS
Layman of Springfield, Mass.

The recent visit of Paul Blanshard to Springfield was of outstanding importance. The author of "American Freedom and Catholic Power" made a strong impression upon those who heard him and those who read accounts of his lectures. Mr. Blanshard had no criticism of Roman Catholics as individuals but did criticize the lust for power of that Church.

Here in Massachusetts we see this purpose in the growth in parochial schools and the activity of the Roman Catholic Church in politics. This was conspicuously shown last year in the campaign for a law authorizing the practice of birth control by married persons for health reasons. This proposal was fought bitterly by the Roman Catholic Church and defeated largely through its efforts. The determination of the Church was shown by its exclusion from medical practice in Roman Catholic hospitals of all Protestant doctors who took a stand for birth control. So Massachusetts remains one of the two states which ban birth control, Connecticut being the other. The address of Mr. Blanshard has served a useful purpose in opening the eyes of Protestants to the sinister plans for control of the government on the part of the Roman Catholic hierarchy.

C. T. ABBOTT JR.
Vicar of St. Anne's, Stockton, Cal.

At this time of year many students are having a "pre-registration" period for the fall semester in colleges and universities. It would materially help the college workers if our clergy would encourage students to register as Episcopal students and not as "protestants," if religious preference cards are available. Many students "escape" the pastoral ministrations of the college chaplain because of this difficulty. If the clergy would also use the "Letter of Commendation" for college and university students it would also assist in a more effective religious life on campus.

C. B. LUCAS
Rector of St. Timothy's, Atlanta

Notes & Comments, April 26, in regard to "Low Sunday": It may interest you to know that in my ministry here I have had several "Low Sundays" with a larger attendance than at 11 a. m. Easter. This is because I have planned special services that so appealed that more came. I have also had splendid summer attendance because I begin immediately after Easter to emphasize Whitsunday. It is not always easy—but it can be done. Several times in my ministry I have had splendid attendance in August. In Buffalo, N. Y., where I spent 15 years in one parish — we sometimes featured "Summer Sunday Evenings"—by making a house to house canvass and inviting people to come to our evening services if their own church had none. All this takes lots of work; much prayer; and workers who believe in and are willing to work for whatever program one may make for "after Easter." Sometimes we are disappointed in the results—but as a boy we learned to "pick ourselves up" after each defeat and keep on keeping on.

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STORY OF THE WEEK

England Makes Real Progress In Church Relations

Books Just Published Discusses Results Of Conferences Held Recently

BY
HUGH McCANDLESS
Rector of The Church of the Epiphany
New York

★ In his Cambridge sermon of 1946, the Archbishop of Canterbury suggested that Church union might best be effected in England not by a formal scheme such as that proposed in 1938, but by the introduction of bishops into the polity of "nonconformist" Churches.

A number of Anglicans and members of other Churches have conferred together since that time to discuss this. Their findings have been published by the S.P.C.K. in a booklet called "Church Relations in England." This is unfortunately not available yet in this country through the regular agents of the S.P.C.K. My copy is on its way to me now, so this report is in the nature of a notice about the book, and not a review.

It seems that the findings are that six steps would be necessary.

First, there would have to be agreement in doctrine on the basis of Holy Scripture.

Second, the other Church would accept episcopacy from the Church of England, which would recognize these men and those they ordain as having valid orders.

Third, there would be intercommunion. Confirmation would not be necessary.

Fourth, the Anglicans would hope that confirmation as we know it would become the general practice in the other Church.

Fifth, the other Church would not change its relations with other non-conformist Churches.

Sixth, the ultimate goal would be full union.

Two problems immediately occur to the reader. Do the other Churches want episcopacy? There is strong evidence that they well might, if our approach were one of humility. We can well treasure the apostolic succession without being offensive about it.

Many of the other Churches now have growing bureaucracies in which all the imagined faults of episcopacy exist, and none of the virtues. Many of them agree with Archbishop Temple in placing doctrine on a higher level than order.

Another problem would be caused by the admission of baptized but not confirmed persons to Holy Communion. Would this result in complete anarchy?

We have some experience to guide us here. In the missionary district of Puerto Rico, this has been done in the case of a merger with the "Church of Jesus." This is a rather catholic missionary district. The results seem to have been good.

Such books as "Church Relations in England," and the spirit that lies behind their production, must immediately bring to mind the recently multiplied, intensified, and much publicized manifestations of irreconcilability on the part of the Roman Church. The contrast is remarkable.

There are some who will say that we should imitate the Roman Catholics, as they are so much more astute and worldly-wise than we are. This point of view should be carefully weighed. It will be found wanting.

In the first place, are they really cleverer, or is this isolation an expression of insecurity? When they feel they are making satisfactory progress, their demeanor is usually rather bland and debonair.

Or again, may this not be their warning to those who are following them in a crusade against "secularism" to remember to keep their place? We may be their allies in the fight against another form of totalitarianism, and perhaps they are warning us that this alliance does not mean we are equal or similar to them, or can be too intimate with them.

Let us suppose they are cleverer. Is this "cleverness' of theirs particularly wise? Rome's greatness was first based on hospitality, and then on its missionary program. Let us suppose it is wise. Is it the wisdom of the children of light? Is worldly success our only criterion?

Keeping up with the Joneses in such matters may be a dangerous substitute for listening to the Holy Spirit.

EPISCOPAL CHURCH NEWS

ANGLICAN CONGRESS IS POSTPONED

★ Bishop Keeler of Minnesota has announced that the world-wide Anglican Congress, scheduled to meet in Minneapolis in August, 1953, has been postponed until August, 1954. The reason is that the second assembly of the World Council of Churches has been changed to 1954 and it is expected that many of the overseas delegates will attend both events.

UNITED CHURCH HAS EEF CHAPEL

★ Acting Principal Carl Kellar writes that the new chapel at the Kerala United Theological Seminary of the United Church of South India, at Kannamoola, Trivandrum, South India, which was built at a cost of about $4,500, contributed by E.E.F. members, is now nearing completion.

From its inception in the 1930's, and its actual inauguration four years ago, the United Church of South India has been a witness to the Episcopal Evangelical Fellowship of the kind of approach to Church unity for which the EEF has been working and praying in this country. When the Rev. Gardiner Day, former president of the fellowship, asked Bishop Hollis, the moderator of the United Church, how the EEF might help, the chapel at Kerala was suggested.

The contribution of the chapel is more than a missionary act, and more than an act of helpfulness to a sister Church. It is a demonstration of the faith of the EEF that God wills unity.

OFFICERS OF THE EEF

★ The Episcopal Evangelical Fellowship board — President, the Rev. Charles D. Kean, Kirkwood, Missouri; First Vice President, the Rev. Charles F. Penniman, St. Louis, Mo.; Second Vice President, the Rev. E. Felix Kloman, Washington, D. C.; secretary; the Rev. R. Malcolm Ward, Maumee, Ohio; Treasurer, Miss Elsie C. Hutton, New York City.

Executive committee—Mr. Kean, Dr. Penniman, Dean Sidney E. Sweet, the Rev. J. Francis Sant, the Rev. William H. Laird, Messrs. J. Maver Feehan, John H. Leach, and Paul E. Rutledge.

Directors—Gardiner M. Day, John W. Day, Roscoe T. Foust, Harold C. Gosnell, James W. Kennedy, John C. Leffler, Stiles B. Lines, Randolph C. Miller, William H. Marmion, Francis John Moore, John R. Pattie, Mrs. Henry Hill Pierce, Mrs. Arthur Sherman, Charles W. F. Smith, C. C. Tarplee, Frederick Warnecke, Matthew M. Warren, Theodore O. Wedel, Alexander C. Zabriskie.

GRACE CHURCH SCHOOL TO EXPAND

★ Grace Church, New York, will start this summer an extensive remodelling and construction program in connection with its parish day school, it was announced at services on May 13 by the Rev. Louis W. Pitt, rector. Speaking at the service was Judge Robert M. Marsh, chairman of the building committee, who said that the building which the school now occupies will be completely remodelled and a new six-story building be constructed next to it. The estimated cost of the project is $500,000 of which more than half has already been raised through special gifts or advanced from parish funds by the vestry.





DEAN SIDNEY E. SWEET of Christ Church Cathedral, St. Louis, was recently honored on the twentieth anniversary of his deanship. Mrs. Sweet cuts the birthday cake as the Dean and Bishop and Mrs. Scarlett look on. They are all staunch members of the Episcopal Evangelical Fellowship

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SHERRILL ADDRESSES PRESBYTERIANS

★ Presiding Bishop Henry K. Sherrill, in his capacity as president of the United Council of Churches, told the delegates attending the General Assembly of the Presbyterian Church, meeting in Cincinnati, that no single Church could cope successfully with the "disorder, chaos and confusion" of modern times. He delivered the address at an ecumenical service held in connection with the Assembly.

Describing the "forces of evil" rampant today as "powerful beyond description," Bishop Sherrill said "they must be faced on a world stage." He pleaded for greater interchurch cooperation and warned modern Christians to beware of "smallness of vision within" more than "opposition from without."

Turning to recent "authoritative revelations of moral delinquency," Bishop Sherrill cited the need for the "inculcation of principles of right and wrong." These, he said, "must rest upon the character of God and the imperatives taught and lived by Jesus Christ."

The bishop lauded the World Council of Churches for breaking down the "inner walls of partition between races and nations." But the World Council and the National Council of Churches, he said, are bodies with no control over the faith and doctrine of member Churches. Their purpose, he stressed, is to promote cooperative effort "without compromise of principles or of conviction."

Bishop Sherrill emphasized the responsibility of the Churches of the world to build a fellowship which "reveals the character of God in Christ." At the same time, he warned that "the strength of the wider Christian fellowship will rest not alone in budgets, in organizations, in activities, however good, in constitutions and by-laws, but in the quality of Christian life, in self-sacrifice, in loving kindness."

"The forces of evil are unquestionably of great power," he said, "but not so much so as the invincible forces of the spirit. With consciousness of all we hold in common, with high purpose and consecration, the Churches of Christ can build a nation and a world under God."

The service at which Bishop Sherrill spoke included a colorful procession of church dignitaries and a roll-call of all Churches of the national and world councils. The combined choirs of 22 churches in Cincinnati furnished the music.

UNION SEMINARY COMMENCEMENT

★ The largest graduating class in the history of Union Seminary, 200, received their degrees on May 22. There were 19 Episcopalians among the 36 denominations represented. The Presbyterian Church had the largest number, 53, with the Methodist second with 41. There were five Episcopal clergymen to receive degrees: the Rev. James A. Pike, chaplain at Columbia received a B.D., as did the Rev. Alexander Stewart of Boston. The Rev. Paul M. Suzuki of Japan received the S.T.M. and the Rev. Harold Bassage of Webster Grove, Mo., and the Rev. Charles R. Stinnette Jr. of Rochester, N. Y., received doctorates.

DANIEL BAKER COLLEGE HAS GRADUATION

★ Commencement at Daniel Baker College, Brownwood, Texas, was held May 30 when 22 seniors received degrees. Two of them are to enter theological schools, Ronald Dunham, postulant of Dallas, to General, and Masao Fujita of Honolulu to the Church Divinity School of the Pacific. The bishop and suffragan bishop of Dallas as well as many of the clergy of the dioceses of Dallas and North Texas participated in the commencement which marked the first year that the college has operated under the Episcopal Church.



THE REV. CHARLES D. KEAN, president of the Episcopal Evangelical Fellowship and rector of Grace Church, Kirkwood, Missouri, calls upon Miss Henrietta Scheetz, one of his parishioners, on her ninetieth birthday. An article by Mr. Kean is featured in this issue

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CHURCH SCHOOL OFFERING

★ The missionary offering of the Church schools—for 1950 has reached a total of $526,679, with final return not yet in from three dioceses. The offering for 1949 was $509,393. The 1950 offering has been exceeded but twice since it was started in 1877. The largest offering ever received was the year of the jubilee observance, 1927, when the total was $553,252.

EVANGELICALS TO HAVE PAPER

★ The Evangelical Education Society and the Episcopal Evangelical Fellowship will be joint publishers of a monthly newsletter beginning in September. The publication will be edited by the Rev. Robert O. Kevin, of the Virginia Theological Seminary, assisted by the Rev. W. Russell Bowie, the Rev. William R. Clebsch and the Rev. Clifford L. Stanley.

The purpose of the newsletter is to provide a medium through which news of importance to Evangelicals can be presented to the Church. Each issue will, according to present plans, contain one article treating some development in the life of the Church.

Dr. Kevin and his staff will be assisted by a nation-wide board which will keep it informed of news developments in various parts of the country.

All dues-paying members of the Episcopal Evangelical Fellowship will be automatic subscribers to the news-letter. Other persons may subscribe directly through the office of the Evangelical Education Society.

BISHOP WYATT-BROWN IS HONORED

★ Bishop Hunter Wyatt-Brown, who retired as bishop of Harrisburg in 1943 because of illness, attended the convention of the diocese, meeting at St. Stephen's Cathedral, Harrisburg, to mark the 20th anniversary of his consecration. He participated in the services and sessions and addressed the convention.

Bishop Heistand in his address said that "we are in danger not only from communism but also from corruption and evil in our national and political and social life, on all levels." Declaring that the Church must not be passive in this time of crisis, he added that "the danger lies in any desire to withdraw from the area of conflict."

The Rev. George Wieland, director of the home department of the National Council, addressed a mass meeting on the first evening of the convention.

The size of the executive council was reduced in the interest of efficiency. A committee was appointed to study methods of fixing assessments and quotas for the diocesan fund and the field work fund.

JUNIOR COUNCIL OF CHURCHES FORMED

★ The youth organization of St. James' Church, Greenfield, Mass., has joined with youth groups of eight other Protestant churches in the city to form a junior council of churches. The council will conduct its own meetings and activities. Plans are being made for a rally in the fall, a radio show in February and a dance next April.

MISSIONARIES RETURN FROM CHINA

★ The Rev. Robert E. Wood of Wuchang has been in New York on the way to Batavia, N. Y., where he was born March 29, 1872. After his graduation from the General Theological Seminary and ordination to the diaconate in 1897, he was ordained priest in 1898 and went directly to China. He has been there ever since except when he was with a Chinese labor corps in France 1918-20. He retired officially in 1940 but has continued to be almost as active as ever.

From St. James Hospital, Anking, Blanche Myers, hospital manager, and Emeline Bowne, superintendent of nursing, left Shanghai on May 7 for Hongkong and were to sail from there June 1 on the President Cleveland, Miss Myers stopping off in Honolulu, Miss Bowne coming on to the States. Miss Bowne



LITTLE TOTS like these present a major problem in Christian education as told by Professor Randolph Crump Miller in this issue

has been in China since 1922, Miss Myers since 1924.

The Rev. and Mrs. Charles P. Gilson, who have each been helping with special work at Church Missions House since their return from Shaghai, have gone to Carolina, R. I., where Mr. Gilson will have charge of a group of missions.

Lillian Weidenhammer, chemistry teacher from Huachung University, Wuchang, was looking for a place to teach when she was offered and accepted an industrial position with a chemical firm in Niagara Falls, N. Y., at a salary, it might be noted, about three times her missionary salary.

MAN BITES DOG IN COLORADO

★ Snow and freezing weather in June is a "man bites dog" item—and that was what the weatherman provided for the 65 lay persons from seven dioceses who went to Evergreen, Colo., June 1-3, for a conference on Christian education. All attending agreed however that the inspiration and warmth of Christian fellowship which was experienced was in no way hampered by the weather. The affair was conducted by the National Council's team of the Rev. Walter Williams, Mrs. Dora P. Chaplin, Canon and Mrs. Theodore O. Wedel.

CUTTINGTON COLLEGE IS GROWING

★ Cuttington College, Monrovia, Liberia, now has 31 students. One is studying theology and five others are looking forward to preparation for orders when their college work is completed. One of the five is a Methodist, the others Episcopalians.

A recent visitor at Cuttington was Mr. LeTourneau and five members of his company. He is the well-known manufacturer of earth-moving machinery, who is an ardent lay evangelist. He is studying Liberia with the possibility in mind of building a plant there. He addressed the students at Cuttington on giving themselves to God.

The Sunday School Union of Mesurado County has pledged support for one of Cuttington's theological students and has also offered employment at Caldwell of a teacher to be paid by the Union. St. Thomas Sunday school is contributing toward the support of another student preparing for the ministry.

St. Paul's Sunday School of Sinoe County has presented to the parish 300 steel chairs, an organ and a carpet for the aisle. St. Paul's congregation completed its new church building in time to entertain the convocation.

NATIONAL EPISCOPAL PARISH

★ An Episcopal chaplain stationed at an army installation in this country has set up "The National Episcopal Parish," his explanation being that the people to whom he ministers "come from so many dioceses and so many different states."

"During my first week here," the chaplain wrote in a news report to Episcopal Church people at the installation, "34 Episcopalians have come to my attention and I have personally met many of them. We hope that presently we can have a line on every Episcopal churchman here. It is my prayerful hope and plan to make my new military congregation a 'Church home away from home,' with as many of the organizational features and teaching programs in action as possible, so that the Church may mean as much as possible to as many people as possible."

In his "organizational parish setup" the chaplain has named a general as senior warden, a colonel as junior warden, a lieutenant colonel parish lay reader, a corporal as organist.

BISHOP SWIFT TO BE ENTHRONED

★ Bishop A. Ervine Swift of Puerto Rico is to be enthroned in the Cathedral of St. John the Baptist, Santurce, on June 24. His first official act in the district was to speak at the first graduation exercises at Colegio San Justo, boys' school at St. Just, on May 30.



LEADERS OF WORKSHOP in Diocese of Lexington on the new study course on faith and order, referred to in the article in this issue by Dr. Kennedy: Mrs. Cecil Cantrill; Mrs. William A. Turner; the Rev. Frederick C. Grant, Witness Book Editor; Bishop Moody, the Rev. James W. Kennedy; Mrs. Margaret Johnson

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EPISCOPALIANS IN CONGRESS

★ There are 41 Episcopalians who are members of the House of Representatives. Methodists lead with 84; Roman Catholics are second with 72; Baptists third with 56; Presbyterians fourth with 48. There are 50 members who specified no Church preference.

ST. LUKE'S HOSPITAL IS BUSY

★ St. Luke's Hospital, Tokyo, has had its hands full with a variety of work and responsibility. The directors' report to the board of trustees in May told of final repairs or replacements after fire damage in the previous year, addition of some new modern equipment provided through the National Council, new books and journals received from the Church Periodical Club, increased staff salaries in keeping with rising cost of living, larger number of patients cared for by various agencies in accordance with national health insurance, continued health supervision for St. Paul's and St. Margaret's Schools, public health activities at the rural clinic at Kyosato, cooperation with government agencies to improve hospital administration, nursing, and medical social service throughout Japan, and demonstrations and conferences on hospital problems with medical men from all parts of the country.

In October, 1951, the hospital will lose its government recognition as a general hospital unless more than one hundred beds are available. The present number is twenty-six. It is therefore felt to be essential that either the "real St. Luke's" (the big main hospital building which has been occupied by the U. S. army since 1945) be released after a peace treaty is signed, or a temporary building of 120 beds be erected without delay. Clinic treatments are around 500 daily.

The staff of doctors, nurses, and others, totals 145. Of these, 71 were Christian at the time of the report. The baptism of six senior physicians, reported some months ago, has been followed by their confirmation by the Bishop of Tokyo.

SUGGEST MacARTHUR FOR JAPAN

★ A plea for General MacArthur to return to Japan to work for the Church highlighted the convention of the diocese of Central New York, held at Trinity, Binghamton. The convention accepted the suggestion of Bishop Peabody that plans be made for an adequate diocesan center.

NEWARK PRESENTS OFFERING

★ The United Thank Offering for the diocese of Newark was presented at a service on May 18 which was attended by about 650 women and clergymen of the diocese. The Rev. John E. Large, rector of the Heavenly Rest, New York, was the preacher at the communion service with Bishop Washburn celebrant assisted by Bishop Ludlow. At the luncheon it was announced that the offering was $14,732, about $3,000 more than 1950.

ENGLISH DEAN SPEAKS ON WORLD STRUGGLE

★ Dean Garfield Williams of England, told a large group of Episcopalians meeting at the Church of the Saviour, Syracuse, N. Y., that "a world revolution is on" with the people "advancing under the urge of a divine discontent." He added that "they are seeking for a new economy; they will build a new way of life, but will need help, inspiration and guidance."

Speaking of communism, the dean declared that "the mistake of the western world has been to underestimate its effects. It has raised the level of life for people living at a primitive level."

WITNESS EDITOR GOES TO ENGLAND

★ The Rev. William K. Russell, a member of The Witness editors board until he went to St. Louis to be the minister of St. Andrew's, and is now a contributing editor, is one of seven American clergymen of various Protestant Churches to go to England this summer on the "exchange of preachers" program of the National Council of Churches. An equal number of English clergymen will visit the United States.

INDIA CONFERENCE STUDIES REVISION

★ Proposals for a revised Prayer Book for the Church of India, Pakistan, Burma and Ceylon (Anglican), were discussed at a two-week conference sponsored by the denomination's liturgical committee, meeting at Bombay. It was announced that the proposals will be submitted to the Episcopal Synod of the Church which will meet at Calcutta from October 15 to 21.







AMONG THE MANY BISHOPS who are members of the Episcopal Evangelical Fellowship are Bishop Barton of Eastern Oregon; Bishop Keeler of Minnesota; Bishop Carruthers of South Carolina

EDITORIALS

The EEF View

THIS issue presents the views on some contemporary issues of the Episcopal Evangelical Fellowship, whose purpose is "to unite for common prayer, study, counsel and practical activities members of the Protestant Episcopal Church in the United States of America, who, valuing greatly the unbroken heritage of the Anglican Communion as part of the historic Catholic Church, value equally the evangelical character restored to it at the Reformation." There are no narrowly restrictive formularies to which members are required to give assent. The Fellowship invites to membership all who value the Protestant nature of our communion equally with its Catholic heritage and wish to share in adventurous action under the guidance of the Holy Spirit.

A fuller statement of its purpose will be found on page nineteen which is called to the attention of our readers, with the suggestion that they respond to the invitation it contains.

Spiritual Tonic

THIS is the open season for Church conferences, a happy invention indeed. Presently in almost every diocese groups of lay people will be off to a country retreat to work, play and pray for a week or a week-end. Selected clergy will teach the faith and offer courses in dozens of related subjects. A good time will be had by all, for that is the inevitable way at all summer conferences. Fortunate is the parish that is sending several of its members, for they will return enriched and inspired in almost every instance.

Obviously we are enthusiastic about Church conferences and heartily recommend them to our readers. For a brief week or less they offer an experience of Christian community such as too few of our lay people ever know or ever forget. It has been said that a few days at a good summer conference achieves more in the life of a young person than a year of Sunday school. He learns much more and also gets much more of a sense of the fellowship and the faith of the Church in the concentrated treatment. In our busy world with its infinite distractions, a week or even a week-end given over to study, worship and recreation in a quiet place can be a spiritual tonic indeed. We know from experience that Church conferences have been turning points in the lives of many Churchmen, occasions always to be remembered and prized.

If perchance you are thinking of attending such a conference this season—by all means don't let it remain just one of those good intentions!

"QUOTES"

MANY people are afraid of evangelism. I know a lot of people who cannot talk about their religion because they feel it is too personal and sacred. You tell your friends about your new clothing, about a new neighborhood store, about the advantages offered in the civic music course. If you can talk to them about these things, why can't you talk about the Christian way of living? All of these things are ours because someone, somewhere, felt they could talk about Jesus Christ.

—MRS. RALPH E. REULING
President of Auxiliary
Sixth Province

Boost for Press

ON the inside of the back cover of the summer issue of "Forward Day By Day" there is a plug for the Church press, with readers urged to read one of the five independent Church papers. The editors say that it is as important for a Churchman to read a Church journal as it is for a doctor to read a medical journal, or a lawyer a law review. They suggest that summer is a good time to start the habit of regular Church reading. The independent papers are listed and readers are urged to write for a sample copy and to subscribe to the one that appeals the most.

We thank the editors of Forward for their interest. We will even do better than they suggest. If you will send the names of people whom you think would be interested in The Witness we will send them not one but several copies.

To the best of our knowledge, and we are quite familiar with the religious press, all denominations are having difficulty in maintaining circulation. You can help us and increase the effectiveness of The Witness if you will give a few minutes of your time to jot down on a postal or a note the names and addresses of one or more persons and mail to The Witness, Tunkhannock, Pa.

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Evangelical Faith And Modern Needs

BY
CHARLES D. KEAN
President of the Episcopal Evangelical Fellowship

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SOMEONE has said that religion can be defined as "God, man and the relation between them." The Christian faith has an understanding of all three aspects, based not only upon man's efforts to comprehend intellectually, but even more upon his living experience. The New Testament is an assertion that the relationship between God and man is a living, vital thing—not something rigid and static, and furthermore this relationship is to be appreciated in the everyday affairs of human existence.

You and I understand that God is to be thought of primarily as loving Father, not because we have worked it out logically in a world where this is self-evident. As a matter of fact, there are moments which all of us know too well when this seems to be the very contradiction of the truth—since life is so often raw and difficult. We understand God to be like a loving Father because, when we come to see our own experience at home, in the business world and in contact with the larger affairs of men and nations, in the light of Christ, we know ourselves to be living in a world with purpose and meaning.

The Christian religion is an assertion that unless everything which concerns us is seen through the lens of the Cross, it is not accurately seen. The Christian religion is a claim that the Cross not only concerned Jesus on Calvary, but also concerns you and me with our wives, our fellow-workers and those whose actions affect our lives and whose lives we, in turn, influence.

Secrets of Reality

RETURNING to the original definition, "God, man, and the relation between them," as Christians we are saying that Jesus Christ provides the relationship between us and the deepest secrets of reality. On the one hand, in terms of this relationship we live in a fundamentally friendly universe which man's cruelty, greed and pride distort. On the other hand, again in terms of this relationship we are able to accept this understanding and live by it daily in the fellowship of those who share the same point of view in spite of the continuing frailty of our human nature and the confusion of the world.

The essential note of Christianity is this understanding of life's meaning, apprehended primarily by faith, and appreciated only as it is lived in the setting of a fellowship which shares the faith. Everything else about the Christian Church is to be valued in terms of whether it serves as a means of advancing the fundamental purpose of the religion. While some things may have a sentimental appeal on other grounds, and they may even have a certain secondary utility, they are not essential unless they are specifically and clearly related to the main task.

When we stop to think of the implications of what we have been saying, it will be obvious that although the basic principle is constant, it can only be appreciated in the context of our changing daily lives. The outreach of God's love to us with forgiveness, release and new power is reality itself. But the appreciation of its significance is a matter which living men and women have to work out continually in the course of their own advancing years and in the setting of the world circumstances in which they live.

No human institution can eliminate the necessity for ever-new appreciations of the heart of the Christian faith made concretely relevant to the situations of changing men in a changing world. The Church rather serves to provide the setting in which this ever-fresh application of the truth of the Gospel to the circumstances of daily life becomes a co-operative project as it is meant to be. The Church as an institution serves to provide a framework for the task, but it cannot perform it. The sacraments focus it and emphasize its importance, they are not machinery for doing it.

Evangelical Christianity

WHEN we talk of Evangelical Christianity, this is what we mean. There is a truth in which Whitehead's dictum that "religion is what a man does with his solitariness," is true—in that this relationship between God and man through

Christ must be intensely personal if it is to be real. The point is missed, however, if solitariness is taken to mean isolationism. We do these personal tasks in fellowship with others who are engaged in the same personal tasks for themselves—and our effort binds us together in a unity which gives power to each of us for the continuing job, and without the unity, the work collapses.

Since Christianity is essentially a business of relating the reality of God's forgiving love to our actual strivings at home, in business, in our neighborhoods and in our reaction to world forces, nothing else can be allowed to obscure the job at hand. Rather, everything which we undertake in connection with the life of the organized Church has to be tested as to whether it is relevant or not.

Christian missions, for example, are a concrete means of making our acceptance of God's outreaching love concrete—by showing that we recognize our need for his forgiveness and that we place our real confidence in his purpose. But this can never be an abstract proposition if our recognition is underlined by our desire to share what we know to be of supreme value with others who need it just as we do. But the machinery of Christian missions can sometimes obscure the connection between the underlying faith and the resulting act.

Christian education, for another example, is the specific means of enabling those who are born into the families which comprise this fellowship to grow up to appreciate their heritage. It is also the means by which those who share the faith are enabled to explore more widely and more deeply its meaning and implications. It is not indoctrination. It is not the transmission of theoretical propositions. Poor machinery and an inadequate grasp of the function of Christian education can often obscure the connection between what people do and the faith which is supposed to underlie their actions.

The administrative apparatus of the Christian Church—our parochial and diocesan system, to take still another example, exists to be concrete, practical embodiments here and now of the very fellowship which we have been discussing. Without such concrete embodiments in space and time, the whole Christian understanding remains abstract. But the structure can be made to assume an unwarranted importance, as if it had value for its own sake, rather than as the means to a greater end.

First Things First

EVANGELICAL Christianity knows these things to be true, and insists upon putting first things first in the relative scales of values which individuals accept and in the corporate life of the Christian group. Unless first things are given their due priority, Christianity becomes a business of gears and wheels. The antiquity of the apparatus we use does serve to connect us with the struggles of those who have gone before us, and it does help us to profit by their experience, but antiquity by itself justifies nothing. The first consideration for a New Testament faith is whether I know God to be confronting me through the real circumstances of my daily life, with myself responding in fellowship with those who understand the issues in essentially the same way.

Such an understanding of the Christian religion sets a high value upon individual opinion. Men not only have the privilege, but rather they have the duty and responsibility to work out the implications of their religious convictions with "fear and trembling," and do it for themselves since no power on earth can do it for them. But as against a capricious individualism, this personal responsibility is subject to the searchlight of God's judgment and love as focused in the Cross, and it is also necessarily checked against and by the life of the fellowship.

A New Testament faith, however, will necessarily subject all institutions to questioning, and there is no institution which is exempt from scrutiny. Neither can any individual, regardless of his ecclesiastical office, stand in such a privileged relationship to central truth that his statements and opinions are beyond challenge. The fellowship has room in it for wide diversity. Indeed, the suppression of diversity is in itself the destruction of the New Testament kind of fellowship, because no longer are men bound together through faith in Christ Jesus, but are associated in a different way. Christians, then, are essentially free men who dare to question anything, and who respect each other's right to do the same thing on the same premises.

Christianity can only be the living faith of free men and women who, because they look at their own hearts through the lens of the Cross and appraise the world of human affairs by the same light, have a different relationship to God and to each other than anything else the world knows. The essential note of that relationship is freedom—a free acceptance of the judgment, forgiveness and restoring power of God, and a free acceptance of other people as brothers in Christ.

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Personal Values

IN a world where so many mammoth forces tend to ignore personality entirely and to reduce men and women to things, this kind of Christianity is not an elective, but an obvious essential. Collectivization is not only a trend on the other side of the "iron curtain." It is not limited to Communism. In a real sense, the trend toward collectivization is part of the price western civilization is having to pay for its high material standard of living, since the organization of many people and great supplies of material is necessary to achieve and maintain such a standard. The control of this trend is not to be found in some fond hope, however, of setting back the clock of technology, but rather in an understanding of ourselves and our fellowmen in the light of Christian faith.

Christian institutions by themselves will not serve the purpose of maintaining the personal values which this world so desperately needs. While any fellowship in a real world must express itself in some kind of institutional life, the faith of the fellowship is the important thing—the faith of free men, who because they dare to look at life through the lens of the Cross cannot be made afraid by anything they see. This is what our modern world really needs more acutely than it needs either political peace or economic stability.

The Episcopal Evangelical Fellowship exists to foster this kind of an approach to life within the Protestant Episcopal Church. Our Fellowship believes this to be a historic Christianity, as found in the New Testament, as re-awakened in the Protestant Reformation, as continued down to our own day. Because we believe that only such a faith of free men in the fellowship of shared conviction can be relevant to the needs of our day or any other time, we are bound to resist any lesser form of Christianity within our Church. And above all we are bound to resist any attempt to suppress our right to question individuals and institutions on the part of those who prefer institutional harmony to vital faith.

Evangelical Education

BY
RANDOLPH CRUMP MILLER
Professor at Church Divinity School of the Pacific

IF the predominant theological flavor of today is neo-orthodoxy, there are going to be some real problems facing the division of curriculum development. The dilemma is frankly this: children learn naturally from their experience, and "doing what comes naturally" is considered a "passing stage." It is normal for children to be un-cooperative, or non-communicative, or little liars. On the other hand, our theology is frankly supernatural, and it is therefore sinful for these same children to act normally and within their childish capacities. So the little child who finds God in the bees and the flowers and who refuses to tell the teacher what he saw is both normal and sinful at the same time.

Or put the dilemma on a different basis. No child under ten can think historically, or under eighteen can think in abstract terms; and yet to be a Christian he must have faith in Christ who is revealed in a book written almost two thousand years ago, and to be a theologian he must accept the abstract concepts and symbols of the faith.

The best statement of this dilemma is by Mrs. Edith Hunter in "Religion in Life" (winter, 1950, 51), where she examines the materials of the new Presbyterian curriculum in an article entitled "Neo-Orthodoxy Goes to Kindergarten." She shows that all theories of learning are based on naturalistic theories about man, while the end-result is to be a neo-orthodox view of man which is too highly sophisticated for the kindergarten child. Both the articles for teachers and parents, and the stories for children, alternate between these two views, but there is no real reconciliation.

Our Problem

BUT if the Presbyterians have not solved the problems, as Mrs. Hunter suggests, can the Episcopalians do any better? The answer is threefold: First, Episcopalians will be more broadly evangelical, to include neo-orthodox, Anglo-Catholics, and Liberals. The new volume on "The Church's Faith," while not nearly so comprehensive as "Doctrine in the Church of England," does not sell out to any dominant theological view, although it is highly flavored with neo-orthodoxy.

Second, some members of our editorial staff, especially those who have been on the College of

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Preachers faculty, are acutely aware of this problem. By putting the emphasis on what Canon Wedel calls a "relationship theology," they have found ways of making theology relevant to the experience of the various age-groups. Prof. Reuel Howe, for example, is able to make clear the most profound aspects of sin and redemption in terms of the relationships of the kindergarten child to his mother. Mrs. Dora Chaplin shows how theology is relevant to the questions of the smallest child, although the answers will be provided by parental attitudes as much as by what is said, and this is illustrated on many age levels in her "Children and Religion."

Third, the study of the religious readiness of children is more thorough than that of the Presbyterians. It is here that the crux of the problem of the dilemma between naturalism and supernaturalism can be solved. If the four-year old's misbehavior is a "passing stage" we need to know what Christian resources are available to him at that time. The basic question is not, "When does a particular doctrine become applicable?" but, "What resources of Christian faith are relevant to the situation?"

The Episcopal Church began with the assumption that Christian faith is a religion of maturity. The first question it asked was, "What should a Christian know to his soul's health when he grows up?" That answer in brief is found in the six volumes of the "Church's Teaching Series." The problem of the relevance of Christian truth to adults is the primary theological question. Whether it be answered in terms of neo-orthodoxy or some other "doxy" is not the main point. A "relationship theology" is always in terms of the situation in which man finds himself; it is highly personal and social; it is not abstract in the philosophical sense at all, although it is subject to abstract analysis.

Religion of Maturity

NOW if Christianity is a religion of maturity, we can face the additional problem of how to relate it to the immature, so that they will grow up as Christians. Theology as such will drop into the background, and we will expect that children will grow in faith and grace, for these are attitudes by which every child is surrounded from the time he is born. His religion begins with his trust in his parents, and in their gracious love to him. It carries over into the life and worship and teaching of the Church, as he becomes capable of experiencing the relevance of Christian truth. There comes a time when his non-social behavior is no longer simply a "passing stage" and becomes his "willfulness" or "sin." There comes a time when he can think historically about Jesus and the Church, when the Bible takes on meaning, when he can worship sacramentally, when he can take responsibility as maturity approaches. But this is a long and slow process, and we cannot expect it to happen all at once in the kindergarten. The old idea of "nurture" implies a great deal of patience on the part of parents and teachers. Yet in the difficult process of growing up, more and more of Christian faith will become relevant in terms of genuine religious needs.

What then, happens to the dilemma of naturalism and supernaturalism? They grow together, for the difference is not so great as imagined. The purpose of revelation is always to illuminate the natural; we love men on the natural level simply because God loved us first from a transcendent perspective; and thus God is reaching down to the child at the same time as the child is reaching up to God. It is the proper understanding of the relationship of content to method in a religious framework which is the clue to Christian education.

The goals of such an educational program cannot be accomplished within the framework of the conventional Sunday school. If the Christian Gospel is relevant to the life of children and adults, it is an everyday affair. Thus, the place of parents and the family in the new educational program is of the greatest importance. An attempt will be made to have pre-marital and post-marital instruction along the lines of what it means to have a Christian family. Baptism will be considered in its functional aspects in the life of both home and Church. Parents will cooperate with the Church school program. All of this will take time, but the time for it will be allowed before the first Church school materials as such will be published.

Importance of Leaders

THE crucial element in any teaching program is the leaders. The program of the College of Preachers for the clergy has received enthusiastic acceptance and wide publicity. Off-setting the paucity of instruction in Christian education in the theological schools, these brief sessions are bringing the clergy face to face with their responsibility as Christian educators. Church school teachers and parents are already receiving instruction, and the leadership training division has a team touring the various dioceses, with another team about to be enlisted. By the time the first lesson materials appear, most of the leadership will have some training.

How does all this tie in with the avowed purposes of the Episcopal Evangelical Fellowship?

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Theologically, the Church's teaching series will satisfy most of the members, who are both liberal and neo-orthodoxy. Educationally, it will challenge them all to do a better job. And evangelically, the emphasis on a "relationship theology" means that no Christian education is complete until it brings the mature believer into a personal faith in the God of Jesus Christ. The membership of the E.E.F. on the division of curriculum development is representative, as is that of other points of view within the Church. The E.E.F., therefore, should be enthusiastic about the projected curriculum, and its members should take pains to acquaint themselves with all developments. The new curriculum is a big task, in terms of time, money, and personnel; and it needs the support of every segment of the Church. In the last analysis, the new curriculum will be no better than the people who write, edit, and teach it. We already know we can have confidence in the editorial staff and the division of curriculum development. We must develop leaders who are capable of using these materials to lead their pupils to faith in the living Christ in his Church.

Ecumenical Movement

From an Evangelical Position

BY

JAMES W. KENNEDY

Rector, Christ Church, Lexington, Kentucky

AN Evangelical is exactly what the name implies—one whose chief Christian concern is to live by and to make known that which belongs to, is contained in, is agreeable to, is in the spirit of, the gospel or the teachings of the New Testament. He seeks to know and to pass on, the relevant application of that which the Holy Scriptures contain, in contemporary terms, to the life of each generation.

It is this Reformation emphasis on the authority of the Bible which the Evangelical seeks to implement under the tuition of the Holy Spirit. While he values the Catholic heritage of the Church, especially as contained in the Book of Common Prayer, and holds to the continuity of that heritage found in Apostolic Succession, he never loses sight of the Prayer Book emphasis as to the fundamental meaning of this order (polity), namely, "Apostolic; because it continues steadfastly in the Apostles' teaching and fellowship." (page 291)

Quite naturally the Evangelical is interested in the modern ecumenical movement and that for which it is striving—the restoration of the Christian fellowship to oneness in the application of our Lord's teaching to the Church as the family of God on earth, as a fellowship of those who dwell in the household of the world; insisting on the recognition of this kinship, and acknowledging the relationship of all Christians who accept Christ as God and Saviour as children of the same Father.

The current emphasis throughout the world in the ecumenical movement, both among theologians, clergymen and laymen is on the themes of faith and order—in preparation for the third world conference on faith and order in Lund, Sweden, in 1952. A word about these themes and trends, as material for use by Evangelicals, where they live in their parishes and communities; for their avowed task is to spread this and all other good news in line with their Christian faith.

Meaning of Church

FOLLOWING the first assembly of the World Council of Churches, which met in Amsterdam in 1948, there has been the continuing struggle on the part of the theologians of the representative Churches to define the word "Church." *

For the Evangelical this subject is important because it touches on the main stumbling block to Church unity throughout the world, namely, order, the ministry, the method of continuity. The major emphasis, from the Evangelical point of view, is that "the Church is the body of all baptized people who believe in Jesus Christ as Lord and Saviour"; that "non-episcopal ministries which have been manifestly used of Christ are true ministries of the Word and Spirit in the fellowship of the Catholic Church." So at least the Evangelical should zealously seek for a widespread understanding of the doctrine of the Church and the ministry, especially as found in the New Testament. One way to do this is to read the official statements on the subject, for example, two booklets already mentioned; and to sponsor study groups and make readily available literature which is easily understood by the average Christian. The simplest and most practical study approach obtainable on this subject is the new booklet, "Exploring Paths of Church Unity," published by the World Council of Churches for use at the grass roots level. (35c, or 25c in quantities of five or more copies).

Another major emphasis and concern follows

* See the leaflet issued by the Central Committee of the World Council last fall, "The Church, the Churches and the World Council of Churches." (5c). See also Chapter IV in the new study book by Oliver S. Tomkins, "The Church in the Purpose of God." (50c). Both may be procured from the office of the World Council, 156 Fifth Avenue, New York 10, N. Y.

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from this concept of Church and ministry, that is the highly controversial subject of intercommunion. It is not a simple question of "Yes, we'll have open communion" or "No, we won't." The Evangelical should recognize this and be as clear as possible in his statements on the Evangelical position, which is "open communion to all confirmed members and of those of other communions who have professed Jesus Christ as Lord and Saviour."

To know of the difficulties involved in this issue an open minded study of the problems and the opportunities must be pursued. This is possible now in that new study booklet "Exploring Paths of Church Unity" just mentioned. The other theme of faith and order, "Traditions of Worship," is also dealt with in this same booklet.

The recent battleground between the so-called Protestant and Catholic emphases within the Anglican communion (the Episcopal Church) has been the vital tension on this point, and the sharp dagger point centers on the phrase "valid ministry." The Evangelical's job is to patiently seek to discern the Word of God for this generation of Christians, and to follow wherever the Spirit of God leads. The Holy Spirit may lead the Evangelical to maintain a position, which he holds uncompromisingly, tenaciously and boldly; but in each case the love of God must be manifest in his attitude and relationship, or how else can the Spirit of Christ enter to heal our unhappy divisions?

Witnessing to Others

BECAUSE the post-Reformation divergent lines of Protestantism are merging, and because the evidence of such merging and cooperating together must at last be manifest at the local level, Christians and Christian congregations everywhere must "commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be his servants and witnesses among their neighbors." Here is where the Evangelical will furnish zealous leadership, for witnessing is his meat and drink, and the ministry of reconciliation is of paramount concern. The witness bearing of our more Catholic minded friends is based on the idea that we are the true Church because we have Apostolic Succession. There is often too much of condescension in this won't budge an inch, you-come-to-us approach. The Evangelical accepts the sincere and consecrated life of all Christians as outward and visible evidence of God's Holy Spirit at work within, and his concept of that which is "essential" is the commitment, the identification, of men with the Lord of life and the complete yielding in faith to his law and his will as revealed in the Bible. That is why there is a major concern with conversion as an absolute necessity. "When thou art converted, strengthen thy brethren." (St. Luke 22:32).

But Evangelicals as well as Catholics can err on the side of narrowness and closed-mindedness. The great purpose of the ecumenical movement is to draw together the extremes of both, and under the guidance of God's Holy Spirit, to seek together his will for his world and his Church today.

In the method of conference, the willingness to sit down together and expose the mind processes which lead to the several convictions, the holding to basic agreements while wrestling seriously, earnestly and humbly with wide disagreements, lies the hope of the Church unity. In the Church of South India we find an example of Catholic and Protestant fragments of the Body of Christ brought together, and by the grace of God staying together, as evidence of the miracle of organic union in a day which promises more and more of the same.

We as Christians have much in common, whether we be high, low, medium or broad Anglicans, Presbyterian, Methodist, Lutheran, or Orthodox. The ecumenical movement tries to high-light our common heritage and treasure. It holds to continuity, sacraments, creedal statements and liturgical worship on the one hand; while it holds to a spirit centered fellowship, prayer consciousness, the preaching of the Word and free worship on the other. But at the heart of both is oneness with Christ as Lord and Saviour, or as St. Paul's poem puts it:

"Christ, I am Christ's, and let the name suffice you . . . Christ shall suffice me for he has sufficed. Christ be the end for Christ was the beginning; Christ the King, for the end is Christ."

Rallying Points

FOR the Evangelical, the modern ecumenical movement, as found in the World Council of Churches and the newly formed National Council of Churches, with our own Presiding Bishop as the head, furnishes a rallying point, a vehicle, for furthering the cause of Christ in this generation and to help heal our divisions. So our immediate task is to be busy with study, and attempt to understand the other Christian's point of view and basis of faith. This works in every community where there are two churches of different traditions of worship, concepts of "Church," and disagreements over ministry and sacraments. And the Evangelical must be as busy learning about the opposite viewpoint in his own Church as with the differences and similarities of other communions.

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Parishes Help One Another

BY
WILLIAM P. BARNDS
Rector of St. Matthew's, Lincoln

EVERY parish and mission should work and pray and give to keep itself strong and active. The diocese is strengthened as parishes and missions are strong. The Church as a whole in our nation is strong as the separate units within it are strong. This strength is obtained, however, not by a parish thinking only of itself, anymore than an individual develops strength by being overly self-centered. As our interest goes out to others, so do we ourselves grow.

As parishes and missions we are indebted to one another. Try this test and see. In your own parish, go over in your mind the list of the members of the vestry. How many of them were baptized within the parish where they are serving as vestrymen? How many were confirmed in the parish? How many were baptized in some other parish of the Episcopal Church, or in some other Christian body? How many were baptized and confirmed in some other parish, probably a long ways from your own, and have moved into yours? Try this same test so far as your Church school teachers are concerned, and the leaders in the Woman's Auxiliary. Was your rector married in the parish he now serves, or did he come from some other parish, and possibly from some other diocese?

These inquiries will probably reveal that a large percent of the leadership of any parish was not originally produced by that parish. Similarly, think of the people who have moved from your parish who are now leaders perhaps in some far-distant parish. This is very true of small missions, some of which show little numerical growth through the years, because so many of their members move to the cities, but it is out of small missions that some of the most eminent leaders in large parishes have come. All of this illustrates the fact that any individual parish has been helped by other parishes, and in turn has helped others.

We do not live to ourselves alone, but we depend upon one another. Since that is so, we ought to be concerned about the welfare of the Church as a whole, because when the whole Church thrives its individual units share in that health. Large parish churches should have a vital concern for the welfare of the little missions, mainly because such concern is just plain Christianity, and also because the missions are feeders for the large city parishes. The missions, too, should have a concern for the large parishes. It is due to fine financial help from the parishes that they are able to have priestly ministrations.

Work for strong parishes and missions but in doing so we must be generous towards others, for we depend upon one another, and we grow together.

Charity

BY
PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

"WHY should I serve and obey God?" is a common question to which several answers have been given.

Some say if you don't serve and obey, you will suffer either here or hereafter or both. But much of the terror of that threat is gone these days.

Another answer proclaims that God will greatly reward those who serve him. It appeals to our selfishness as the motive for doing what is right. But if we do right only because it pays, we will not stick to it when it hurts. We'll be unprofitable servants as are all employees whose thoughts are on wages before work.

The right answer is that we serve and obey God because we love him. Love drives us to look for and do the things that please God and to find joy in the process.

Now the curious and wonderful fact is that the love which moves us is not of our making. It is God's gift for the taking. It is a distinctive mark of a Christian. Without it, however remarkable we may be, we are no good to God. For the only thing we can do for him that he cannot do for himself is to respond to his love, both directly and by expressing it for others of his creatures.

Love is the greatest of the three cardinal virtues. Faith ends in full knowledge. Hope is ultimately fulfilled. But love grows deeper in its consummation and is renewed by each act which expresses it. It is not surprising that we find this to be true for we know that, after all, God is love.

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To uphold the doctrine, discipline and worship of the Protestant Episcopal Church as set forth in its Book of Common Prayer, the Articles of Religion, and the Constitutions and Canons.

To further understanding and cooperation with other Christian Churches and to promote the cause of organic union, whenever possible, but particularly at this time with our sister reformed Churches.

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NEWS OF OTHER CHURCHES

PRESBYTERIANS HAVE GENERAL ASSEMBLY

The General Assembly of the Presbyterian Church (north) meeting in Cincinnati adopted a record budget of $18,950,564 for 1952, with 85% for missions and education. In addition to the record budget, the Assembly approved a 30-month campaign for $12,000,000 for building churches in new areas and for improving theological seminaries.

Delegates adopted a report which recommends that the remarriage of a divorced person be allowed "when sufficient penitence for sin and failure is evidenced and a firm purpose and endeavor after Christian marriage is demonstrated." Another section of the report advised ministers against marrying divorced persons whose Churches prohibit such marriages. A committee on Christian marriage is to be established in each presbytery to aid clergy in their decisions. Euthanasia (legalized killing) was condemned on the ground that it is contrary to the sixth commandment.

Delegate J. P. Love, seminary professor, set off a burst of applause when he said that Church people should have the courage to tell both President Truman and General MacArthur: "A plague on both your houses." He described militarism as "the greatest enemy of the present age" and called upon pacifists and non-pacifists to "join hands within the Church to renounce once and for all the whole militaristic method as a way of trying to solve the modern problems of the world."

A pronouncement, similar to the pastoral of bishops of the Episcopal Church, was adopted at the closing session. It scored corruption in high places, condemned loyalty oaths "which stifle freedom of thought and inquiry" and which lay "the groundwork for a police society which would destroy the very freedom we seek to save."

CHURCH WOMEN MAP PEACE PROGRAM

President Truman was urged by the board of managers of United Church Women, meeting at Buck Hill Falls, Pa., to reaffirm his pledge that the US shall not become the aggressor in any war. They also ask the President to promise "that our resources will be used for the building of peace through all the channels at our disposal, including the UN." The board also adopted a program for peace which includes support of the UN; use of the country's resources as weapons for peace; creation of a "spiritual democracy" through living "democracy in their communities"; a strengthening of spiritual resources.

EVANGELISTIC CAMPAIGN BY NATIONAL COUNCIL

A country-wide evangelistic campaign will be launched by the National Council of Churches on October 7. It will last 15 months, with the nation's armed forces a major concern. Missions will be held in army camps, air and naval bases, with conferences planned with chaplains. Other special targets will be migrant workers, high school and college students and inmates of penal institutions. In local communities the campaign will include religious censuses, visitations, singing and preaching missions. Institutes are to be held to teach clergy how to be better preachers.

MINSTREL SHOWS RAISE ISSUE

A resolution condemning minstrel shows as offensive to Negroes was tabled by the conference of R. I. Congregationalists, meeting at Bristol, after the Rev. Frank Crook of East Providence urged that a committee prepare a "much stronger statement if we want to take a stand on social issues." No substitute was offered for the tabled resolution which said that "much misinformation comes from the sterotyped conception of the American Negro, a conception which is built up and passed on from generation to generation by such seemingly harmless means as a minstrel show."

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

WILLIAM B. SCHMIDGALL, rector of the Wyoming County, Pa., churches, has accepted the rectorship of St. Stephen's, New Hartford, N. Y., effective August 1.

FRANCIS R. BELDEN, formerly rector of St. Andrew's, Akron, O., is now assistant at Christ Church Cathedral, Hartford, Conn.

THOMAS V. BARRETT, chaplain at Kenyon, whose acceptance of the rectorship of the Robert E. Lee Church, Lexington, Va., was previously announced in this column, is also to be chaplain to Episcopal students at Washington and Lee University and the cadets of the Virginia Military Institute.

GORDON G. NAKAYAMA of Coaldale, Alberta, Canada, has been loaned to the Episcopal Church by the Church of England in Canada to work in the Okinawa mission field. He did evangelistic work there two years ago and is familiar with the people and the language.

M. LEWIS MARSH, vicar of the Transfiguration, Evergreen, Colo., is now also rural dean of the diocese of Colo.

STANLEY FULLWOOD, field officer of the National Council stationed at Omaha, Nebr., has accepted the rectorship of St. Paul's, Riverside, Ill.

R. A. KIRCHHOFFER JR., formerly in charge of Christ Church, Tracy City, Tenn., is now rector of Christ Church, Whitehaven, Tenn.

LIONEL E. BEAUDET, formerly vicar of St. Andrew's, Harris, R. I., is now rector of St. Mary's, Warwick Neck, R. I.

WALTER L. F. HAYLOR, formerly in charge of Grace Church, Lyons, N. Y., is now rector of the Church of St. John the Evangelist, Newport, R. I.

HAROLD N. ARROWSMITH, for 35 years canon in charge of the Cathedral of the Incarnation, Baltimore, Md., has resigned effective Aug. 31. He plans to take a parish in the diocese with less exacting demands.

BOYD R. HOWARTH, rector of Memorial Church, Baltimore, Md., has accepted the rectorship of St. Mark's, Gastonia, N. C.

ORDINATIONS:

WILLIAM A. GLENN was ordained deacon May 16 by Bishop Heistand of Harrisburg at St. Luke's, Washington, D. C. He is to do missionary work in Costa Rica.

EDMUND S. MATHEWS was ordained deacon by Bishop Peabody on June 2 at Christ Church, Sackets Harbor, N. Y. He is to work in the northern district of the diocese of Central New York.

ORGANISTS:

ANGUS R. DAVIDSON has been appointed organist and choirmaster of St. John's Church, Chicago.

HONORS:

ROBERT M. REDENBAUGH, rector of St. Thomas Church, Denver, has been elected president of the Colorado Clericus, an organization of all the clergy in the state.

PERCY G. HALL, head of the National Council's army and navy division, was elected first area vice-president of the Military Chaplains Ass'n at their meeting in San Francisco, May 15-17.

POSITION OFFERED: A woman as Director of Religious Education, or an unmarried clergyman as assistant in a New Jersey suburban parish. Evangelical Churchmanship. Box T, WITNESS, TUNKHANNOCK, PA.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

ZOHORA ISMAIL, M.D.
Laywoman of New York City

There may come a time when I stop having opinions. However The Witness of May 10 arrived so I laid aside all else while I perused it. My feeling is that Margot the Social Worker married a dumb-bunny and is having hysteria over it. The article about St. Stephen's, Philadelphia, was excellent. I've detected on more than one occasion that The Witness goes in for bombastic writing, sarcasm, good humor and bad humor. I don't know whether sarcasm and satire should be a part of Christian writing—its definitely a weapon—but the end results very often lead to the same thing—more sarcasm. It's nice for the laity to know about the inner workings of many things, but I wonder if one should expose them to knowing too much about the misguided among the clergy. I think there should be at least one devotional piece in each issue.

A. A. CARRIER
Layman of Detroit, Michigan

Is it to be understood from the recent interchange of interest and concern between Screwball and Wormwood in The Witness (March 1) that the Episcopal Church is really desirous of removing all partitions between the white and Negro races? Are we, besides working with him, bowling with him, and traveling with him, to have him at the house for Sunday dinner? It is difficult to draw the line between a general and an intimate social contact.

There are basic differences in the races which both divine and natural law have ordained and which should not be transgressed. Failure to observe certain distinctions in these regards may lead to serious evils, and miscegenation is scarcely the least of them!

Artemus Ward has said that though the colored person may be our "brother," he is not also our "aunt, sister, wife, grandpa and every other relative that certain overly enthusiastic whites want to make him." John Wilkes Booth also had some pregnant words to say about the white-Negro relationship in the brief diary he kept following the Lincoln assassination even tho' that dire deed was prompted by his own fanaticism.

Fielding has said that "men are fire and women tinder." For that reason, social relationships with Negroes must be restricted; intimacy beyond a certain point is dangerous. We cannot properly have them in our living-rooms or at our dinner-tables. Had William Lloyd Garrison had daughters, he would not have been so ardent an abolitionist!

WILLIAM JOSEPH BARNDS
Clergyman of Lincoln 2, Neb.

Since Lent, 1948 I have been collecting pictures of bishops of the American episcopate. Because your readers helped me with this collection I have pictures of all of the 507 bishops. Now I am expanding my collection by collecting autographs of the bishops. I have autographs of 209 of the bishops including all but two who are now living. If any of your readers have autographs or signatures of any bishops who are not living which they will give me for my collection, I will appreciate receiving them. 2325 South 24 St., Lincoln 2, Nebr.

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THE

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June 28, 1951



CANON CHARLES RAVEN

Addresses Christians on War and Peace

The Episcopal Pacifist Fellowship

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Episcopal Pacifist Fellowship Puts Principles to Work

Various Projects Sponsored in Communities At Home and in Foreign Fields

★ This week some forty scattered members of the Episcopal Pacifist Fellowship are exploring summer opportunities for volunteer service on social frontiers, implementing their belief that pacifism is not a negative attitude but a positive principle of human relations. In response to a recent letter to members which stressed the need and urgency of putting the principles of Christian love into action, the office of the general secretary of the Fellowship has had among other requests inquiries about service projects in the Far East, in France; for high school and college students; and for community display. Projects recommended by the E.P.F. include those of the American Friends Service Committee and the World Council of Churches, at home and abroad, the Delmo homes project of the Episcopal and Congregational - Christian Churches, in Missouri, and the interracial workshops of the Fellowship of Reconciliation.

In stressing this aspect of the program, the Rev. William K. Russell, chairman of the Episcopal Pacifist Fellowship, said: "Today is a time of deep spiritual agony in which those who seek 'peace on earth, good-will toward men' often feel frustrated and helpless in the face of world problems. Sacrificial action of this kind not only provides a constructive outlet for spiritual energy, but more important, undergirds our belief that 'peace on earth' comes through 'good-will toward all men'."

The annual summer conference of the Fellowship, to be held at Seabury House, Greenwich, Connecticut, will have one session devoted to a discussion of how service of this kind may be made a permanent part of the program. At this conference the Rev. Andre Trocme, of Paris and Le Chambon, France, secretary of the International Fellowship of Reconciliation in Europe, will be the leader and the Rt. Rev. William Appleton Lawrence, Bishop of Western Massachusetts, honorary chairman and co-founder of the E.P.F. will be the chaplain.

Another important activity of the E.P.F. is the financial support of three foreign projects, two in Germany and one among Japanese war prisoners in Asia. Through Paul Sekiya F.O.R. secretary in Japan, Episcopal pacifists are contributing to work with the war prisoners, of whom there were on March 15, 2,057. Seventy-seven had received death sentences and await execution unless their sentences are commuted; sixty of these are in Muntinlupa Prison, near Manila, in the Philippines; eleven of them are Australian prisoners in Manus Island; two are U.S.A. prisoners in Sugamo Prison near Tokyo. 407 prisoners have been sentenced to life imprisonment and 1,564 to penal servitude for various terms of years. Many of these are in prisons outside Japan where visits from their families or friends are virtually impossible. The Episcopal Pacifist Fellowship and the Fellowship of Reconciliation have been interested in ameliorating the lot of these men, in trying to have all death sentences commuted and all prisoners returned to Japan where there can be contact with their families and reduction of prison sentences and parole.

Acknowledging the receipt of a gift sent recently, Mr. Sekiya wrote, "The gift from the Episcopal Pacifist Fellowship is most welcome. Part of it will be used for Christian books to be sent to those who have received death penalties in Manus Island, as well as to the Christian group in Tokyo."

In Germany, gifts are being sent for the youth work carried on by Professor Siegmund-Schultze in Dortmund, one of the worst bombed cities of the war, where a welfare school cares for 100 students, many from Russian prison camps, and for wandering homeless youth from Eastern Germany and Eastern Europe.

The E.P.F. continues to support Pastor Menschning's Freundschaftsheim near Petzen, a training center for peace volunteers.

CALIFORNIA MEETING ON EDUCATION

★ A conference on education, led by the travelling team of Canon Wedel, Mrs. Dora Chaplin and the Rev. Walter Williams, was held at Santa Monica, Cal., June 8-10, attended by 55 men and women from the diocese of Los Angeles and six from Arizona.

Bombers or Butterflies

BY
ELEANOR M. JEWETT
A Laywoman of the Church

★ What shall we teach our children? How shall we teach them—we who believe that war is not God's way, never his will under any circumstances? We are faced at the start with a pattern of life that is completely paradoxical and at the mere thought of explaining it to our children we throw up our hands in despair. Nobody wants war, all the glamour and romance of it went out long ago. Most people admit that force does not accomplish very much, and a fight, even a private one, never gains anything. Yet look at the toys for small boys in every ten cent store and big store toy department. Nine-tenths of them direct the young imagination to fighting, destroying, killing. To be sure (and thankfully!) the child in cowboy boots flourishing a pistol does not carry his imagination to that logical end. Nevertheless his playthings and, all too early, his acquaintance with movies and the inevitable comic magazines stir his excitement pleasurably with a fight. The resourceful gangster, the "righteous" and gallant outlaw, the group or individual for which sympathy and admiration are built up, almost invariably lands in a grand and glorious battle with lethal weapons. How are we going to combat this pattern which is being continually printed on the impressionable minds of our boys and girls? We can't stem the tide. We can't keep our children out of it all—done up in cotton wool. That never works. Is there a possibility of a subtle and continuous substitution?

During the war our small town library decided, after much discussion, that we would buy no books for the children's room that had to do with combat in war—either fiction or non fiction. They were getting war from radio, movies, newspapers, talk, in school and at home. Whether we believe in war or not we would try to make the children's library a little island of peace where the lovely and abiding things in life would be stressed and always available. One day an eager eyed red headed eight year old came to the desk.

"I want a book about bombers," he said.

We told him we hadn't any. For a moment he looked crestfallen, then he brightened.

"Well then, I would like one about butterflies; that will be just as good."

Bombers or butterflies! Fortunately there will always be butterflies! And, in books at least, one will never fail to find adventures and excitement, stimulation and interests that are fine and true and in no way connected with destruction. Let us first of all see that books of such character are not only available to our children but close at hand. Let us also be quick to catch any constructive interest they may show whether in butterflies or steam engines, postage stamps or hunting birds—without guns! Surely such interests will emphasize the togetherness of people, the tastes and projects that many otherwise different human beings have in common, and so help to lay a foundation in the young mind of a willingness to understand and cooperate in a common cause.

If you want to know how one family pursued constructive interest and sought the lovely things in life together—mother and father (mind you!)—entering into it all with the children, read Annis Duff's "Bequest of Wings" (Viking). Those fortunate youngsters must certainly have found happy substitutes for the excitement of destruction!

From the earliest reading years and right on through childhood one can teach, indirectly through story books, the fact that the people of other nations, other races, very different from us, are just folks, thinking, feeling, fearing, playing much as we do. The idea of respecting other peoples ways and opinions is of course of paramount importance. School books, educational stories of how people live in the rest of the world, are good, and quite plentiful, but they leave the emotions untouched. The child needs to feel imaginatively the way the Chinese or Jew or European or South Sea Islander or what-have-you feels and thinks, as well as what he does and how



F. SIEGMUND-SCHULTZE confers with Muriel Lester at conference of the international Fellowship of Reconciliation

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he lives. To follow a "foreigner" in a story means that the young reader vicariously lives his life, feels with him, understands him.

To develop "a loving understanding," a willingness to see and respect the point of view of some one "foreign" and different—if we could teach our children that, is it too much to hope that they will grow up unscathed by our world-pattern of violence?

Any children's room in a public library can supply books to the child with a special interest and hobby. As for the story books in which children of other and different nations or races figure and command the interest, that requires a little searching but there are many. (At the end of this article I will append a few titles). And Annis Duff's book mentioned above has a good short bibliography of fine and lovely books for children to feed and grow on.

Learning From Life

It must be not only in books, but in life, of course, that our children learn this attitude. In arguments, quarrels, disagreements we must try to make them see, little by little, that heat, bitterness, fighting, never really win a point; that there are two sides to almost every difference of opinion and one of them is never entirely right.

"Look here, son, giving Johnny a black eye didn't convince him, did it? You haven't gained a thing except a bloody nose for yourself!"

When it comes to retaliation and self defense, what are we going to say? The Friends—the fine old wonderful type of Quakers who stick by their principle, come what may — teach their boys never to hit back. And, paradoxical as it may seem, Quaker boys seem rarely to find themselves in a position where self defense might be considered necessary. A boy who never picks a fight and is truly friendly seldom gets into one. Perhaps that is something that can only be learned by experience, but it is a truth worth pointing out!

To wait, to listen, to be always ready to understand the other fellow's point of view, if children see that attitude in their parents, they quickly appreciate the practical value of such a method rather than trying to settle differences with their fists.

As the children grow older it would seem that a saner and truer interpretation of the world's conflicts and misunderstandings could be pointed out to them. To be sure, history books have ceased to be a record of one glorious war after another with one side completely right and the other side altogether wrong. But much more could be done by talk and discussion in the family group. If there had been a little more patience, a greater desire on the part of the nations involved to understand each other, to sit down quietly and listen to each other's grievances—if, above all, both sides had been willing to sacrifice a little selfish material interest—then war might not have been. The history books rarely stress or even mention the aftermath of war—which might thus have been prevented — the wasted lives, mutilated bodies, the want and desolation, the long lived hatred and bitterness.

Slowly ideas take root and come to fruit. And teaching children what we are most eager they shall learn is sometimes a discouraging process. However, the indirect teaching, the guiding of a young mind at odd moments, in the home, much more than in school, does bring heartening results. Family ideals and opinions, constructive interests shared and fostered, and books at hand that will give a child understanding and fellow feeling with those who are different from himself—these, please God, may help a little.

The family, the home! Back we come to the old much reiterated truths about the strength and life-long value of that which a child learns from his parents in the security of his own home. We are so apt to leave the education of our children entirely to other people, in Sunday school as well as in day school. Yet we know in our hearts we cannot, without grave loss, so completely shift the responsibility of teaching our sons and daughters. From us, mothers and fathers, they must learn first and all the time, to love our Lord, how to pray to him and what he taught —about good will toward one's enemies among other things, about agreeing with one's adversary, and about the gentle, understanding, relationships be-



E. P. F. MEMBERS confer at Seabury House. Commencing second from left: Mrs. John Moors, Mrs. John Nevin Sayre, the Rev. George L. Paine, Canon Raven and Muriel Lester

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tween man and man brought about by the love of God within. These, of course, are an old, old story not new things for a new atomic age, but never in the history of the world, perhaps, has a young generation had greater need to be definitely taught these truths, to know them and to live them.

A few story books about children of other lands or races.

For little children

Stone Soup: Marcia Brown. Scribners (Russia)
Bright April: Marguerite de Angeli. Doubleday (Negro)
Ricardo's White Horse: A. G. Kelsey. Longmans (Puerto Rico)

The ten to twelve year olds

The Singing Tree: Kate Seredy. Viking (Hungarian)
The Secret of the Porcelain Fish: Mary Evernden. Random (China)
The Bells on Finland Street: Lyn Cook. Macmillan (Finland)

COMMENCEMENT AT BERKELEY

★ Bishop Budlong, retired of Connecticut, told those attending the commencement at the Berkeley Divinity School that the clergy and lay people of the Church must support each other in meeting their solemn responsibilities. He also had things to say about the delicate problems of the rector's wife. Bishop Gray presented degrees or diplomas to a class of twenty. Honorary doctorates went to Bishop Hatch, Prof. Massey H. Shepherd Jr. of Episcopal Theological School and Witness columnist, and Archdeacon Jack Townsend of Panama. At a luncheon following it was announced by Dean Percy Urban that a drive would be launched to complete payment for the rebuilt chapel and to provide choir stalls.

RECTOR AND WIFE SURPRISED

★ John S. Wellford was ordained deacon on June 8, 1926 and that same afternoon he was married to Harriet Penn. Now the rector of Emmanuel, Covington, Va., they figured on observing the double 25th anniversary by having a confirmation visit from Bishop Phillips, with a reception in his honor afterwards. But the anniversary business had gotten "norated around" so, to their utter surprise, the reception turned out to be one for them as well as the bishop. There was a nice check and other presents. It wasn't very long ago that a group in the parish presented them with a new car.

PRESCOTT CHURCHES GET TOGETHER

★ The men's club of St. Luke's, Prescott, Ariz., was host to 215 men of all churches of the city recently when Governor Howard Pyle was the guest of honor at an inter-church banquet. The specially printed menu was original to say the least. It read: Christian Science cocktail, Inter-denominational salad, Congregational beans, Lutheran potatoes, Southern Baptist ham, Adventist sauce, Catholic rolls, LDS butter, Baptist water, Episcopal coffee, Assorted doctrine relishes, Methodist pie.

ELECTRONIC ORGAN AT HEADQUARTERS

★ Presiding Bishop Henry K. Sherrill dedicated a new electronic organ in the chapel of the Church Missions House on June 15. It is of the latest design and has a set of chimes that can be played from the console. Russell E. Dill, treasurer of the Council, played the hymns at the service and later there was a recital by Robert Owen, organist at Christ Church, Bronxville.

SURVEY MADE OF SPOKANE

★ The convocation of Spokane heard the Rev. Clifford Samuelson of the town-country division of the National Council, and Prof. Joseph Moore of Seabury-Western, say that the rapid growth of population in the area makes imperative a greatly expanded program of Church activity. Both are members of a national survey team which will make a more complete report in the fall.

ST. BARTHOLOMEW'S HAS SCHOOL

★ Prof. Charles F. Whiston of the Church Divinity School of the Pacific led a school of religion on five successive evenings recently at St. Bartholomew's, New York. We did not see what the papers did with the story sent out by the press agent of the parish, but it might well have been grist for the mill of some reporter short of copy. The lecturer was described as the "fifty, gentle, graying professor of moral theology" who "recharged the batteries of a group of spiritually hungry New Yorkers" at "imposing St. Bartholomew's Protestant Episcopal Church on Manhattan's Park Avenue."

"Employing an eloquent minimum of gestures," the press agent continued, "pointing to his chest to indicate the inwardness of true religion, putting a finger



PASTOR WILHELM MENSCHING, noted German Pacifist, outside his historic church

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to his lips to suggest words of courage or prayer and bidding his listeners stand and look up when praying, the tall, contemplative Professor Whiston opened his simple discourse with a talk called 'Beggars or Adorers,' in which he suggested that the mood of prayer always be one of offering worship, not a mood of asking favors."

At the conclusion of the three page release, we are told that "such is the hunger for instruction in prayer that he (the 'kindly Whiston' this time) spends many weeks each year in schools of religion. He is annually invited to fashionable All Saints in Beverly Hills where many Hollywood stars attend."

We are sure Charlie Whiston deserves better treatment and so would suggest that, if there are to be press releases in the future, that he read them over before they are sent to papers.

OKLAHOMA ELECTS DEAN POWELL

★ Dean Winslow Powell of Trinity Cathedral, Omaha, was elected coadjutor of Oklahoma at a special convention meeting at Tulsa, June 5-6. He led in all three ballots, receiving 19 clergy and 81 lay votes on the final one. It is the first time that Oklahoma has elected its own bishop, Bishop Casady having been elected by the House of Bishops when it was a missionary district. It became a diocese under his leadership and during the 24 years of his episcopacy the communicant strength has more than doubled.

CHARLESTON PARISH CELEBRATES

★ St. Michael's, Charleston, S. C., opened the celebration of its 200th anniversary on June 14 with a celebration of holy communion by the rector, the Rev. DeWolf Perry, in the morning and an address by the Rev. Edgar L. Pennington, historiographer of the Church and rector of St. John's, Mobile, Ala., at an evening service. During the anniversary period the parish will be host to the convention of the diocese. There will also be a teaching mission Nov. 25-30 conducted by the Rev. Roland F. Palmer of the Cowley Fathers. The anniversary of the laying of the cornerstone will be observed Feb. 17, 1952 when Dean Albert R. Stuart of New Orleans, a former rector, will celebrate and Bishop Oliver J. Hart of Penna., a former assistant at St. Michael's, will preach.

COMMENCEMENT AT PACIFIC

★ A surprise award at the commencement of the Church Divinity School of the Pacific was a doctorate to the former dean, Bishop Henry H. Shires of Cal. He has been asked to give the commencement address but was not aware that he was to be honored until it was conferred by Bishop Gooden, president of the trustees. Bishop Watson of Utah also received a doctorate. Bishop Rhea of Idaho was elected president succeeding Bishop Gooden. Twelve men were graduated.

GENERAL SEMINARY COMMENCEMENT

★ Forty-seven men were graduated this year from the General Seminary, representing 26 dioceses and 32 colleges. Honorary doctorates were conferred on Bishop Burrill, suffragan of Dallas; Bishop Campbell, coadjutor of W. Va.; Bishop Athenagoras T. Kokinakis of Elaia; Bishop Lichtenberger, coadjutor of Mo.; Bishop Smith of Iowa; the Rev. Frederick R. Meyers of Detroit; the Rev. Thomas L. Small of Oil City, Pa.; Prof. Charles F. Whiston of the Church Divinity School of the Pacific.

MISSIONARIES ARE COMMISSIONED

★ Presiding Bishop Henry K. Sherrill recently commissioned the following outgoing missionaries at a service at Seabury House: the Rev. Gordon Charlton, Alaska; the Rev. Norman Elliott, Alaska; the Rev. Stephen Kim, Honolulu; the Rev. Howard Laycock, Alaska; the Rev. William Glenn, Costa Rico; the Rev. Alanson Brown, Mexico. On June 10th all of them were preachers in churches in Connecticut.

PARISH DAY SCHOOL IN GEORGIA

★ Trinity Church, Columbus, Ga., is to open a parish day school in the fall under the direction of the rector, the Rev. Colin R. Campbell. It is made possible by C. F. Williams of the city who gave to the parish the full use of a house which is located in the heart of the residential section on three and a half acres. It has been fully equipped with class room facilities and part of the gardens have been converted into a playground. Sharing the use of the building will be a speech school for children with impediments.

ROPING CHURCHWARDEN IN TEXAS

★ We do not necessarily associate rodeo riders with Churchwardens, but we have at least one instance where the combination works out wonderfully. Ted Harper is warden of St. Paul's, Marfa, Texas, and he is also a winner at calf roping. His wife, Frances, is right along with him, as she is quite noted as a fancy rider. The two of them have won many a rodeo prize. Their two girls, eight and five, are being reared in true



A. J. MUSTE, leader of the Fellowship of Reconciliation, and Paul Sekiya of Japan at a conference on world peace

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rodeo style. They learned to ride before they learned to walk—or so they say—and can stick on anything that grows horse hair.

Mainly, Ted raises and trains Palominos, quarter horses and cow ponies. He is also raising some Brama calves for rodeo work. He says that Herefords are too smart to be good rodeo cattle. They soon learn that if they run, they will be roped and thrown, but if they don't run, nothing happens. So they don't run. However, Bramas never learn.

The shepherd's crook has long been a symbol in the Church, especially with reference to the pastoral staff used by the bishops. But in this cow country, it doesn't seem too far off the beam for us to substitute a rope as more symbolic of the country —and of Churchwardens.

RECTOR AND WIFE ARE HONORED

★ The Rev. and Mrs. Hedley G. Stacey were honored at a reception at Christ Church, Dearborn, Mich., when they were presented with $6,000. He is to retire on August 31 to be succeeded by Canon Edward Green of Detroit's cathedral staff.

ANTI-SEMITISM CONDEMNED

★ Over 500 ministers have signed a document, issued by the Council Against Intolerance, warning of Christian responsibility for anti-Jewish feeling in America. It was drafted by Harry A. Atkinson, head of the Church Peace Union, and a number of Church leaders, including Bishop Lawrence of W. Mass.; Prof. Bowie of Virginia Seminary, and the Rev. David Hunter, head of education of the diocese of Mass.

It suggests that frightful as has been the ordeal of anti-Semitism to the Jewish people, "it may be that the injury is even more terrible to the Christian world unable to prevent it, and tempted to offer excuses or disclaim responsibility." It urges that the Christian world must take account of what happens to its own fellowship and the spirit of its own people when they foster anti-Jewish feelings, condone them, or are unable to prevent their terrible consequences.

The appeal points out that one of the most subtle and powerful influences in arousing anti-Semitic feeling is the careless or unwise use of Christian source materials, even including the New Testament. The Bible itself may be unwittingly used with harmful results if there is not a clear understanding of its origin and background. Thus, The Gospel of John, the statement points out, was written around the end of the First Century A. D. when the antagonism between Jew and Gentile had developed to unhappy proportions. The statement goes on to say: "In the synoptic tradition of Mark, Matthew and Luke, there are scarcely more than a half-dozen references to the Jews. John multiplies this ten-fold."

The statement contends that the Jewish people have precisely the same faults and virtues possessed by Gentiles. If there is any difference, the Jew can boast of longer cultural heritage, but the primary reason that Jews have suffered discrimination and persecution is that they were a minority. "They have never been strong enough to prevent other people yielding to the baser motives of discrimination." The statement makes an appeal for the closer unity of all peoples and religions, because this unity is the one hope of overcoming the evils which threaten Jew and Gentile alike.

Episcopalians to sign are Bishop Dun of Washington, Bishop Hobson of Southern Ohio, Bishop Moulton, retired of Utah, Bishop Gilbert, retired of New York, Dean Sweet of St. Louis, the Rev. William Munds of Wilmington, the Rev. George L. Paine of Boston, the Rev. Gardiner M. Day, the Rev. F. B. Kellogg and Prof. Joseph F. Fletcher of Cambridge, the Rev. Eric Tasman of South Orange, the Rev. Wilbur Caswell of Yonkers, the Rev. Charles B. Ackley of New York, the Rev. Guy Emery Shipler, editor of the Churchman and the Rev. Roscoe T. Foust, editor of The Witness.

NEW WINDOWS AT ST. MARK'S

★ The narthex of St. Mark's, San Antonio, completed before the centennial celebration last year, has now been enriched with stained glass windows depicting the history of the Prayer Book from its inception to its use in St. Mark's, since one of the medallions pictured Bishop Gregg and Robert E. Lee laying the cornerstone of the present St. Mark's in 1859.

NEW CHURCH IN PHOENIX

★ Trinity Cathedral, Phoenix, Ariz., is a true mother church. In the past year it has aided St. Paul's, North Phoenix, in a successful building program. Now, the cathedral is matching $24,000 toward the building of a parish house for new All Saints Church, Phoenix. Cost of the 10-acre lot where it will be constructed is $35,000, most of which has been paid. The Rev. Richard L. Sumner, formerly curate at St. Philip's, Tucson, is in charge of All Saints.

NEW DIRECTORS OF FOUNDATION

★ Charles S. Garland of Baltimore, former president of the investment bankers association of America, and Ethan A. H. Shepley, lawyer of St. Louis, have been elected directors of the Episcopal Church Foundation. As is the case with all of the directors, both have extensive banking and business connections.

TOLLIE CAUTION MADE TRUSTEE

★ The Rev. Tollie L. Caution, secretary of Negro work of the National Council, has been elected a trustee of the Philadelphia Divinity School.

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EDITORIALS

The Peacemakers

PEACE might be described as tension in tranquillity. We will never eliminate the tension from life. We may achieve the tranquillity. That is our task as citizens of the world and as members of the Christian Church.

Two things are necessary, improved machinery and renewed men and women. We cannot expect to maintain the tensions that are an inevitable part of life in anything like tranquillity unless we have some kind of machinery by which we can create order. There is no peace in a household without some kind of orderliness which is voluntarily accepted by the members of the family, and by which the conflicting interests of the various members are reconciled and held in restraint. There could be no peace in the United States without the constitutional machinery of courts and laws and administration.

We are now engaged in creating a similar piece of machinery which will be able to hold the far greater tensions of the world in a similar state of tranquillity. The task is not an easy one and it is not likely to be accomplished in our generation. We have already made several false moves the cost of which we are still paying. The important thing is that we keep moving and not lose heart.

The Church itself cannot make the machinery. Its principal task is to give to the people who do make it the incentive and the will to keep moving in the right direction.

Important as the machinery is, renewed men and women are still more important. No matter how carefully the rules of a household may be worked out or how meticulously they are applied, unless the members of the family want to get along together conflict will prevail.

Here is where the Church can be the greatest help. It can keep before men and women the quietness of Jesus. In him there was no disquietude, restlessness, hysteria or panic. Why? He wanted so little for himself. He cared nothing about personal recognition, put no price on prestige, had no desire for wealth, and no thirst for glory. Consequently, he was imperturbable in the midst of the most raging disturbances of his time. He was sure of himself, not with the cocksureness of a self-made man, but with the quiet sureness of a self-dedicated man. He was sure that love was the way, the only way. It was the hard way, often the unrewarded way, leading to pain and death. But it was the only way. Because he was sure of that, he was sure of himself with a quietness and serenity that men call the peace of God.

We cannot have his peace unless we have the roots from which it grows. If we continue to want so much for ourselves, to be sure of nothing, not even of ourselves, we will not have his peace. Certainly we will never have it by striving for it. We will have it only by dwelling in him and he in us. His quietness still breathes through the centuries and it rests here and there on people who are open to receive it. They become the new men and women who are able to make peace in their time.

"Quotes"

I HAVE wondered why the Churches have not acted (to stop war). For nearly 2,000 years they have cleared land, taught farming as well as plain reading and writing. If asked whether they were helping Russia or hurting her, they could answer that they were acting under orders of Jesus Christ and were prepared to take whatever consequences might follow. But unless they were prepared to make the Great Proposal in such a form that Moslems and Buddhists could accept it, I doubt if they would get much help. Are they prepared to do that?

—STRINGFELLOW BARR
Episcopal layman and former president of St. John's College

Challenge of John

THE birthday of St. John Baptist was celebrated last Sunday. It is therefore appropriate for Christians to meditate at this time on the significance of that austere character who was the forerunner of our Lord.

The Baptist created a sensation in his day and succeeded in putting the fear of God into the hearts of his hearers. His fiery castigation of sinners awakened sleeping consciences in various classes of people, so that they asked: "What shall we do, then?" And he gave to each one an order for action that should be the appropriate fruit of his repentance. The gist of John Baptist's message was that a sense of sin, followed by atoning action, is the one prerequisite to any live membership in the Kingdom of God which the Mes-

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siah was to create in this world for his creatures.

This is a timeless message, pertinent for all eras and for all sorts and kinds of people and nations. The Kingdom of God has long since been created, but it is, even now, struggling to remain alive and to gather into itself all peoples and nations and languages. Christians believe that the risen and ascended Christ is continually present with power in this little world he redeemed, as the very heart of this Kingdom, and that ultimately "the kingdoms of this world shall become the Kingdom of our Lord and of his Christ and he shall reign forever and ever." But it is true now, as it was true when John Baptist spoke, that neither individuals nor races nor nations shall enter into that supreme fellowship until they have been convinced of their own peculiar sins and begun to bring forth fruits worthy of repentance.

A striking feature of our present world of hysterical fears and continual threatenings of possible enemies is the nearly complete absence of any national sense of sin. It is only the other nation or race or culture that is sinful and outrageous and a threat to the peace of the world. In America we carry on investigations galore of corruption in city governments and in the halls of Congress, of juvenile crime, of race persecutions and legal lynchings, but it all leaves us as a nation strangely complacent and undisturbed. It is so much easier to look across the world to discover abominations and outrages, quite as it was in John Baptist's day for respectable, self-satisfied Jewry to see in the Gentile world all that was unworthy. In America today we need so desperately some courageous prophet, sensitive to sin, clear of thought and plain of speech to call us to repent of our sins on every level of life—economic sins, political sins, diplomatic sins and to bring forth fruits worthy of that repentance; fruits of a regenerated foreign-policy, of economic behavior that shall no longer require production for slaughter to assure all our people a decent abundance of the good things of life, of a political character that shall no longer put a premium on corruption or require twelve million Negro Americans to remain second-class citizens because their traditional oppressors have great political power to trade with.

This courageous prophet that we need ought to be the united Christian Church. She might well be the John Baptist of America today. But so far she has refused the role. She is, officially, too closely bound to the chariot-wheel of the status quo. High finance can be too valuable in building churches and cathedrals and in financing missionary work of sundry sorts. Will she, we wonder, continue indefinitely to forget that she was born in revolution and that she has never been so beloved and blessed of mankind as when she has challenged and fought corruption and self-satisfaction in high places and scorned the second-best as a solution for the ills and sufferings of men?

It was in these eras that she wielded a dominant influence in the affairs of men and in the chancelleries of nations. Today all must admit, whether scornfully or sadly, that her influence is slight. This is a picture which Christian leaders should gaze at steadily, humbly and with prayer and contrition. And will there, perhaps, be one among them who will then call upon Christian people to rise up and turn the Church into a John Baptist that will convince mightily of sin and declare to all and sundry precisely what they shall do to be saved and to bring this disillusioned and fearful world to peace and righteous fellowship?

Canon Raven Speaks To the E. P. F.

Reported by
OSCAR SEITZ
Professor at Bexley Hall

A SURVEY of the theological background against which Christian pacifism stands reveals that just as theology and science were approaching a reconciliation, a reaction set in on the continent of Europe in the form of Barthianism, or so-called neo-orthodoxy. Historically this reaction was brought on by a reawakening to the fact of evil, particularly as manifested in the first world war, and to the need for redemption. Theologically it is the result of a one-sided emphasis upon sin and a neglect of illumination; a false antithesis between Greek and Hebrew thought—this world versus the next.

No theology which leaves out the necessity of taking up the cross, because Jesus has already done it for us, can be true to the Gospel. There is no other way of overcoming evil except by self-giving to the uttermost. But no Christian theologian can identify the sacrifices demanded by modern war with this way of Christ. Logically, acceptance of war leads step by step to the acceptance of mass-bombing, atomic weapons and every other new form of destruction.

The Christian community is that of a people

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exalted to fellowship with God at the price of the breaking of self and the cross is inescapably identified with the crown. True Christian love, agape, is neither proprietary, nor sentimental. It cannot be said sufficiently often that the Christian pacifist witness is part and parcel of the continuous witness the Church must bear to an un-Christian world; it is representative of the stand Christians take in regard to all social issues.

But the courting of martyrdom is not Christian and Jesus was not suicidal. Foreseeing the cross, he nevertheless went up to Jerusalem on the great adventure to challenge his nation with the will of God, refusing either to fight or to flee. Martyrdom is simply the constant readiness to bear witness to Christ, let come what may. The acknowledgment of God in Christ has transformed men's outlook on nature and history, and on the attributes of God himself. Although other insights were not wanting in the Old Testament, for the greater part of it God was the Lord of hosts and of battles, the God of the law, the God of Israel. The revelation of God in Christ created a New Testament often radically different from the old. For their testimony to God as love, Christian pacifists have sometimes been accused of the Marcionite heresy of rejecting the Old Testament and their opponents have even suggested that there are situations in history to which the love of God does not apply. But this is apostacy. The New Testament knows of no exception to the affirmation that God was in Christ reconciling the world to himself.

Dual Consciousness

MAN is endowed with a dual consciousness of solitariness and of communion, and Christ leads us to maturity, through obedience to the "sublime law of sacrifice" that life develops as life is laid down. Even God's own Son was "made perfect through suffering." Those who are troubled by some supposed conflict between the evolutionary process and the biblical story of creation would do well to read and ponder the climactic eighth chapter of Romans, where Paul rises from the confession of power of sin, to his affirmation of the power of the Spirit, showing what light this throws on the whole history of creation.

He lays down four propositions: (1) creation is subject to frustration, the failure to fulfill its purpose; (2) this frustration is comparable to birth pangs of a new order, the manifestation of the sons of God; (3) God himself is involved in and shares the suffering, the Spirit intercedes for us; (4) God, who is love, makes all things work together for good to those who love him, for nothing can separate us from his love in Christ. This faith is the necessary antidote to the pessimistic, and indeed heretical "new theology" which attempts to divorce nature from grace, and calls the way of love "utopianism."

Basis of Pacifism

THE crux of the matter is this: Christian pacifism is based upon the historic resolution of Jesus neither to fight nor to flee, enduring the cross, and upon two corallaries: God's nature as love, and the community of the Holy Spirit. The sequel of the mission of Jesus and its end-product was the integration of the men and women who had first followed and then forsaken him into an organic society, living the shared life of the Spirit.

The effects were catastrophic, as the good news of "Christ crucified" was carried from an obscure province to the palace of the Caesar's and Nero's persecution was met with a fortitude which made even the hardened Roman populace take notice. How was such a community constituted? The New Testament shows us how Jesus trained his followers to become alive by extending their range of sensitiveness, and assuming that every man has a soft spot that can be stabbed awake. He brought them on, by revealing the eternal meaning hidden in common things, until they could see the supreme revelation, himself. The vision cannot be kept in some secret chapel of the soul, but as the fourth evangelist insists only by doing the will. The disciples who had quarreled over who should be greatest even as they followed Jesus to Jerusalem were not fit for Pentecost until they had been broken by the realization of their own impotence and sin. The new fellowship was the result of the conviction that they were to go into all the world to proclaim, not themselves, but Christ and that he would still use them, transform and equip them for further service.

Our Obligation

WHAT can and should we do? If at this time we can take up the invitation of Amsterdam to state clearly our Christian pacifist faith, that would be very important, for if the Church commits itself to unlimited war then all belief in love as the ultimate power fails, and the Church will forfeit its right to be heard as a witness to God as revealed in Christ. We are obligated by our loyalty to the Church to present our case now. This is the specialist's task. For the rest of us there is the matter of our own self-discipline. There is the matter of giving the best possible advice to young men facing conscription. It is the business of older pacifists not to interfere with youth's freedom to make up their own minds,

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but to help them analyze the situation and come to a clear view. The cause of Christian pacifism is best served by the largest possible measure of cooperation with near-pacifists.

As members of the Episcopal Pacifist Fellowship do not wash your hands of responsibility for conscientious objectors and C.P.S. camps, as if this were the government's business. Magnify what you have in common with fellow-churchmen who are not pacifists, avoiding a pacifist schism. We also have a responsibility as citizens of a democracy to try to influence the state to develop an alternative policy to war, which is a one-way road leading to destruction. The best way to check the spread of communism is not blitzes which prepare the soil for chaos and revolution. A redemptive and healing ministry like that of the Society of Friends, if carried on by all the Churches could go a long way toward changing the current. The obstacles to peace are not insuperable and, for the Christian, the resources are infinite.

A Pacifist Witness In a College

BY

DAVID W. YATES

Rector of The Chapel of the Cross, Chapel Hill, N. C.

JOHN WOOLMAN, a Quaker in the early days of North Carolina, said that he went about raising issues. That is one of the principal businesses of a person ministering to college students, in fact, of any Christian minister. People grow morally and spiritually only by exercising the power of choice, and so also are outward conditions improved. Yet the power of choice will not be exercised unless people are confronted with the issues and the principles involved in deciding them.

Here is one great value of a pacifist witness in a college community. Many students have never seriously considered that war may be contrary to the Christian religion. Some say that the possibility has not even occurred to them. Few have ever had the case against participation in war fully presented to them, possibly because the view is not often held, perhaps because it is an unpopular subject. The majority have just accepted war as inevitable. Having in most instances only a superficial knowledge of Christianity, they have justified war in their minds chiefly on a "common sense" basis and on prudential factors.

A presentation of Christian pacifism forces students to think more deeply about the true nature of their religion and its implications for living. They see that deciding whether to take part in war is not such an easy and self-evident choice as they had supposed. They are compelled —at least some of them feel the compulsion—to seek the principles behind all Christian conduct. From there they may be pressed even farther back to the fundamental truths of theology from which those principles are derived, to the Incarnation and the Atonement, to the character of God and the nature and destiny of man.

The result could be two-fold, first, the deepening of the student's personal religion, and second, a firmer basis for all his ethical living. Whatever decision he makes, as a consequence of facing the issue and trying to think it through in the light of Christian truth, he will be more aware of what Christianity is and teaches, he will have a better grasp of its application to life, and will know more clearly why he chooses as he does in all moral questions that arise.

A second value of a pacifist witness on the campus is to strengthen and encourage those whose consciences lead them to be Christian pacifists. They often need support. They are usually people of strong individuality. Yet they are comparatively few in number and sometimes feel like lonely islands in a sea of contrary opinion. They may feel overborne by sheer weight of numbers and have misgivings about their own position that are due to a feeling of isolation. It is heartening and strengthening to have a well-grounded testimony to the truth of Christian pacifism placed before them.

Further Understanding

A FURTHER service rendered by such a witness is to make those who do not hold it more understanding of this position and more sympathetic toward those who hold it. People who are not themselves pacifists are sometimes inclined to be impatient with those who are. They do not realize upon what strong grounds in Christianity their pacifism is based. They may even impugn their motives and leap to the conclusion that they are unpatriotic or lacking in courage. When they know the reasons for such a stand and recognize the sincerity of those who take it, they are much slower to condemn people whose convictions are just as firm and at least as much warranted by Christianity as their own.

Freedom of conscience is another value fur-

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thered by a pacifist witness. The mass movements and mass thinking of our time have obscured this fundamental right of every individual and its necessity for a healthful society. There is danger that independence of thought and a sense of personal responsibility may go into a decline that would be disastrous. There is too much shirking of both in these days. People may be recalled to their duty by seeing others discharge this obligation. Even the right of freedom of conscience is often not recognized. The idea that the individual's importance is secondary to that of the state is not confined to countries with totalitarian governments. The taking of an unpopular stand by a person and his insistence upon his right to do so can be a striking witness to the freedom of conscience that is not only a privilege but an imperative for a Christian and for anyone who would be a real person.

Conscientious Objectors

AN aid to this testimony is to make known to people, from the chancel at the announcement period, on the bulletin board, or in other ways, that blanks have been provided by our National Council's department of Christian social relations for Episcopalians who are conscientious objectors to fill out and file with the department. This registration can be cited to draft boards as a means of substantiating the right of a member of the Episcopal Church to be a conscientious objector, similar to, but not as well known as, the right of a member of the Quakers, the Mennonites, or the Church of the Brethren. The registration blank begins with these words: "Both by official resolution and by statement in Pastoral Letters, the Protestant Episcopal Church has recognized the right of freedom of conscience for those who, though willing to risk their lives in non-combatant service, are unwilling for conscience' sake to take human life in war." This opening statement is worthy of being read to all congregations, for the great truth that it contains as well as the authority that is behind it.

One other value of a pacifist witness is the maintenance of freedom of speech. Many people seem to construe this constitutional right as permission to speak freely, provided that you say what they want to hear. If we are to retain this right, it must be exercised in matters on which people disagree and even where disagreement may be costly. Then alone would it mean anything. The best way to keep a freedom is to use it. A by-product of a pacifist witness is that it reminds people of the importance of freedom of speech and of the danger that it may be lost.

Incidentally, it may also increase people's respect for the Church. If it is the Church whose minister or member speaks out in spite of opposition, and whose officials recognize his right to do so, people may awaken to a renewed realization that the Church and Christianity still constitute the greatest bulwark of truth and freedom.

Conscientious Objectors

BY

JOSEPH K. ATKINS

An Episcopal Layman

"RENDER therefore unto Caesar the things that are Caesar's, and unto God the things that are God's."

On its surface the reply was sharp enough to send the questioners away confounded; but there was and is more to it than that. As a quick answer to the catch question of whether or not to pay tribute to an occupying power it did very well. As a permanent blanket answer to the problem of the relation of the individual to the state it was no answer at all, but a challenge to re-think the problem from the beginning.

The problem rises in a hundred ways today, but in no form more poignantly than in the question of service to the state in its role as warmaker. Certainly, render unto the state those services which it has the right to claim from its citizens! But is cooperation in killing fellow human beings one of those rightful services?

The conscientious objector to war says no. The religiously based objector says that here is a clear case of the obligation to render unto God the things that are God's—obedience to the law against killing, and, even more searchingly, obedience to the two great commandments. The objector who disclaims a religious basis for his stand arrives by humane and biological arguments at the complementary conclusion: The individual's conscience is not one of the things that are Caesar's.

The present conscription law in the United States (the selective service act of 1948, extended in 1950) recognizes the right of the religious objector at least to state his case—after he has already passed under the yoke of conscription by registering as a potential unit of manpower. If a young man has arrived at his decision to take no part in warmaking by way of his own observations, however, without the conscious guidance of specific religious training, he cannot claim the status of CO. Indeed, the law explicitly forbids

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any consideration of objection to war based upon "a merely personal moral code."

Interim Device

THE Congress nevertheless intended to be fair to anyone who "by reason of religious training and belief is conscientiously opposed to participation in war in any form . . . Any person claiming exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the armed forces under this title, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such non-combatant service, be deferred."

Deferment, of course, is an interim device, a mere evading of the problem posed by the CO whose right to object is legally admitted. It works a rather special psychological hardship on the objector, since it exposes him, on the one hand, to the raised eyebrows of his contemporaries and, on the other hand, to the unpredictable future action of the Congress when and if it makes up its mind what to do about him.

No such uncertainty attaches to the case of the young man whose thinking has driven him all the way back to the underlying assumptions of conscription, spoken or unspoken, who refuses to register.

The conscientious non-registrant, regardless of the depth and sincerity of his religious beliefs, has no rights under the law whatever. The act provides that he may be imprisoned for as long as five years and fined as much as ten thousand dollars, and within the past three months both maximum prison terms and maximum fines have been imposed. There are some who take a gloomy view of the contrast with the past. Back in the years of the shooting war, under the 1940 act with identical permissible penalties, very few maximum prison sentences were given, and no substantial fines levied. The average length of term was eighteen months. In the present panic mood of the country at least one judge has found it emotionally possible to send a nineteen year old boy to prison for ten years, by dividing up the charges and sentencing separately for (a) refusing to appear for physical examination and (b) refusing to appear for induction—all this after the boy had already served a term for initially refusing to register!

It is true that in this case—that of Robert Michener—the judge, the Honorable Delmas Hill, sitting in federal court in Topeka, Kansas, some weeks after the original passing of sentence reduced its severity by allowing both five-year terms to be served concurrently; but there remains the moral and legal question of whether the whole case is not one of double jeopardy, of persecution rather than legitimate prosecution.

Considering how deeply insane wars and the war system are, it is probably not surprising that the treatment of conscientious objectors to war is frequently confused. Those who fall within the narrow definition of the legally permissible type are subject to harassment and lack of understanding by the local draft boards. Those who fall outside this definition—the non-religious objector and the conscientious non-registrant, religious or not—can expect nothing better than to be treated as criminals.

Issues Need Clarifying

WHAT is surprising is the poor job the Churches have done in clarifying the issues of war and peace. Not only have we failed to make the logic of the Christian pacifist position clear to those outside the Church; we have even failed to make our own members aware of the excellence of this position as a living witness of the reality of their faith. The current wave of vindictive prosecutions and harsh sentencing began this past winter in a court where the United States attorney publicly and plaintively admitted he "did not understand" the non-registrant he was prosecuting, and the judge indignantly demanded to know of the young prisoner, "What would happen if everybody felt the way you do?" The attorney is a fairly prominent Roman Catholic layman, and the judge is extremely active in the affairs of his Protestant Episcopal diocese.

Clergy and laymen alike would profit by a lively re-reading of the New Testament and of the early history of the Church. Since the days of Constantine, at least, the Church has often been suspiciously eager to render unto Caesar all the things that are Caesar's and some of the things that are God's. The little pinch of incense in the votive flame before the emperor's statue has seemed such a trifling gesture of conformity, such a small price to pay for the blessings of order and civic stability . . . The rough practical psychologists of the secular world have understood so well the importance of controlling men's minds and the trick of getting control by little secret acts of surrender. The pinch of incense in Nero's day, the "heil!" of Hitler's day, the "Be as religious as you like my boy, only admit the state's ultimate power and majesty by registering" of our day.

Many priests of our Church insert into the prayer for the absent a special phrase for those in the service of their country. It should include those in the service of their God in prison for conscience's sake.

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Some day we hope the Church will return to its pre-Constantine position of taking no part in war—the position stated by him whom we call the Prince of Peace in the Sermon on the Mount:

"Blessed are the peacemakers; for they shall be called the children of God.

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

"But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

"Peace still waits to be freed by men of good will who are brothers to all men because they are sons of God," wrote Dr. Foust in The Witness, March 22, 1951.

The Ministry of Reconciliation

BY

JOHN YUNGBLUT

Rector of St. Thomas Church, Terrace Park, Ohio

ONE of the fundamental principles of the Protestant tradition is the inherent priesthood of all believers. We have thought of this potential ministry largely in negative terms, insisting on our prerogative of direct access to God without the mediation of any others. This is true; but the priesthood of all believers must be expressed in an active, positive, vital ministry, a ministry of reconciliation. This is the command of the Master: "Be ye ministers of reconciliation."

We shall distinguish between three phases of this ministry: the reconciliation of individuals with themselves, with other individuals, and with God.

In the first place you will exercise this ministry by helping others to be reconciled to themselves, to discover and to develop in their own lives "the unity of the spirit in the bond of peace." For this ministry you will require a heightened sensitivity, an unfailing patience, a deep and abiding compassion. You will need to develop your capacity for empathy—the capacity to project yourself vicariously into the position of another so that you share the other's joys and sorrows, see the other's problems from his point of view, experience his aspirations and his discouragements. You recall the pathetic plea of Emily in Thornton Wilder's "Our Town." "Oh Mommy, please look at me just once as if you really saw me." This is the unspoken reproach of many with whom we live every day. Ministers of reconciliation learn to look at individuals as if they really did see them—because that is precisely what they long most to do—to see them as they see themselves—from within—insofar as this is possible for another.

My responsibility is to try to understand and then to encourage what is best in another. A mere gesture of courtesy and respect at the proper moment can be of untold value to a distraught soul. Oscar Wilde says somewhere that he was lifted out of deepest despair because someone tipped his hat to him on the street and thereby unconsciously restored his self-respect. Looking back on our own lives we could all report times when we have been helped to find our way by the timely understanding and encouragement of a friend. A great physician, Dr. Trudeau, set for himself a standard which ministers of reconciliation who aspire to be physicians of the soul might well make their own: "To cure sometimes, to relieve often, to comfort always."

Man and Man

SECOND, there is the work of reconciliation between man and man. One of the Epistles of John says bluntly: "He that saith he is in the light and hateth his brother, is in darkness." The Sermon on the Mount makes clear the importance of reconciliation between man and man: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

How is this service for men to be performed? It must be done quietly, unobtrusively, so that others are not even aware that it is going on. You have experienced the process, though the actual mechanics are enshrouded in mystery. You have seen two individuals at swords' points, tense in their mutual antagonism. And you have seen the antagonism miraculously dissolved by the mediation of another who has apparently done nothing; his presence alone seems to work a spell on them. There are individuals who have this wonderful capacity to reconcile. Partly it is that the two who are at enmity suddenly find common ground in mutual admiration of another. But it is more than that. The mediator has so well understood what each is striving for, what is the actual source of the misunderstanding and conflict, that he is in a position to interpret each to the other and hence to heal the wounded pride on either side. You have known mothers who could do this for their children. Still more beautiful, you have known children who could do this for their par-

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ents. And all of us have experienced the way in which a private or public meeting, rapidly deteriorating into an impasse of opposing factions, can be redeemed by one minister of reconciliation. You are called to be that minister.

If you will respond to your Lord's commission in this kind of ministry, you will be surprised how frequently you will be provided in daily life with an opportunity to perform the sacrament of reunion. You will become oblivious to gossip, impervious to the sharp tongue, so that scandal will meet in you a stone wall. You will learn how to absorb invective without returning it in kind. At the same time you will develop a hunter's eye for the right occasion for a timely word of commendation and the opportunity to interpret someone to another in his absence without entering into the quarrel. If you will consecrate yourself for this ministry you will learn how to establish even among those who tend to clash with each other a "unity of the spirit in the bond of peace."

Men and God

FINALLY, this ministry calls upon you to reconcile men to God. This phase of the work cannot be distinguished altogether from the responsibility of reconciling men to themselves and to each other, for to do either is to reconcile men to God. Yet we must remember that these relationships to one's self and to others have meaning and value only because of the ultimate relationship to God. You will experience natural reticence in speaking of God to others. You are not called upon to wear your religion upon your sleeve. But opportunities for personal testimony and direct evangelism do arise. The minister of reconciliation becomes sensitive to the receptivity of others. He knows that an ill-timed and injudicious defense of the gospel can repel rather than attract; but an opportunity missed is still more grievous failure.

A simple witness on the part of a layman of the power of God through the Holy Spirit as he has experienced it in his own life can do more than many sermons to draw another to God. But how often we fail to bear witness. When we were baptized we were signed with the sign of the cross as the pastor said, "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified." How few of us live up to that vocation! How often our very silence betrays him whom we would serve! How often we have merited his word, "He who is not for me is against me"!

But effective as may be the spoken word at the psychological moment, of still greater significance is the silent witness of a life lived close to God. It is said of some of the followers of Jesus in the New Testament that men took knowledge of them that they had been with Christ. Would God that word might be said of us! Men saw in the face of Jesus Christ the "light of the knowledge of the glory of God." Jesus could say, "He that hath seen me hath seen the Father." We are to live so close to the Master that we are to reveal something of his spirit in the power of our lives. So shall we be ministers of reconciliation.

Talking It Over

BY
W. B. SPOFFORD SR.

CAREY McWILLIAMS, whom many will remember as a CLID forum speaker at the Kansas City General Convention, has written an eye-opener in the June 16 issue of the Nation. It is about strife in Englewood, N. J., with the obvious conclusion that what is happening in that suburban town can happen anywhere, and probably will.

A forum that featured middle-of-the-road speakers has been put out of business by a man named Frederick G. Cartwright with the help of the Catholic War Veterans; an unsuccessful attempt was made to prevent Methodist Bishop G. Bromley Oxnam from speaking at a high school commencement because of his connection with the Planned Parenthood Federation which, according to the objectors, has helped create "more prostitutes"; United World Federalists and the United Nationists have been denounced for "communist front activities."

Others who have been publicly attacked have been Prof. George S. Counts of Columbia; James Carey, secretary of the CIO; Mrs. Roosevelt; General Marshall; General Eisenhower; Louis Bromfield. Mrs. Dwight Morrow, described by McWilliams as the first lady of Englewood, was called "communistic" at the conclusion of a telephone call. The highlight of the whole affair, to me, was the distribution of a leaflet warning "all true Americans" to stay away from the Presbyterian Church because the preacher was to be President Henry P. Van Dusen of Union Seminary. The fact that Dr. Van Dusen was an adviser to Governor Dewey in the last presidential election was not enough to clear him of the charge of being dangerously red.

A bright spot in the sorry business was a sermon preached by our own Arch Mitchell, rector of St. Paul's, who said: "A negative attitude is not enough. Labeling people with whom we

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happen to differ politically as 'Communists,' and denouncing them, does not really harm communism; it harms only democracy . . . Denying individuals a right to earn a living by the smear technique and character assassination is not only malicious but a denial of the first principle of Anglo-American jurisprudence — the assumption that 'a man is innocent until he is proved guilty'."

You better read the whole piece. But let me set down the author's conclusion: "No clearer blueprint of the fake 'anti-Communist' movement which seeks to rise to power in this country could be found than in Englewood's civil brannigan. To call the movement 'anti-Communist,' even in quotes, is to misname it. It is anti-international, anti-World Federalist, anti-intellectual. Clearly authoritarian, it is based on a pathological hatred of democracy. It threatens the independence of the public schools and uses fear and hatred as stepping-stones to power. It has the support of powerful veteran, nationalist, and religious groups; it ties in with the China lobby; it has important spokesmen in Congress; it uses the House Committee on un-American Activities to intimidate its opponents. To equate this movement with democratic opposition to communism is to permit anti-Communist sentiment to be exploited for authoritarian purposes."

The whole thing also brings to mind a statement made by Martin Niemoeller to a few Americans as far back as 1937, just three days before he was carted off to prison: "Remember that if you stand by while other people lose their freedom, the time will soon come when you will lose your own."

ATTENTION PLEASE

The editorial office of The Witness is now located at

12 West 11th Street
New York 11, N. Y.

However, since Dr. Foust is to be in Europe this summer to gather material for a number of articles on conditions there, particularly in relation to the issue of war or peace, we ask that all correspondence, news, magazine exchanges, etc., be sent to our office of publication:

The WITNESS
Tunkhannock, Pa.

There Before All Wisdom's Pure Thought

BY
CARA B. DAWSON
Churchwoman of Kirkwood, Missouri

CHRISTIANS!
Take up the hands,
Take up the cold, dead hands,
Take up the cold, war-dead hands.

CHRISTIANS!
Bring them home,
Bring home the cold, dead hands,
All the war-emptied hands,
Bring them home.

CHRISTIANS!
Hands of friend, hands of foe,
Fold them there, all the hands,
On the spotless, adorned altar,
Below the saving Crucifix.

CHRISTIANS!
Place them on the white fair linen,
All the silent, lost-love hands.
Place them there for our Creator,
And His Invitation minding
Let us, waiting, Judgment find there.

CHRISTIANS!
There before all Wisdom's pure thought,
We must relate how our sure thought
Made War's terror our mature thought,
Cursed this earth with our impure thought.

CHRISTIANS!
In the dust before Him crying,
We must tell Him without lying
Why we turned, His love denying,
Why we sinned, His strength defying.

CHRISTIANS!
Take up the hands, the cold, dead hands,
Bring them home, all the war-emptied hands.

CHRISTIANS!

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THE NEW BOOKS

FREDERICK C. GRANT
Book Editor

Morals Since 1900. By Gerald Heard. Harper. $3.00.

Always original if not always sound, Heard has here made a penetrating study of the decline of morals in the west and so its loss of prestige. Changed attitudes in regard to the use of force, sex, wealth, probity and thought have had degenerating effects. In such fields as law, education and health technical advance has failed to increase true values. He hopefully looks to pure research in cosmology, biology, anthropology and psychology to turn the tide. An absorbing and significant book.—J. H. T.

A Fresh Approach to the New Testament. By H. G. G. Herklots. Abingdon-Cokesbury. $2.00.

A very simple elementary study of the New Testament from the missionary point of view—which is certainly the right point of view for at least 60 percent of the New Testament. Like Professor Dibelius' book with a similar title, it throws a flood of light upon the early history of the church, and its earliest literature.

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Theological School Commencements

- The ten seminaries of our Church have had a total enrollment of over 1,000 students this year.
- May and June will see a record number of trained men graduated, ordained and assigned to their tasks in the ministry of the Church.
- The work of the seminaries goes on, with increasing responsibilities and continued need for the prayers and help of the people.

* * * *

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ASCENSION CONTINUES MUSIC AWARD

★ Continuing its efforts to aid in the increase of fine contemporary Church music, the Church of the Ascension, New York, will conduct its fifth annual competition for the Ascension day festival service of 1952. Composers are invited to submit a work, not previously published or performed in public, for solo voice with organ and one solo instrument. Further details may be had by writing the Ascension, 12 West 11th Street, New York 11, N. Y.

YONKERS PARISH TO BUILD

★ The church and other buildings of St. John's, Yonkers, N. Y., are to undergo extensive repairs and remodeling in the early fall so as to enlarge its activities. One of the great needs is for additional facilities for the Church school where 414 of its more than 600 members received awards on June 10th for faithful attendance.

SEABURY-WESTERN GETS INCREASE IN GIVING

★ Seabury-Western Seminary received $20,417 from 489 parishes for the theological education offering this year. In 1950, 255 parishes gave $12,631.

CHAPLAIN SOWERS REPORTS

★ Chaplain Kenneth M. Sowers reports from the base at Leavenworth, Kan., that in a recent month 1,483 pupils attended weekly sessions of the Church school which has a faculty of 65. During the past year he has presented 105 for confirmation.

STUDENTS WORKING WITH MIGRANTS

★ The Rev. Alexander J. Grant of New York City is the director of the summer work camp for Christian college students among migrant workers at King Ferry, N. Y. The camp, July 1-August 31, is sponsored by the diocese of Central New York with the cooperation of other Protestant groups. It serves the recreational, educational devotional needs of 1,000 Negro laborers who work in vegetable fields. Mr. Grant, a Canadian, is an instructor at Union Seminary. The chairman of the work camp committee is the Rev. Walter N. Welsh, rector of Grace Church, Syracuse.

SEABURY-WESTERN GETS BEQUEST

★Seabury - Western Seminary has received a bequest of $25,000 by the will of the late Mrs. Mary J. Johnson, a former resident of Evanston who died on May 1 at the age of eighty.

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PEOPLE

DEATHS:

GEORGE ALLEN BEECHER, 83, Bishop of W. Nebr., 1910-1943, died June 14. His autobiography, "A Bishop of the Great Plains," was published last year by the Church Historical Society.

MARJORIE E. THOMPSON, for 30 years social service worker at Calvary, Pittsburgh, Pa., died June 2 after a short illness.

CLERGY CHANGES:

LYLE S. BARNETT, rector of Christ Church, West River, Md., becomes rector of Trinity, Lander, Wyo., Sept. 1.

ERIC A. WELD, rector of Holderness School, Plymouth, N. H., has resigned and is to be addressed at Dublin, N. H.

RICHARD FOSTER, ass't at the Messiah, Detroit, is now in charge of churches at Brandon and Forestdale, Vt.

G. ALEXANDER MILLER, formerly rector of St. John's, Plymouth, Mich., is now rector of Christ Church, Flint, Mich.

GEORGE W. H. TROOP has resigned as rector of St. Martha's, Bronx, N. Y. C. effective Sept. 1.

ORDINATIONS:

RICHARD O. HARIG was ordained priest in the university chapel of Bowling Green on May 19 by Bishop Tucker. He is rector of St. John's, Bowling Green and St. John's, Napoleon, O.

ALFRED W. JARVIS was ordained priest at Trinity, Toledo, May 20 by Bishop Tucker. He is rector of St. Mark's, Sidney, O.

EDWIN J. MOSHER was ordained priest on June 9 by Bishop Higley at Zion Church, Windsor, N. Y., where he is in charge.

DONALD H. MARSH and HOWARD C. RUTENBAR were ordained deacons on May 27 at St. Thomas, Hanover, N. H., by Bishop Hall. The former is in charge of the Redeemer, Rochester, N. H. and the latter curate at Christ Church, Stratford, Conn.

S. C. LINDSEY, ROBERT C. MARTIN and PAUL M. VAN BUREN were ordained deacons June 6, the first two by Bishop Hobson of So. O., and the latter by his grandfather, Bishop Matthews, retired, of N. J. Lindsey is in charge of St. Andrew's, Washington Court House, O.; Martin is in charge of St. Luke's, Marietta, O.; Van Buren is to do graduate study at Basel, Switzerland.

ROSWELL O. MOORE was ordained deacon June 15 by Bishop Higley at St. John's, Alburn, N. Y. He will be ass't chaplain to Episcopal students at Syracuse.

JOHN A. CRANSTON JR. was ordained deacon June 11 by Bishop Lawrence at St. John's, N. Adams, Mass. He is a tutor at the General Seminary.

HONORS:

EDWARD M. PENNELL, rector of St. Francis, San Francisco, was elected a vice-president at large of the Military Chaplains Ass'n.

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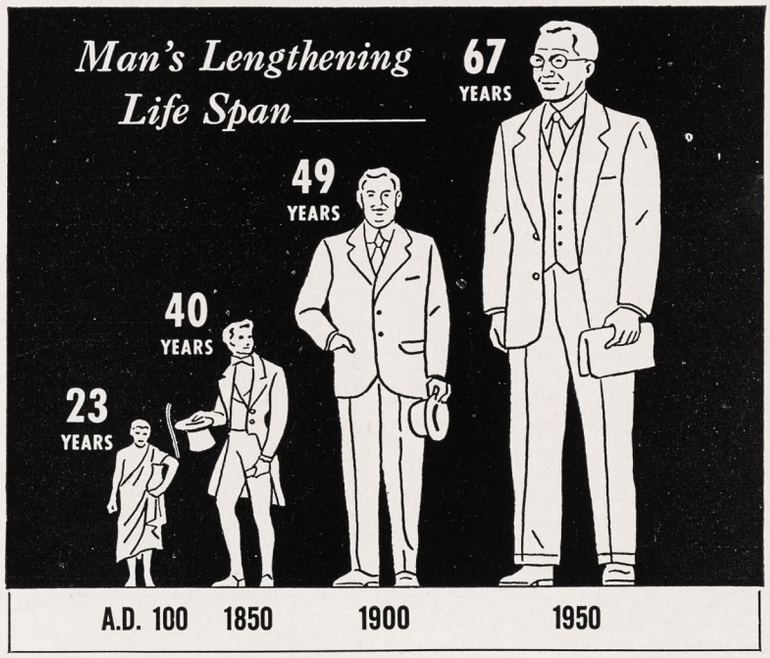

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

CLINTON S. QUIN
Bishop of Texas

I thought maybe you would like to have a first hand report of the Prayer Vigil in the Diocese of Texas, which has gone on every minute of every hour of every day and night in one of our churches in this Diocese since August 6th, for the cessation of war and for peace.

It has been explained clearly that what we are asking for in these continuous prayers is to find out, first of all, what God's will is in the matter, and then what our job is as those who promised to follow Jesus Christ as our Lord and Saviour to bring peace.

The second purpose, after we get our directions, is to get up off of our knees and go out on our feet and do whatever it takes to stop this killing of men around the world.

We thought perhaps you might be interested in such a Prayer Vigil going on anywhere in the Church at such a persistent gait. When we get enough people who call themselves Christians to do something about this war business, I have enough faith to believe that we can bring the nations into line on the basis of a real Christian understanding, and when I say nations, I include Russia as well as the other satellite states. I always have believed in the impossible and still do.

Now, if you know all about this, or it does not make news, skip it, but you are quite at liberty to make any use of this something that is going on here in the Diocese of Texas in any way that you see fit. So far as I know, we have not missed a minute in this schedule since the 6th day of August 1950.

ARTHUR J. BLISS
Layman of Hartford, Conn.

A distinct public service was rendered to the community by the Connecticut Council of Churches when it set apart the last Sunday in May as Peace Sunday. It was celebrated by sermons on peace by the pastors of many Protestant churches. There is certainly no subject of more vital importance to our churches today than world peace.

Since the undeclared war started in Korea the cost of living has jumped at least 25%. This affects the clergyman and his family as well as the layman. It makes the task of operating a church more difficult. Perhaps even more vital is the danger that if the Korean war continues it will probably develop into World War III. With the use of atomic weapons on both sides untold destruction and loss of life would result. Like other buildings, churches would undoubtedly be leveled to the ground. Such unhappy possibilities should arouse us to activity for the cause of peace. The Truman administration should be urged to call a conference of the Great Powers including China at which peace terms should be discussed and a settlement arrived at. The soundest considerations demand such action.

BURDETTE LANDSDOWNE
Priest of Massachusetts

Congratulations to the editors of The Witness for printing the challenging address by the Rev. J. L. Hromadka (June 7). Our daily newspaper would not have touched it. I

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wonder why? Is it because certain selfish interests exert considerable influence? But will the Christian Churches listen to his challenge or will they continue to remain silent or take refuge in empty legalistic formulas and pious phrases. What have the official Churches of the Western nations done to bring about a peaceful solution of the Far Eastern tension? From the World Council of Churches we should expect to have some guidance on the question.

AVIS Y. BROWNLEE
Churchwoman of San Francisco
Member D.A.R. & American Legion

I do wish that our Episcopal churches would come to some agreement as to how to display the American flag. You may visit half a dozen or more of our churches and find the American flag in half a dozen different places. The flag code which is strictly adhered to by our armed forces and by patriotic organizations, distinctly provides that the flag of the United States of America must be carried in procession on the right of any other flag and that it must be at the right of a platform or chancel, at the right of the speaker as he faces the audience. Roman Catholic churches, almost without exception, place the American flag on the gospel side, their Church flag on the left. Perhaps this is because that Church is ruled from Rome. But they are correct and most of our churches are wrong in placing the flag of this country on the epistle side of the altar during a service.

ANSWER: We have dealt with this question a number of times. The commission of General Convention charged with the responsibility of determining the answer to this question, has on a number of occasions informed us that the Church flag belongs on the gospel side, and if there is to be a flag of any nation in the chancel it should be on the epistle side.

CHARLES E. HILL
Clergyman of Williamstown, Mass.

Your editorial on Town and Country brings up questions. I believe that last year our theological schools turned away almost 500 young men. Perhaps 200 of them were quite impossible but could not we do something with the 300? A rector nearby, not at all favoring Rome, said Rome would have found a place for them. I know that Bishop Keeler has a system of training men. Bishop Brent had the DeLancey School where I taught for awhile, and he said it supplied him with men for his diocese.

It does seem as if something should be done to gather a lot of young men and proceed to train them as well as we can. Thorough teaching in the English Bible, the Prayer Book, Church history, leaving aside the critical theories but teaching them how to conduct services and to preach. All delightfully vague I suppose.

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THE
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July 12, 1951



ST. LUKE'S, LONG BEACH, CALIFORNIA

(Story on Page Three)

Open vs. Closed Communion by Chad Walsh

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STORY OF THE WEEK

Perry Austin Leaves St. Luke's After Great Ministry

Long Beach Parish Has Record of Service That Extends Far Beyond City

★ The Rev. Perry G. M. Austin has resigned as rector of St. Luke's, Long Beach, Calif., after serving the parish for 28 years —longer than any other clergyman now active in the city. There is nothing newsworthy ordinarily about a rector resigning but there is when he is Perry Austin and the church is St. Luke's.

It was started as a mission in 1897 with 15 communicants in a town of 1500. The work was carried on by the Rev. W. F. Jacobs, a missionary of the old school who rode his circuit on horseback. The first church was built three years later and was soon placed in charge of the Rev. Charles T. Murphy as vicar. The town had grown to 3,500 by 1905 and St. Luke's could boast 163 communicants that year when it was made a parish. Two years later, Robert B. Gooden, later to become suffragan bishop of the diocese of Los Angeles, was made rector, to be followed in 1912 by Arnold G. H. Bode who, over a long ministry in England, Australia and Switzerland, as well as the U. S., has distinguished himself not only as a pastor but also as an organist and composer. One of his hymns, 432, is in The Hymnal, 1940.

Perry Austin

Perry Austin came to St. Luke's as the fourth rector in 1923. He had served for a year as a curate at St. Timothy's, located in an iron-and-steel mill district of Philadelphia. Then after a stretch overseas in world war one as a chaplain he became rector of St. Luke's, located in a textile mill district of Philadelphia. Here he learned to love people who were "nobodys" in the eyes of the world—a thousand of them with 600 in the Sunday school. Most of these people worked in rug or stocking mills, mostly Anglo-Saxons from England, Scotland, Ireland who battled machines all their lives. Their rector fought through to some basic imperatives in this mill district which resulted in his turning down a cushy parish on the Main Line, where he was offered five times the salary, a rectory with five bathrooms, and assurance of proper leadership among the proper people of proper Philadelphia. He preferred to stick for awhile with his workers who had everything but the cream of polite culture and were honest with honest sweat after a hard day's work.

Returning Home

The call to St. Luke's was like a call to come back home since his family had lived in Santa Barbara for over 100 years—a long time on the coast. The parish had at the time about 500 communicants in a city which had grown rapidly to about 100,000. He made up his mind in accepting that he would stay for an extended period so as to earn the confidence of people, convinced that it is only on this basis that a thorough job could be done. The fact that the parish now has 1,300 communicants and over 2,000 connected with the church is but one proof of his success. More important is the fact that St. Luke's has an influence in the community which is felt by all who look to the parish for leadership in the spiritual things that make for fair play and that gives one the approval of conscience, and that sense which seeks the qualitative riches which the world—apart from religion—can neither give nor take away.

Other Achievements

St. Luke's lost everything, materially, when the 1933 earthquake destroyed in ten seconds the $60,000 church property. But a year later, almost to the day, a beautiful new St. Luke's was dedicated.

For twelve years the church had the first broadcast of a full service every Sunday morning over a powerful station with a radio congregation which stretched from Mexico to Canada. These people were minis-



PERRY G. M. AUSTIN

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tered to by mail as well as radio.

Out of St. Luke's have been born four independent congregations: All Saints in East Long Beach which became an independent parish in three years; St. Thomas, started in the Lakewood district in 1946; two navy chapels which owe a good deal of their impetus to St. Luke's.

After 25 years as director of the Red Cross and a similar period as director of the city's largest hospital, Austin was recently asked to be the official chaplain at another hospital to establish the faith of patients in the intuitive religious principle in the healing process.

Entering the ministry from St. Luke's are five men who have made names for themselves in the ministry: Bishop Heber Gooden, son of the second rector, who is distinguishing himself as bishop of Panama; Dean Sturgis L. Riddle of the Holy Trinity Pro-Cathedral, Paris, France; the Rev. George L. Potter, vicar at St. Mary's, Lompoc, Calif.; the Rev. John P. Phillips, teacher at Multnomah College, Portland, Ore.; the Rev. Robert L. Bonhall, rector of St. Peter's, Santa Maria.

The Choristers

In 1930 the St. Luke's Choristers, a church professional choir was inaugurated under a musical genius, William Ripley Dorr, who is well known through national music journals. This choir of 60 boys and men (over 300 since its start have been qualified members) is the only Church choir that has in history sung in over 80 moving pictures —notable among which are Midsummer Night's Dream, with the Los Angeles Symphony Orchestra; Tale of Two Cities, Boys' Town, Bells of St. Mary's, Mrs. Minniver, The Song of Love (life of Schumann), The Corn is Green. In addition, they have done four albums of choir music —including "Christmas Carols" which are "sung" all over the world and over the radio at Christmas season—through the recordings. The records are being used in Wuchang, China and in Boone University in the music department, to teach breath control to the Chinese students —also in an American Indian school, similarly, in Minnesota. The Choristers some years ago was made a member-choir of the English School of Church Music of which the Archbishop of Canterbury is head and most of the Cathedral choirs of England are chapter members. There are three American choirs who have this distinction.

The best of this influence which has radiated far and wide from this parish is the record of "non-delinquence" in the character of over 300 boys who are grounded in the knowledge of love of God and in a Christian sense of responsibility towards their fellows. The choir's motto is Better boys—Better music, and in that order!

So, briefly, is the record of a parish which has won the confidence of a community of now over 300,000 and has extended its influence throughout the world, and has done so without a show of money or by pulling the brass of ecclesiastical authority. With great credit to his three predecessors for these accomplishments, most of it is due to the unusual ministry of Perry Austin who is now returning to his native Santa Barbara "to do a little teaching and a lot of writing."

BUSINESS MEN TRAIN FOR MINISTRY

★With the ordination to the priesthood of the Rev. Edward P. Denzter, assistant minister at Grace Church, Kirkwood, and vicar of Christ Church, Affton, the first of a group of Missouri men who are entering the ministry from business life completes his training. He comes to the ministry after experience in the food and shoe businesses, and serving as an infantry captain in world war two.

Arthur R. Steidemann, a civil engineer, is lay assistant at Emmanuel Church, Webster Groves, while pursuing his studies for ordination. Roy J. Schaffer is lay vicar of Trinity Church, St. Charles, while doing the same thing. Mr. Schaffer is resigning this summer from the staff of the St. Louis Post-Dispatch to give full time to his studies and church work. J. Maver Feehan, a manufacturer's agent, will begin full-time study in the fall, but will continue in his business until ready for ordination. He is lay reader at St. John's, St. Louis.

All of these men, including Mr. Dentzer, are doing their theological work under the direction of the examining chaplains and with the cooperation of Eden Theological Seminary, Webster Groves, of the Evangelical and Reformed Church, where they are taking their courses in Bible, systematic theology, apologetics and ethics.

Still another former business man, Joseph T. Swift, until two years ago assistant general passenger agent of the St. Louis-San Francisco Railroad, is studying at the Virginia Theological Seminary. He is from Grace Church, Kirkwood.

NEW MISSION IN PONTIAC

★ A parochial mission of All Saints, Pontiac, was established July 1 to be known as All Saints Chapel. The congregation is meeting in a community center for the present. Services are conducted by the Rev. Bert Ede, assistant at All Saints Church, whose rector is the Rev. Ivol I. Curtis.

PRESBYTERIAN SERVICE IN MANCHESTER

★ The Lord's Supper was celebrated by a Presbyterian minister according to the Presbyterian rites in Grace Church, Manchester, N. H., recently at the Sunday family service. The purpose according to the announcement made by the rector of Grace Church, the Rev. Bradford Young, was "to help the Sunday school children and their parents to meet Christ in the Holy Communion as observed by a sister Church, so that they will know by their own experience the universality of both Christ and his Church." Since it was not practical to take the whole congregation to the Presbyterian church for communion, the rector lent his church to the minister of the Westminster Presbyterian Church, the Rev. John Hendrickson, and his four elders. A communion table was provided on the level of the congregation as required by Presbyterian law and as practiced by many Episcopal churches during the eighteenth and nineteenth centuries and also by churches of the first century. About 150 young people and adults received.

This service was one of a series on "Know your Christian neighbor." The unit began after Easter and included talks or interviews about other churches of the city. It brought out points of similarity and differences from the Episcopal and taught the children about their own Church while learning about other Churches. To visualize the special emphasis within the general catholicity of each Church, each was connected with some article of the church furniture: the Roman Catholic with the altar; the Greek Orthodox with the stained glass windows (ikons); the Lutheran with the cross (faith in Christ alone); the Presbyterian with the Bible; the Congregational with the pew; the Methodist with the hymnal; the Baptist with the font; the Episcopal with the Prayer Book. The series ended with an interview on the local, state, national and world councils of churches and color pictures of their activities and also of the local churches.



Rev. John Hendrickson with his elders

RECTORS' WIVES WANT EASIER SUNDAY

★ "Easy Sunday Dinners" was the major subject considered by ministers' wives at the joint meeting of the Episcopal town and country conference and the Penn State college conference June 18-22. Headliners were Dad Dennis on the Church at work, Charles G. Hamilton of Mississippi on the rural radio, Maxwell Brown of Michigan on Roanridge, and Shelby Walthall on ministers and organizations.

New president of the Rural Workers' Fellowship is the Rev. Shelby Walthall of North Texas, with Wilbur A. Cochel of Roanridge as honorary president. New vice presidents are the Rev. Howard S. Trask of South Dakota and the Rev. Samuel Keys of Southern Ohio. Mrs. John Philbrick of Roanridge was reelected secretary. A large number of eastern clergy enjoyed the meetings, and it was proposed to hold future elections by mail.

FRANCIS B. SAYRE IN LONDON

★ Dean Francis B. Sayre Jr., recently installed at Washington Cathedral, and the Rev. Luther D. Miller, former chief of chaplains and now a canon at the cathedral, took part in a special service on July 4th at St. Paul's Cathedral, London. King George and General Eisenhower were present at this service when a silver altar cross and a pair of candlesticks were presented by the king to Washington Cathedral.

GIRLS' FRIENDLY MEETS

★ About 300 teen-age girls took over the national assembly of the Girls' Friendly Society meeting in New London, Conn., June 25-30. They came from thirty-six dioceses, including Haiti and the Virgin Islands, with a visitor from Germany and another from Japan. An additional 200 juniors, 7 to 14, were there for junior day.

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EDITORIALS

Is This Segregation?

WE view with distinct reservations the four conferences for "Church workers among Negroes" being held this summer. And the agenda of the first, at St. Augustine's College, Raleigh, N. C., does nothing to reassure those who look for the destruction of anti-Christ racial barriers in the Church.

The Supreme Court has judged that "separate but equal" higher educational facilities are not possible. In recognition of this finding, South Carolina, Tennessee, Kentucky, Texas, Louisiana, and others have opened the doors of their schools to all persons regardless of race.

But we find nothing in the agenda of the St. Augustine's meeting to suggest the Church intends to drive ahead to the obliteration of second class citizenship in education, or in society at large, to say nothing of the Church itself. There is a great deal about things which ought to be discussed in general non-racial conferences; and we see no reason for their place in these conferences, in these days, other than an acceptance of segregation and jim crow.

On the other hand, all fellowship in Christ's name is good, especially when it ignores the racial taboos of Raleigh, Denmark, S. C., Lawrenceville, Va., and Okolona, Miss. And that we applaud.

But granted the good fellowship, couldn't these conferences turn themselves to probing how the need for segregated schools has changed? Couldn't they discuss ways and means of making the American Institute for Negroes an institute for all Christians? Couldn't those conferences address themselves to the techniques and methods to be used to break down segregation—rather than how to make jim crow function more smoothly?

This is no time for a racial "Judenrat" to be discussing how to build more firmly the jim crow ghetto wall which we all abhor. Instead the Church should lead in tearing it down.

"Quotes"

THE most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead.

To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the center of true religiousness.

—ALBERT EINSTEIN

The Parish Eucharist

HERE is a twenty-two page booklet which succeeds in relating the life and work of a parish in terms of the Holy Eucharist. It is valuable because it proceeds along the lines of what is best in the Liturgical Movement. It is described as one of a series, which, if this be representative, should be a useful and enriching aid to common devotion.

The teaching is sound, emphasizing the "common action of God's people." The Holy Eucharist is divided into Preparation, Offertory, Consecration, Communion and Thanksgiving. Each part is treated under three headings as follows: the action, the meaning, and the way in which the Church helps us carry them out. The comments are terse, but admirably complete. In this respect alone, it looks like one of the finest booklets for instruction in the Holy Communion that has been published so far. Yet it is also instruction in parish life. This is its strength: parish life and the liturgy are presented as being one.

Appropriate black and white drawings illustrate the text. They are given almost as much importance as the text. This is a mixed blessing. Certainly the ideas of the drawings go with the text, but the execution of the drawings fails the spirit of the booklet as a whole. Soon, we pray, the Liturgical Movement will touch off in our Church a display of arts newly refined and invigorated.

The effort has been made to appeal to all types of usage in the service. For instance, one illustration depicts the celebrant wearing a chasuble, and in another the sacrament is being administered by one wearing a cassock, surplice and stole. There can be but little objection on the basis of Church manners.

The important feature of the work, however, is not manners or illustrations. It is concerned with those who "are united in a holy fellowship with God and one another at the Holy Eucharist" and who are intended to carry that fellowship into

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every area of life. The predominance of this note makes it an exceptionally fine piece of work which has been greatly needed. Every confirmed member of the Church, and particularly those about to be confirmed, should be given the opportunity to have a copy. "The Parish Eucharist" is available at 35c a copy from Associated Parishes, Inc., 6 North Carroll St., Madison 3, Wisconsin.

Cut-Rate Answers:

Open vs. Closed Communion

BY
CHAD WALSH
Professor at Beloit College

THE Battle of the Lord's Table, which was fought in the Church magazines and even the daily press last year, has subsided a trifle. Nothing has been settled, of course, but the tensions, which seemed to be stretching the highly elastic Episcopal Church to the snapping point, are for the moment less evident. While waiting for another cause celebre to set off the whole controversy again, it might be useful to utilize the lull for as calm a look as possible at the whole problem of whether and when Episcopalians ought to break sacramental bread with Protestants.

The problem is really a cluster of related questions: Should an Episcopal priest administer communion to the occasional Protestant who comes to the altar rail, unconfirmed and not "ready and desirous to be confirmed?" Should he go further and extend a general invitation to "all Christians" or "all baptized Christians?" Should he invite Protestant ministers to assist in the service? Should he take part in interdenominational "joint communion services?" And should any Episcopalian, lay or clerical, receive communion in Protestant Churches?

Let me make my viewpoint clear. I believe the whole problem is impossible to solve as long as the Church universal remains divided into fragments. Every solution that has been proposed is wrong. The only solution which can combine honesty with charity is to re-unite the shattered fragments of the Church, or—at the very least—to establish a federation of intercommunion, based on explicit agreement as to basic dogma, and the nature of the ministry and sacraments.

Either of these goals lies far in the future, and meanwhile the problem—which cannot be solved—remains. My quarrel with both the open-communers and the closed-communers is that both have tried to find an easy way out: they want some pet answer, like the last chapter of a mystery story, and are determined to bypass the agony and contrition that the divided state of the Church universal ought to produce in everyone when the question of the divided altar brings it to a focus.

Closed Communion

THE closed-communers, for the most part, take refuge in a harsh legalism. "Read the rubric in the confirmation service," they say. And on a strictly legalistic basis, I think they have the best of the argument. Whatever the famous rubric may have meant when it was first inserted in the Prayer Book, it has been retained through subsequent revisions, and there is no reason to believe that the revisers had in mind anything other than the literal meaning of the blunt statement. The open-communers did themselves no good when they turned Philadelphia lawyer in self-defense and indulged in far-fetched casuistry (a polite name for double talk) in order to make the rubric mean what it obviously doesn't mean.

Friends of open communion would have done better if they had honestly admitted that they thought the rubric was un-Christian, and that therefore they would ignore it and eventually try to have it removed.

I am not concerned with the semantics of the rubric here. The larger question is more important, and it boils down to an inescapable impasse: how to be honest and charitable at the same time.

The spiritual dangers of the closed-communion viewpoint have been pointed out so much that I hardly need dwell on them. The rigid attitude of no bread-breaking with Protestants leads easily to pride, arrogance, and a disregard of the plain fact that Christianity is not a monopoly of those Churches that cherish the apostolic succession. A hard, self-righteous legalism is death to the spirit of a religion whose key word is love.

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Less noticed is the fact that the open-communion answer points toward a gradual watering down of the faith, toward a common denominator sort of ethical culture, and the eventual loss of the distinctive beliefs of the complete Christian religion. Consider the wide variety of doctrine held among Protestants. Everything from firm trinitarian orthodoxy to a vague praise of the golden rule and admiration of Christ as merely "a great moral teacher" can be found. More particularly, the interpretation of the Eucharist varies all the way from the Lutheran belief in consubstantiation—much the same as the Anglican doctrine of the "real presence"—to the more common Protestant attitude that the Lord's Supper is mainly a memorial meal, with no idea of the literal presence of Christ involved. The casual way that Holy Communion is celebrated in many Protestant churches is evidence of a relative unimportance of the sacrament there.

Differences Matter

TO pretend that these differences of belief and attitude make no difference is an offense against honesty. All Christians are not one big happy family; their points of disagreement need to be examined as closely as their points of agreement. Otherwise, no firm foundations will ever be built for genuine Church reunion. The open-communers, who move forward in a happy haze of good fellowship, are really working against healing the divisions of Christendom. You cannot heal divisions unless you take them seriously.

It comes down to this. We need more agony and fewer answers. Whatever the individual Episcopalian decides to do in an individual situation, he ought to be unhappy about it. He ought to feel a deep-set contrition for the divided state of the Christian Church: he ought to make his decision in a humble awareness that though it may be partly right it is also sure to be partly wrong. The closed-communers with their self-righteous legalism and the open-communers so full of the milk of brotherly love but so blind to the necessity of preserving truth as well as expressing love —both fall into the same pit of complacency. "I have found the real McCoy 100% Christian solution. I thank God that I am not like that Anglo-Catholic (or Broad Churchman) over there."

There is no solution as long as the Church universal is divided. But the problem is one that crops up time after time; even though it cannot be solved it must be dealt with. From what I have observed, most Episcopalians who are not professional open-communers or closed-communers manage to achieve a rough balance between honesty and love by meeting each situation as it comes along. I know very few priests, even of the most Catholic variety, who will repulse the stray Protestant who wanders up to the altar rail. But if he begins to make a habit of it they get him aside and tell him about the Church and suggest that he be confirmed. In other words, the majority of priests will treat the matter as primarily a pastoral one, to be handled on an individual basis, with due regard to the particular persons involved.

As for "joint communion services," they constitute a well-intentioned display of the unity that underlies the different Christian denominations. But each man must decide for himself whether or not the supreme act of unity—the Lord's Supper—should be deferred until actual, visible unity is first achieved. The marriage vows ideally precede the marriage bed. There is danger that joint communion services, however well motivated, will leave the participants with a cozy feeling that all is well, and they can now return to their denominational habitats and not bother to work hard and intelligently for genuine Church reunion.

Sin of Division

THE average Episcopalian tries to avoid occasions where it will be an offense against charity if he refrains from taking Protestant communion. And yet there are exceptions here. I have a friend, a very ardent Anglo-Catholic, who went to a Protestant church with his parents and unhesitatingly received communion out of love and respect for them.

I have not tried to outline a "policy" here. To have done so would be to fall into the trap of looking for a painless answer to a painful problem. What I have tried to do is describe how the average Episcopalian behaves when he cannot avoid facing the situation in its various forms. I do believe that the unwritten usage I have sketched here achieves a closer balance of honesty and love than the pat answers given by the extremists. But I add again—every way of meeting the problem is wrong.

So I return to my argument. Each time we come up against the need to decide, we should suffer. The suffering should lead to a deepened awareness of how very sinful is the divided state of the Church. This in turn leads us to throw ourselves on the mercy of God and ask his strength and guidance in working to end the problem by the only way it can be ended: the deliberate reunion of fragmentated Christianity. To offer any cure short of this, is to become a hawker of patent medicines.

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Vacation Church School

BY

SCHUYLER LAWRENCE
Layman of Towanda, Pa.

PENDING a churchwide plan for vacation schools, a satisfactory interim program, interdenominational, is already available from the International Council of Religious Education, Chicago 4, Ill. This year ICRE is celebrating the first fifty years of daily vacation Bible schools. Episcopal parishes wanting to enter the vacation church school field might do well to go down the line with this overall program.

About half our parishes appear to be in the town-country classification. For them we need a specially angled manual on how to set up a simple Episcopal vacation school, how to recruit and train a staff, what Episcopalian materials to use, tentative schedules, suggestions for games, funsongs, charades, handcrafts, notebooks, etc., and finally how to make graduation night not merely a time to display what the children have made and learned, but also an opportunity to build some team spirit and support in the parents looking forward to the Sunday school's new academic year in September. This ought to be all together in one pamphlet. The conscientious VCS director today has to acquire quite a library to be sure of proper planning.

For parishes where a strictly Church school is desired, a small school can be set up this way: Children who cannot read are placed together (ages about 3-6); those who can read are classified roughly as primary or junior with separate teachers but a uniform curriculum. This last group then can have joint sessions for story telling, audio-visual aids, dramatics, etc. A small vacation school is better than none and is not hard to handle on this basis with only three teachers and a trained supervisor aiding each group with specialties. Helpers or extra classes should be added if the teaching load is above seven or eight per teacher. Small classes are more effective, even though large groups look more successful to proud parishioners.

Since emphasis this year is on the Church, a trial one-week VCS could tackle episodes in Acts, dividing up some of the events into materials for five sessions, e.g., the story of St. Stephen; St. Paul (several days); the First Council at Jerusalem, etc. The charades used every day can be accumulated for graduation into a series of tableaux held together by a narrator.

The vacation part of the program should not be forgotten. Besides games, singing can be made cheerful with funsongs, like "Old MacDonald Had a Farm" and more recent novelties. A piano and hymnals are not essential. Actually young children may learn new songs more quickly and completely by rote, unaccompanied. "Saviour, teach me day by day," "Advent tells us Christ is near" and "For the beauty of the earth" and hymns that may be brand-new to the group. It is surprising also how few children know by heart the first verses of standard hymns such as "Onward Christian Soldiers" and "Fairest Lord Jesus," and with what uninhibited fervor they yell them out once they are not distracted by the printed page. Children just don't seem anymore to read easily and comprehendingly. It is better not to slow down a VCS group to the level of its poorest readers: Instruction requiring high reading skills should not be stressed.

The tested schedule that follows might provide a rough framework: informal games on arrival (to wear down a little exuberance), formal chapel (20 minutes: based on Morning Prayer, very short address, no offering—leave that for graduation), flannelgraph or filmstrip presentation of the narrative of the lesson, classes, formal games, handcrafts, charades, new hymns and funsongs learned, and final assembly with the kindergarten, separate up to this point, joining in at the last.

Things to watch out for: rigidity (if it's indicated, be ready to scrap or change anything that doesn't work out), rainy days (have a special schedule ready), competing with scout camps or other community projects (choose a free period), and giving the unchurched a lop-sided view (if the curriculum is based on St. Paul, teach it in terms of St. Paul preaching Jesus Christ, so that St. Paul cannot seem to overshadow his master.)

The big decision to be made is to have a vacation school. Once this be taken, the actual details can be made to work out with the materials now available. There is still time to promote a vacation school for this summer in Episcopal parishes where the VCS tradition should be a part of parish mobilization.

The IRCE's poster this year reads: "50th Birthday Vacation Church School. Bible stories—games—worship—songs—activities. 1901—Fifty Years and a Future—1951." Episcopal parishes can share in this promotion and its benefits by going to work now.

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PEOPLE OF THE CHURCH

ORDINATIONS:

EVERETT F. ELLIS was ordained deacon on June 8 at Trinity, Boston, with four bishops attending: Nash of Mass.; the Presiding Bishop; Peabody of C. N. Y.; Whittemore of W. Mich. Ellis is to be vicar of the Redeemer, Salmon, Id. Others ordained deacons and their charges: DON P. JOHNSTON, ass't at Trinity, Haverhill, Mass.; ALBERT R. LYNCH, curate at St. Paul's, Pawtucket, R. I.; CLINTON T. MACY, in charge of St. Peter's, Salem, Mass.; GEORGE L. PEABODY, associate at Grace, St. Louis; WILLIAM A. PERKINS, curate at St. Paul's, Dayton, O.; EDGAR D. ROMIG, curate at Trinity, Boston; MILTON SAVILLE, curate at Grace, Medford, Mass.; EDMUND K. SHERRILL, curate at Christ Church, Cambridge; ARTHUR E. WALMSLEY, curate at the Holy Apostle, St. Louis; JAMES R. WHITTEMORE, curate at Christ Church, Grosse Pointe, Mich.; MASON WILSON JR., in charge of the Messiah, Woods Hole, Mass.; HIKARU YANAGIHARA of Japan, to do graduate work at Union Seminary.

SMITH L. LAIN was ordained deacon June 14 by Bishop Higley at Christ Church, Wellsburg, N. Y. He is with the Tioga County mission.

BRENDAN GRISWOLD, curate at St. Mark's, New Britain, was ordained priest on June 15 at Christ Church Cathedral, Hartford, at a service conducted by Bishop Gray and Bishop Hatch. Others ordained: priests, RICHARD B. KALTER, curate at St. Mary's, Manchester; John W. McCANN, vicar of St. Andrew's, Hartford; PETER B. TOMKINS, vicar of St. Philip's, Putnam. Acting for the bishop of N. C., FRANKLIN W. YOUNG, prof. at Yale Divinity School.

WEBSTER G. BARNETT was ordained deacon by Bishop Keeler June 22 at Grace, Wabasha, Minn.

D. ROBERT HUNT and JOHN J. HOWARD were ordained deacons on June 11 by Bishop Phillips at St. John's, Roanoke. The former is in charge of St. Andrew's, Clifton Forge, Va., and Howard is in charge of churches at Bluefield and Pocahontas, Va.

GEORGE P. DONNELLY was ordained deacon June 9 by Bishop Lawrence at the Good Shepherd, Clinton, Mass. He is ass't at Christ Church, Needham, Mass.

HOMER C. CARRIER was ordained deacon by Bishop Keeler at St. Matthew's, West Concord, Minn., where he is in charge. He also has charge of churches at Pine Island and Kasson.

EDWARD P. DENTZER was ordained priest June 17 by Bishop Lichtenberger at Grace Church, Kirkwood, Mo., where he is ass't and also in charge of Christ Church, Affton.

WILLIAM K. TIBBETT was ordained deacon on June 20 by Bishop Lichtenberger at Emmanuel, Webster Groves, Mo. He is ass't at the Ascension, St. Louis.

HENRY H. BREUL was ordained deacon at Christ Church Cathedral, Hartford, on June 15 by Bishop Gray assisted by Bishop Hatch. He is vicar of St. Andrew's, Devon, Conn. Others ordained deacons at the service: ROGER G. DISSELL, curate at St. Luke's, Darien; NORTON G. HINCKLEY, vicar at Pine Meadow and Riverton; CHARLES R. NIELSEN, curate at St. John's, Stamford.

MALCOLM E. McLENAGHAN was ordained priest by Bishop Tucker, June 12, in the chapel of Bexley Hall. He is rector of St. Paul's, Toledo, O.

HOWARD W. BLACKBURN, former Methodist minister, was ordained deacon June 16 at Washington Cathedral by Bishop Dun. He is assisting at Trinity, Washington. Others ordained at this service: DAVID W. HARRIS, ass't at St. Luke's, Washington; HARRY MAYFIELD, ass't at Epiphany, Washington; CHARLES W. SHIKE, ass't at St. Alban's, Washington; H. HOWARD SURFACE JR. ass't at St. Paul's, Rock Creek; W. DONALD TAYLOR, in charge of St. Mary's, Washington; WILLIAM A. WENDT, to work in New York City. WILLIAM J. COULTER and JOHN BIANCHI were ordained priests at the same service: the former is now rector of the Redeemer, Glen Echo, Md. and the latter vicar of St. Monica's, Washington.

WILLIAM M. BAXTER was ordained deacon at Emmanuel, Webster Groves, Mo. by Bishop Lichtenberger and is to be ass't at St. Michael and St. George, St. Louis.

HARVARD WILBUR was ordained deacon at Virginia Seminary by Bishop Goodwin, acting for Bishop Hunter of Wyo. He is in charge of the Hanna field in Wyo.

EDWARD F. MASON JR. was ordained deacon in the chapel of Bexley Hall, June 12 by Bishop Tucker, assisted by Bishop Burroughs. He is ass't at Our Saviour, Akron. Also ordained deacons at the same service: THOMAS E. VOSSLER, ass't at Grace Church, Mansfield, O.; IRA M. CROTHER JR. in charge of St. Mark's, Cleveland; LESTER B. THOMAS JR. to work in W. Mich.; H. IRVING MAYSON, assigned to St. Philip's, Akron.

JOHN L. THOMPSON 3rd was ordained deacon at St. John's, Youngstown, O., by Bishop Tucker on June 16. He is ass't at St. Mark's, Toledo.

ROBERT L. LENGLER was ordained priest by Bishop Peabody, June 20, at Gethsemane, Sherrill, N. Y., where he is in charge.

ALLAN R. WOLTER was ordained deacon on June 18 at St. Paul's Cathedral, Los Angeles, by Bishop Bloy. He is in charge of All Saints, Vista. Others ordained deacons at this service: ROBERT STELLAR, to continue his studies at Yale in the fall; ROGER STREM, in charge of St. Michael's, El Segundo; JOHN L. POWELL, to continue as director of education at St. Edmund's, San Marino.

ROBERT H. CUMMINGS was ordained deacon by Bishop Lawrence, June 17, at Trinity, Melrose, Mass. He is vicar of Grace Church, Chicopee, Mass.

LAY WORKERS:

The following Windham House students, having received their master's degrees in education, have taken positions as follows: EDITH DALY, college worker at Trinity, Iowa City; ELINOR M. ECCLES, director of education at the Incarnation, Dallas; JOYCE MacDONALD, director of education at St. Peter's, Auburn, N. Y.; MARY McNULTY, director of education at Christ Church Cathedral, Hartford; MARGARET J. PEARSON, college worker at the Good Samaritan, Corvallis, Ore.; DOROTHY B. VAUGHN, director of education at Calvary, N. Y. C.; ELAINE BETTS will assist her husband, who is chaplain to Episcopal students at Columbia University.

MALCOLM BOYD, a partner with Mary Pickford and Buddy Rogers in TV and radio productions, has resigned to study for orders and will enter a seminary this fall.

RUBY LEE has resigned as field worker for the dept. of missions of the diocese of Michigan.

LUTHER WILLIAMS was commissioned a capt. in the Church Army April 9 by Bishop Hobson. He is in charge of St. Mark's, Cincinnati.

(Continued on Page 14)

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SCHOOL IN LIBERIA CELEBRATES

★ St. John's School at Robertsport, Liberia, held its first founder's day program in June. It was opened in 1878 by Bishop C. C. Penick as a school for the Vais and Golas, tribes living in the area. Recently the old students association was re-established, one of its purposes being to provide scholarships for worthy students. The speaker at the celebration was H. Boakai Freeman, supervisor in the western province for the department of public instruction of the Liberian government. He was a former St. John's student and taught there for a number of years.

DEVALL GWATHMEY IS HONORED

★ The Rev. Devall L. Gwarthmey, rector of St. John's, Wytheville, Va., was honored on June 24 when members of the congregation and others marked his 30th anniversary as rector. He was presented with a watch and a silver teapot by the parishioners. With characteristic modesty he responded with: "Too much fuss. Too much fuss." In the diocese of Southwestern Virginia he has been a member of the board of examining chaplains since the first council of the diocese in 1920, and chairman since 1936. He has also been a deputy to three General Conventions.

FORT VALLEY HAS NEW DIRECTOR

★ The Rev. Odell G. Harris has been appointed chaplain-director of the Fort Valley, Ga., College Center, filling the vacancy caused by the death of the Rev. John H. Brown. Mr. Harris has been the archdeacon for Negro work in Southern Virginia for the past four years.

OUTDOOR SERVICE IN MICHIGAN

★ Over 10,000 people from the entire southeastern part of Michigan and from Canada joined in an outdoor service on June 24 at Belle Isle. It was part of the Episcopal commemoration of Detroit's 250th birthday. Parishes of the city, 57 in the metropolitan area, transferred their regular morning services to the corporate one. There was also present representatives of fourteen parishes in the Windsor area, with their choirs. There was a choir of 850 voices. Bishop Hubbard conducted the service and Bishop Emrich preached. He spoke of the origin of the Episcopal Church in the area, mentioning the Rev. Richard Pollard who paddled his canoe across the river from Canada to conduct the first service.

MARQUIS CHILDS HITS CHURCH

★ Marquis Childs, syndicated columnist, told those attending the summer conference meeting at Hood College, Frederick, Md., that the Church is still geared to an 18th century pattern which claims only two hours a week of the average churchgoer. He said that the Church faces "a fantastic array" of competition from movies, television, sports, books and secular organizations, all of which are pulling people in other directions. Mr. Childs is a vestryman of All Saints, Washington, D. C. and a member of the executive committee of the diocese.

DETROIT CHURCH CHANGES NAME

★ St. Bartholomew's, Detroit, was changed to St. Martha's on July 1. The congregation is meeting at present in a borrowed building with Walter Keip, lay reader, in charge.

INDIANAPOLIS CHURCH RECEIVES GRANT

★ A gift of $27,245 has been made to St. George's, Indianapolis, from the Lilly Endowment. Last fall Bishop Kirchoffer asked the clergy of Christ Church to take responsibility for the services at this south side mission. Now the bishop and trustees of the diocese have turned complete responsibility

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about a cassock for only $15.00. So I hesitated for months to order one. Now I'm wearing it with complete pleasure and satisfaction. But I still can't understand how you can price it so low." (From an Iowa Clergyman). If you too, have been puzzled and sceptical of Hopkins' values, there really isn't any mystery about it. By large direct mill purchases — by economical specialization on one style — and by dealing directly with you — we have actually shaved $10.00 off the normal price of this fine, Everyday Cassock. (And similarly with shirts and albs). Best of all—you don't take our word for it, or risk a penny. Simply examine critically, at your own convenience. If delighted and convinced, let us bill you in the usual way. Otherwise, just return, for any reason whatever, and owe us nothing. Which of these remarkable values may we send you now?



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for the mission over to Christ Church for three years and the Rev. Earl L. Conner became the vicar on July 1.

The money, handled by trustees headed by the Rev. John P. Craine, rector of Christ Church, is to be used for three purposes: to rehabilitate the church and parish house; to renovate the vicarage and convert it into a two-family house so that the sexton may also live there; to provide the salary of the vicar on a devolutionary scale, being reduced one-third each year with the assumption that the congregation will be able to carry their own program at the end of three years.

St. George's is the only Episcopal church in the vast south side area and will provide not only the usual church activities but also community facilities for those in the neighborhood.

SHATTUCK RECEIVES $10,000 GIFT

★ Shattuck School, Faribault, Minn., has received a gift of $10,000 from the Whitehall Foundation of New York.

DELAWARE PARISH CELEBRATES

★ St. Anne's, Middletown, Del., observed its 246th anniversary in June, with guests from Washington, Philadelphia and New York, as well as from all parts of Delaware, joining in the service. The sermon was by the Rev. Thorne Sparkman, rector of the Redeemer, Bryn Mawr, Pa. Kenneth E. Clarke, rector, conducted the service, with Bishop McKinstry giving the absolution and blessing.

NEW PARISH HOUSE AT PENN WYNNE

★ The Chapel of the Holy Apostles, Penn Wynne, Pa., dedicated a new parish house with Bishop Hart officiating and preaching. The service was attended by 400 persons including a number of clergy of the diocese. It is the latest of five chapels begun or substantially aided by the Church of the Holy Apostles and the Mediator, Philadelphia. The vicar is the Rev. Robert M. Baur. A committee has been named to raise funds to retire the mortgage and to proceed with the building of the church.

FORBES URGES STAND FOR PEACE

★ The Rev. Kenneth Forbes, executive chairman of the Church League for Social Action and a Witness editor, addressing the American People's Congress meeting in Chicago, urged the people of this country to join in the world-wide movement for peace, civil rights and social change.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Song at the Scaffold. By Gertrude von Le Fort. Tr. by Olga Marx. Sheed and Ward. $2.25.

Written in the form of a letter from a friendly observer to an unnamed person, this fictional account of the life of one of the sixteen Carmelite sisters of Compiegne who were executed during the French Revolution is a tale of power in weakness. It is perhaps an artistic expression of the religious experience of the contemporary German novelist, who has become a Roman Catholic convert. There is no pious declamation to mar the sincerity of meditation or the depth of psychological penetration, and the reader cannot fail to appreciate the delicacy of feeling which underlies the story.—Sarah Terrien

A History of the Crusades. Volume I. The First Crusade and the Foundation of the Kingdom of Jerusalem. Cambridge Univ. Press. $5.

This is the beginning of a three-volume history of the Crusades, written with all the fascination of a historical novel, beautifully printed and illustrated. This is the way history should be written. It is a great mistake when it is treated as if it were dull, because history itself is the most fascinating subject in the world. The author has ample authority for his statements. His bibliography is nineteen pages long.

The opening paragraph is an unforgettable description of the entrance of the Caliph Omar into Jerusalem in 638, accompanied by the defeated Patriarch Sophronius. That was the event which led, centuries later, to the Crusades. Considering the immense importance of the Middle Ages for all later history, and especially for the history of the church, this valuable work should have very wide reading.

Books Received

The Oxford Group. By Walter Houston Clark. Bookman. $3.50.
A very interesting history of the "groups," studied from a neutral angle, and seeking to discover why the groups appeal, and what we can learn from they.

Strength for Service to God and Country. Ed. by Arthur Sterling Ward. Abingdon-Cokesbury Press. $.90.

Primer for Protestants. By James Hastings Nichols. Haddam. $.59.
Reprint of an outstanding, ably written book.

Our Hope of Survival in an Age of Crisis. By George L. Murray. Baker. $1.50.

Wake Up or Blow Up. By Frank C. Laubach. Revell. $2.00.

Sons of Adam. By Samuel M. Zwemer. Baker. $2.00.
Pen sketches of Old Testament characters.

The Significance of Jesus. By W. R. Maltby. *Finding God.* By A. Herbert Gray. Macmillan. $.75.
Two new booklets in the excellent "Viewpoints" Series.

Christian Faith and My Job. By Alexander Miller. Haddam. $.59.

The High Green Hill. By Gerald Vann. Sheed and Ward. $2.25.

Paul and His Interpreters. By Albert Schweitzer. Macmillan. $3.50.
Reprint of a classic.

Stepping Stones to Sanctity. By Lawrence G. Lovasik. Macmillan. $2.25.

The Polished Shaft. By W. E. M. Brown. Macmillan. $1.50.
Studies of three religious writers of the eighteenth century, James Hervey, William Cowper, and William Gilpin.

A Better Hope and Other Sermons. By Charles Ray Goff. Revell. $2.00.

Roads to Radiant Living. By Charles L. Allen. Revell. $2.00.

The Wisdom of Evelyn Underhill. Compiled by John Stobbart. Morehouse-Gorham Co. $0.45.

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PEOPLE

CLERGY CHANGES:

O. M. LANGLEY, formerly rector of St. John's, Havre de Grace, Md., is now rector of St. John's, Mankato, Minn.

FREDERIC S. FLEMING, rector of Trinity, New York City, has resigned effective October 1 because of illness.

H. AUGUST KUEHL, rector of St. Mary's, Reading, Pa., becomes rector of Our Merciful Saviour, Penns Grove, N. J., Aug. 7.

ARTHUR WALMSLEY, recently ordained deacon, is ass't at the Holy Apostles, St. Louis.

ROBERT L. DARWALL, formerly vicar of St. Barnabas, Arroyo Grande, Cal., is now ass't at St. Alban's, Los Angeles.

EDWARD T. BROWN has resigned as rector of St. Mark's, Palo Alto, Cal.

CHARLES F. SCHREINER, formerly ass't at St. John's Cathedral, Wilmington, is now rector of St. James, Newport, Del.

JOHN W. KNOBLE, formerly ass't at Trinity, New Haven, Conn., is now chaplain to Episcopal students at the U. of Minn. and rector of Holy Trinity, Minneapolis.

RICHARD S. BAILEY, formerly rector of the Holy Comforter, Drexel Hill, Pa., is now rector of All Saints, Rehobeth, Del.

DONALD O. WILSON, vicar of St. Simon the Cyrenian, Springfield, Mass., becomes vicar of St. Matthew's, Wilmington, Del., Sept. 1.

HONORS:

ALICE SWEET of N. D., RUFUS MORGAN of N. C. and FRANCIS ALLISON of Bethlehem received the Rural Workers Fellowship awards for 1951.

JOHN M. BURGESS, chaplain to Episcopal students at Howard University, has been made a canon of Washington Cathedral. He will continue his university duties but will, as one of eight canon, officiate at cathedral services.

JOHN B. LYTE, rector of All Saints, Providence, R. I., received a doctorate June 16 from Rhode Island College.

ROBERT J. PARKER, rector of St. James, Clinton, N. Y., received a doctorate June 17 from Hamilton College.

CHARLES C. FISHBURNE JR., rector of Christ Church, Martinsville, Va., received a doctorate June 7 from Washington and Lee University.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

CHARLES L. McGAVERN
Rector of the Holy Cross, Tryon, N. C.

It is most discouraging to read such a letter as that of A. A. Carrier in the June 14th Witness. When a Christian layman indulges in generalization in a field which is so critical, it is time for all of us to stop and think.

Mr. Carrier says "it is difficult to draw the line between the general and an intimate special contact." No proof whatsoever is offered, and in my experience I do not find this to be the case. He says further, "there are basic differences to the races which both divine and natural law have ordained and which should not be transgressed." What are these differences? What is the proof of their divine ordination?

The reference to John Wilkes Booth is again a generalization without any application, and what Artemus Ward's statement has to do with the problem is beyond me.

However, the greatest objection I find to Mr. Carrier's letter is the amazing quotation from Fielding which says that "men are fire and women tinder." How in the world a Christian layman can have such an attitude regarding women certainly amazes me. It is insulting to say the least, and completely contrary to the teaching of the Church regarding men or women.

Finally, what right has Mr. Carrier to read William Lloyd Garrison's mind, and what earthly relationship can there be between the freedom of a Negro and miscegenation? If Mr. Carrier's position is a Christian one then I am surely not a Christian.

OLIVE H. ARMSTRONG
Churchwoman of Philadelphia

As a regular reader of The Witness, may I make my initial entry into your magazine? I was greatly elated to learn that our Episcopal Church is to experience an old-fashioned revival. Also that all forms of gambling, chances, etc., have been forbidden. However, until our service can be standardized, we are still far short of what we should strive to be. We are the Protestant Episcopal Church, and until our bishops unite, and give to our clergy specific laws concerning what they may and may not permit in their churches, we will still have individual clergy who advocate prayers to the Virgin Mary, the teaching of transubstantiation, incense, and other Roman teachings. The Confessional is also a stigma on our Church.

ERNEST MILLER
Layman of Lansing, Mich.

I would draw the attention of Mr. A. A. Carrier who in Backfire, June 14th stated: "We cannot properly have them (Negroes) in our living rooms or at our dinner tables" to two facts which must be unknown to him.

1. Our Lord loved the Negro with whom Mr. Carrier feels he cannot dine, so much that he died for him.

2. What we do or leave undone for the least of humankind is precisely as though we did it or left it undone for our Lord himself.

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FOUR NOTABLE VOLUMES
For Summer Reading

British Humanitarianism

Essays Honoring FRANK J. KLINGBERG

Edited by
SAMUEL CLYDE McCULLOCH
Rutgers University
[Pages x, 254]

Publication No. 32 — **The Copy $4.00**

THIS VOLUME of ten essays illuminates the work of the Anglican Church through the S. P. G. and is a striking corrective of that school of historians which ignores religion and the Church in their historiography.

"It would be invidious to single out from the volume individual essays. Of these four deal directly with the activities of the S. P. G. in America; the other six deal with the convict system in Australia, early factory legislation, the organization of the Anglican Church in America before 1688, James Ramsay as a humanitarian essayist, the attempts made before 1833 to modify chattel slavery, and education and children's hymns in eighteenth century England.

"Several ideas seem to be implicit in all these studies. These are, first, the significance of Christian tenets as the inspiration of the humanitarianism of the time, and, secondly, the important part taken by organized religion in the transmission of culture between England and her colonies. As a kind of reverse reaction, many of the details introduced by the authors, showing the obstacles against which reformers worked, build up a picture of overwhelming inhumanity and callous cruelty in eighteenth century society . . . It is beautifully printed and put together by the Church Historical Society."—Professor F. C. DIETZ, the University of Illinois, in **The American Historical Review.**

The General Convention Offices and Officers 1785-1950

By The Reverend C. RANKIN BARNES, D. D.
Secretary of the House of Deputies

[Pages viii, 148]

Publication No. 33 — **The Copy $3.00**

THE GENERAL CONVENTION, as the supreme legislative organ of the American Episcopal Church, is the evidence and test of this Church's autonomy.

This book expounds, as no other ever written has done, the development over a period of 165 years of its principal offices—that of the Presiding Bishop, of the President of the House of Deputies, of the Secretary of the House of Bishops, of the Secretary of the House of Deputies, and of the Treasurer of the General Convention.

It contains 87 biographical sketches of the servants of General Convention, of whom 19 were bishops, 54 were presbyters, and 14 were laymen.

It is illustrated with eight pages of portraits. A Book List of the writings of the principal persons named in this study, a Bibliography, and an Index complete the volume.

The Catholic Movement in the American Episcopal Church

By the Reverend GEORGE E. DeMILLE, M. A.
[Pages ix, 219]

Publication No. 12 — **The Copy $3.00**

A NEW REVISED, and enlarged edition of the standard work on the subject.

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Anglican Evangelicalism

Edited by the Reverend ALEXANDER C. ZABRISKIE, S. T. D.
[Pages xv, 283]

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"The doctrinal section is possibly the strongest in the book, including as it does two challenging essays dealing with Christian anthropology and Evangelical ecclesiology respectively . . ."—F. W. DILLISTONE, in **The Record,** the Church of England's oldest newspaper.

• Send for a copy of THE HISTORIOGRAPHER, 1951, the Society's organ, which contains a complete list of the Society's publications, and includes an illuminating essay, "The Critical Period in the History of the American Episcopal Church," by Dr. Walter H. Stowe. 25c.

The CHURCH HISTORICAL SOCIETY

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THE

Witness

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July 26, 1951



BISHOPS TUCKER AND BURROUGHS

At Ordination Service at Bexley Hall

AN ARTICLE BY IRVING P. JOHNSON

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STORY OF THE WEEK

S. P. G. Anniversary Year Opens With London Celebration

Bishop Hudson of Newcastle to Visit States In Fall to Speak in Parishes

★ "The continuing spread of its missionary work after these two hundred and fifty years is the most significant fact of the present anniversary celebrations of the Church of England's Society for the Propagation of the Gospel," the Rev. Dr. C. Rankin Barnes states on his return from London. There, as representative of the Episcopal Church and secretary of the National Council, he took part in the initial ceremonies of this anniversary year, preaching at evensong in Westminster Abbey and addressing a missionary rally of seven thousand people which packed Royal Albert Hall the next evening.

Missionary bishops and other representatives from distant dioceses, including Huron, Gambia, Lebombo, Zuzuland, India, Pakistan, Australasia, were present to express the gratitude of their fields for the long-continued assistance of the society. Countries into which the S.P.G. has gone were shown by a procession of thirty-eight national flags, led, as it happened, by that of the United States for the United States, or rather, the American colonies seventy-four years before the United States came into existence, were the first field entered by S.P.G. missionaries. The charter given by King William III is dated June 16, 1701. On April 28, 1702, H.M.S. Centurion sailed from Cowes, Isle of Wight, arriving in Boston on June 11. S.P.G. missionaries were in Newfoundland the following year, and thereafter new countries were steadily added to the society's widening responsibilities.

One of the most notable features of the present celebration, Barnes reports, is the modern Centurion, a half-size (80-ton) replica, built and rigged on the lines of the older ship although powered, as the older ship certainly was not, by two diesel engines. Barnes was one of a procession of six, the Archbishop of Canterbury and five other clergy, who marched from Lambeth Palace across Lambeth Road while the traffic waited, and down to Lambeth Pier where the Centurion was moored. The little ship was commissioned and dedicated, and then moved off under her own power, dressed with the thirty-eight flags, to anchor again, opposite the Houses of Parliament, as part of the Festival of Britain. She is not merely for show, however. She is spending the summer visiting English sea-side resorts for evangelistic and missionary work.

Between 1702 and 1783, the S.P.G. sent more than 300 missionaries to the country which then became the United States, and established 202 mission stations here.

Dr. and Mrs. Barnes were the only American guests at the annual state dinner at Mansion House by the Right. Hon. Sir Denys Lowson, lord mayor of London, in honor of the Archbishops and Bishops of the Church of England. The Lord Mayor, knighted earlier in the month by King George, is a prominent Churchman now serving as a Church commissioner.

While in England Barnes conferred with the Rt. Rev. Noel Baring Hudson, Bishop of Newcastle, on the itinerary which he will carry out in the United States in September and October as an "episcopal envoy" of S.P.G. Bishop Hudson, who was the official representative of the Church of England to the General Convention of 1940, will visit certain parishes of S.P.G. foundation from Massachusetts to Delaware.

RELEASED TIME IS UPHELD

★ The court of appeals of New York state has upheld the constitutionality of New York City's released time religious education program, under which children are excused one hour a week to attend religious classes off school premises. Episcopalian Charles H. Tuttle, chairman of the committee supporting released time, said: "This decision means that the plan for released time, which has been in successful operation in this state for twenty-five years, violates no provision of either the state or the federal constitution. This decision should put an end to advocacy of the reactionary, dangerous and totalitarian principle that children in the public schools become the creatures of the state and are subject to exclusive education regimentation by state secularism, irrespective of the religious convictions of their parents."

EPISCOPAL CHURCH NEWS

THE PICTURE ON THE COVER

★ Bishop Beverley Tucker of Ohio raises his hand in blessing on six ordinands and their presenters in a posed picture after the service following the commencement exercises of Kenyon College and Bexley Hall, Gambier. Five were ordained to the diaconate and one to the priesthood.

From background to foreground: Lester Thomas, from the diocese of Michigan and the Rev. Donald V. Carey of Grand Rapids, Michigan; Edward F. Mason of Dayton, O., and the Rev. Dayton B. Wright, rector of St. James', Painesville, O.; Henry Mayson of New York, and the Rev. John C. Davis, rector of St. Andrew's, Cleveland; Ira Crowther of Willoughby, O., and Dean Corwin C. Roach of Bexley Hall; Thomas E. Vossler Jr., of Findlay, O., and the Rev. Arthur L. Kenyon of Trinity, Findlay; and the Rev. Malcolm E. McClenaghan, deacon in charge at St. Paul's, Toledo, O. and the Rev. Alexander J. J. Gruetter, rector of St. Andrew's, Toledo.

Standing with Bishop Tucker is Bishop Nelson M. Burroughs of Ohio.

NEW CHURCHES IN MICHIGAN

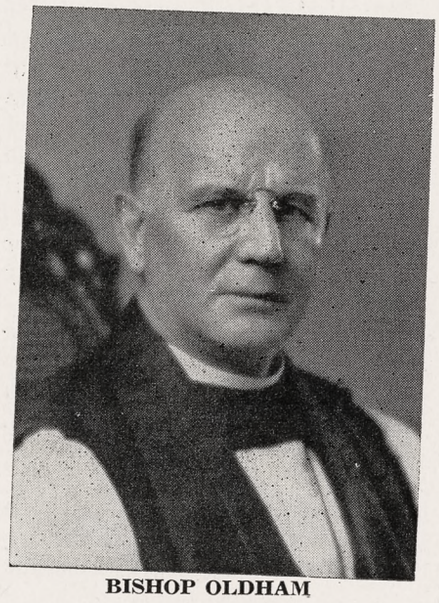
★ Three new churches have recently been dedicated in Michigan by Bishop Emrich, each built with the help of the diocesan building fund. One is Trinity, Belleville where the Rev. J. B. Guinan is in charge, and another is St. James, Detroit, in charge of the Rev. C. W. May. The last to be dedicated is St. Andrew's, Rose City, the Rev. S. T. Coulter, vicar.

PHILADELPHIA OFFERS DIRECTED READING

★ More than a year ago in response to letters from missionaries in isolated places it was decided by the faculty of the Divinity School in Philadelphia to offer a number of "Directed Reading Courses." These were not to be correspondence courses for the training of men for the ministry, but rather opportunity for men unable to attend graduate courses in any available school to pursue their studies under direction and to have the benefit of contact with the faculty of a seminary. Since that time a number of men in various places have enrolled and done some reading and study. In no case is credit given toward a degree. The program is in charge of Rev. C. Edgar Young.

BISHOP OLDHAM IN EUROPE

★ Bishop Oldham, retired of Albany, is now in Europe attending a conference of the commission of the churches on international affairs, meeting July 30-August 1 in Switzerland and the continuation committee of the conference on faith and order meeting there August 14-18. Between the conferences he and Mrs. Oldham will visit their daughter in Austria where she is employed by the international refugee organization.



BISHOP OLDHAM

LAYMEN DISCUSS EDUCATION

★ Five dioceses of the 6th province were represented by sixty men and women at a conference on education meeting at Carleton College, Northfield, Minn., June 29-July 1. Bishop Keller, in welcoming the group, said that he had not been enthusiastic about the program of the department until he attended a conference of bishops in Washington. He came away convinced that it was a matter of vital concern to everyone in the Church and that he meant to forward it in every way he could.

The leaders were the Rev. Walter Williams, Canon Theodore O. Wedel and Mrs. Dora Chaplin.

DAVIS RICHARDS CONSECRATED

★ The Rev. Davis E. Richards was consecrated suffragan bishop of Albany on July 19 at All Saints Cathedral. The Presiding Bishop was the consecrator and the co-consecrators were Bishop Barry of Albany and Bishop Campbell, retired of Liberia. Bishop Boynton, suffragan of New York, preached.

NORTH CAROLINA MAKES SURVEY

★ The diocese of North Carolina is making a survey to learn how the Church can meet opportunities offered by the growth of the state. Bishop Penick has announced that the information will be made available to all denominations.

CHURCHMEN VISIT ALASKA

★ Ninety churchmen, mostly from eastern parishes, have returned from a three week tour of the northwest and Alaska, sponsored by Forth. There was a bus tour of Yellowstone Park; a visit to St. Andrew's, Livingston, Mont.; a tour of Seattle, in-

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cluding St. Mark's Cathedral. Stops were made at Canadian ports as well as Ketchikan, Juneau and Sitka, Alaska, where the party was entertained by people of the churches. The itinerary also included a trip over the famous White Pass and Yukon Railroad as far north as Carcross, Yukon. Returning to the States stops were made at Vancouver, Lake Louise and Banff.

CHURCH BUILDING IN MISSOURI

★ Considerable church and parish house building has been going on in the diocese of Missouri. Bishop Lichtenberger recently dedicated a parish house at Holy Cross Church, Poplar Bluff, and a new church for the Holy Communion, University City. Grace Church, Kirkwood, is now building an addition to the parish house and Christ Church, Rolla, plans to dedicate a new church in the fall. St. Andrew's, Normandy, a suburb of St. Louis, is also building a church.

NEW SEMINARY IN TEXAS

★ The diocese of Texas, faced with a large number of postulants seeking seminary education, is launching a new seminary at Austin this September. The seminary will work in cooperation with the Austin Presbyterian Seminary which is an accredited member of the American Association of Theological Schools.

Several courses of the Austin Seminary will be taken by the Episcopal students. In addition, other courses will be offered by clergy of the diocese of Texas teaching at nearby state universities who will commute to Austin for these courses. Supervision of the work will be given by Bishop John E. Hines, coadjutor of the diocese.

It is expected this seminary will meet the growing need for more adequate facilities for education for the ministry in the fast-growing southwestern area of the United States. Presently, the nearest Episcopal seminary is one thousand miles from Austin. Located, as it will be, next to one of the great state universities in the southwest, opportunity will be afforded students in residence to take additional work according to their particular needs and interests.

Since this seminary is begun to meet pressing needs of postulants unable to gain admittance to any of our seminaries, a one-year course is all that is planned for 1951-52. This will be the equivalent of first-year courses offered in our other seminaries. (See Editorial, page six).

SERVICE LEAGUE CONFERENCE

★ The conference for women sponsored by the Church Service League of Mass., was held at the diocesan center at Meredith, N. H., July 9-13. Leaders were Prof. Thompson of Wellesley, Bishop Heron, Mrs. Hobart Holly of Braintree, Sister Mary Martha, the Rev. Norman Goehring, rector of St. Michael's, Milton, who is director of the center. Leaders at forums were the Rev. Rollin Fairbanks of the Episcopal Theological School, Mrs. Allan K. Chalmers of Boston and the Rev. F. C. Lawrence of Brookline.

CONFERENCE IN MID-WEST

★ The travelling team on education held a conference at Norman, Okla., July 6-8, attended by 157 lay leaders from nine dioceses.

PHILADELPHIA SCHOOL TO BUILD

★ At the Philadelphia Divinity School commencement Bishop Hart of Pennsylvania, as president of the trustees, announced that the decision was made to go forward immediately with the erection of the new memorial classroom and dormitory building. The cost will be about $275,000, of which the greater part has been obtained or pledged. The erection of this building will provide much needed class rooms and 20 additional dormitory rooms. Recent growth of the school has made this building a necessity.

Diplomas and degrees were granted in course to 18 men. The honorary degrees of Doctor of Divinity were given to the Rev. Elmer Burton Christie, the Rev. Jacob Jarden Guenther, the Rev. Clarence Henry Parlour.

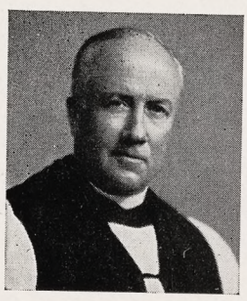
BISHOP KENNEDY IN KOREA

★ Bishop Kennedy of Honolulu, serving as bishop of the Pacific area by appointment of the National Council, is visiting Japan and Korea this summer for conferences with chaplains and for confirmations. He is also visiting Okinawa, now a part of his district.

ABILENE PARISH RAISES FUND

★ The Heavenly Rest, Abilene, Texas, has raised over $300,000 to build a plant consisting of four units: a parish house now under construction; a church, a chapel, a tower.







CHURCHMEN IN THE NEWS: The Rev. Rollin Fairbanks speaks at summer conference; Bishop Keeler urges support for new program of education; the Rev. Rankin Barnes tells of plans for S.P.G. celebration

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EDITORIALS

Theological Education

A PLAN to establish a new theological seminary in the diocese of Lexington was recently reported in the Church press. To date we have seen no comments on the announcement, and yet it is of interest and concern to the entire Church. Our own reaction was one of question and doubt. Does the Episcopal Church really need another seminary? Already there are no less than seven east of the Mississippi, most of them struggling to make both ends meet.

At the moment, of course, all theological schools are overcrowded and many have waiting lists. This condition is largely the result of the war, but is it necessarily a permanent one? There is already some talk of a surplus of ordained ministers in the near future if post-war enrollments hold up much longer. We rejoice in the number of men seeking ordination, but does this alone justify still another seminary? Several questions would seem to require an answer before we rush in and wind up with another liability on our hands. For example, would it not be wiser to improve and enlarge some of the schools already in existence? Or are we well enough supplied with competent scholars to staff another faculty? It does not strike us that all our present seminaries are up to par in this respect. And perhaps something should be said to rectors and bishops on the score of making it harder to get into the ministry. The number of misfits in orders is appalling, men who should never have been let in or out of a seminary. We should prefer to see the stress put on quality rather than quantity. Why not also consider sending more of our candidates to non-Episcopal schools, schools like Union or Yale to mention but two of the greatest?

Most of our existing seminaries started out as diocesan institutions, and so the Bishop of Lexington is within his right to establish one more. And yet surely this is a matter of more than diocesan concern. The graduates of such a school will not all remain in Lexington: they will emigrate far and wide. Hence it seems to us that this proposed scheme should be put before the committee on theological education of the General Convention or made the subject of wider study and discussion. We hear much of the sin of parochialism. Perhaps there is also such a thing as diocesanism, that is, a diocese coming to regard itself as a separate entity and end unto itself. We hope the Lexington proposal will be submitted to the Church at large rather than handled as a private matter.

"Quotes"

O GOD our heavenly Father, whose blessed Son came to bring mankind into one family in thee; we pray for the unity of the Church in all the world. Help us to seek to heal the divisions which keep us from one another and weaken our efforts to extend thy kingdom in the earth. Give us understanding of other people's points of view; save us from prejudice; and grant that as we see clearly our Saviour's will that his Church may be one, so we may labor in love to bring it to pass; through Jesus Christ our Lord.

—Forward, summer 1951

Wedding Experts

THE other day we heard of a parish priest who always turns over wedding rehearsals to a professional "consultant." "It's much easier that way, and relieves me of a lot of trouble," said he in reference to big society weddings with numerous attendants.

If this is a growing tendency in the Church, we certainly deplore it. The service of holy matrimony is a religious one as much as any other in the Prayer Book. It is not primarily a social event for which Emily Post is the authority and the modern wedding consultant the local arbiter. To hand the marriage service over to this new type of expert is simply to surrender one more thing to contemporary secularism. Presently marriage will be taken altogether away from the clergy except as officiants called in to perform a fancy ceremony. Has this not already happened with the burial of the dead? The undertaker has long since moved in, and the funeral parlor with its open casket and cosmetic treatment is now all the fashion. This probably happened because the Churches refused to take a stand and the clergy abdicated their authority.

A church wedding is an act of worship and a sacramental rite. Priests are ordained to conduct such services, and should know how to instruct a bridal party. If they don't, it's high time they

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learned rather than letting persons manage them whose real interest is one of putting on a show. After all, there should not be anything so complicated about getting a few people to walk from the back of a church to the chancel steps and altar rail. Even the humblest cleric should be capable of such directions.

Let notice be served: wedding rehearsals in this Church are in charge of the clergy, and "consultants" are requested to remain away!

Sects and Insects

BY

IRVING P. JOHNSON
Founder and First Editor of The Witness

TIME was when society was shaken to its foundations by religious controversy. Religion was the one vital issue. The great parish church was the outstanding building in the community; the rector was the parson, or the person, to whom the people turned for help and counsel; the service at the high altar was the great event of the week and the anathema of the Church was more dreaded by princes than was the revolt of the people.

Unquestionably men abused the privileges of their high office, and prelates were not always distinguished by humility or spirituality.

Then arose certain men who disputed with these great men as to their credentials, and there was war in the Kingdom of God.

The prophet rose up against the priest and the power of the Church was broken.

The principle of strife and dissension replaced that of confident assertion.

Great sects arose, which agreed neither with the Church, nor with one another.

Calvin and Luther and Zwingle put forth their confessions of faith, and the world rejoiced because the Church was no longer the dominant force that it had been. Not that the world fared any better. With all of its faults, the Church was a lenient landlord and she was ever kindly to the poor.

Her leaders were but men, and when those men who were born to leadership, threw off the mantle of religion, they became even less kindly and more brutal than they were before.

Under the Georges, England was still ruled by men, irreligious men, and the sordid brutality of the times was unrelieved by pious princes or kindly priests.

And after the Georges came the age of Saurian corporations and Simian aristocracy and sordid politicians.

In truth, the world was still ruled by men and the absence of religious domination did not produce more kindly masters nor more contented masses.

Sinful Men

THE sects went their way and soon fell into the habits which they had dethroned. The post-reformation period did not produce kindly pastors or charitable courtesy.

After all, whether the world leaders have been Christians, Turks, atheists, sectarians, or politicians, they have all been men and have in their day illustrated the principle that "man being in honor hath no understanding but is compared to the beasts that perish."

When we say that the Church was to blame or the state was to blame, or the sect was to blame, it isn't so. We are merely assuming an alibi for the real culprit. Man is to blame—selfish, sinful, silly man, who ignores God and deceives himself.

Whether he be priest, preacher, professor, politician, or prince, he is prone to be a tyrant when he finds himself clothed with power.

Having found the guilty man, let us see what has happened. When the Church was a big thing it produced big men. They may not always have been kindly men, but there were kindly men among the host that filled the churches.

It would be hard to find a St. Francis today; it might be worth while to put up with an occasional pompous prelate if we only could produce the other thing as well.

There have always been plenty of honest men and virtuous women and beautiful children in every age, thank God; but there haven't always been big men and there haven't always been great saints. These are worth as long a journey as to the Yellowstone to see.

Small and Petty

IT is almost a truism to say that when the Church ceased to be big, the Christian world began to be little.

Each sect, being a fraction of the whole, attracted to leadership men who were proper fractions.

For a sect is a segment of the whole, and the whole is greater than any of its parts.

But the principle of subdivision went on indefinitely until the sects became smaller and smaller, and men's vision grew pettier and pettier.

The grace of God became confined to a small section of the civilized world, or the truth of God to a small segment of the whole truth; and the

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Church which had been hated, usually by wicked men, because it was big and powerful, now came to be despised, often by decent men, because it was small and petty.

This process of devolution has continued until the spirit of the sect has become the spirit of the insect, and the world is filled with small folks, who buzz and bite and poison; they infuriate large mammals and destroy the charms of a peaceful valley.

Formerly Church leaders went out valiantly to battle with lions. Now one hesitates to assume leadership in either Church or state because these bands of insects buzz around the head of the vulnerable hunter.

A big hunter told me once that he would like to visit the headwaters of the Amazon, but he couldn't put up with the chiggers, for they had invalided him on a previous trip for several years.

Squirrel Guns

THE situation reminds me of an anecdote of Sam Jones: He had gone to hold a revival in a large Canadian city, but the revival lacked pep. He could not account for the failure of the thing to go until he discovered that certain local leaders had spread the information that Sam smoked, and because of this foible in his character, they refused to be charmed by his eloquence. Whereupon, Sam told the following fable at the next revival meeting:

"Once upon a time, as a traveler in the far west approached a certain village, he met several big bears carrying little children off to their dens. He was intensely excited, and when he arrived at the village, was met by the fathers of the children, just returning from a squirrel hunt. Whereupon, he berated them roundly for their callous indifference to the loss of their children. Their reply was that they would like to go and kill the bears, but unfortunately the only weapons which they possessed were squirrel guns, so they must content themselves with shooting squirrels, while the bears continued their depredations."

"These villagers," said Mr. Jones, "are like the leaders in this revival. You have nothing bigger than squirrel guns, so you go out to shoot my peccadiloes, while the children of the city are being carried off to dens of vice."

The political and religious atmosphere today is full of swarms of petty people, whose sole claim to virtue consists in their ability to sting the man who is trying to accomplish something.

Grace of Charity

IT ought to be evident to the smallest mind that one cannot produce character in one's self by destroying it in others. The consciousness of our own sins should cause us to be charitable toward the faults of others, and to be kind and helpful to sinners.

When Christians forget to be kindly they cease to fulfill the law of Christ.

But when people become petty they cease to be kindly.

Malicious assertions about men who are trying to do big things is the order of the day, and it is based upon a failure to grasp the bigness of Christ's gospel, which was not so much concerned with the faults of the sinner as it was with the kindliness of the saint.

The Pharisee who posed as a pious man was lacking in that very thing. The Christian world lacks it today. It lacks the grace of charity and it lacks it because charity can be developed only in a large room and the Christian body is cut up into small compartments.

The sect spirit makes for zeal and destroys charity.

The mosquito is zealous, but most pestiferous.

Talking It Over

BY

W. B. SPOFFORD SR.

USHERED into the office after an impressive wait, I was greeted by the credit manager with a frowning, "What do you want?" The temperature being close to boiling, I was dressed for comfort rather than to impress so he could be excused if he wrote me off. Anyhow I explained to him that The Witness is now operating its own printing plant; that we were in immediate need of paper and that I hoped to get enough outside printing eventually to require considerable quantities and so wanted to get our credit established with his firm.

"Never heard of the paper. Is it incorporated?"

I assured him that it was as the Episcopal Church Publishing Co., an Illinois corporation.

So he wrestled with a Dun and Bradstreet as big as a medium sized safe, thumbed through various pages and then: "Can't find you listed. Your credit can't be very good. Let's see a copy of the paper."

He was interested chiefly in the masthead. "Don't seem to ever heard of any of these people and I've been an Episcopalian all my life."

So I told him that Roscoe Foust had been chaplain at West Point, then dean of the cathedral

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at Bethlehem and now rector of the Ascension, New York. Dr. Grant, our book editor, I explained, was a professor at Union, and had been dean of Seabury-Western and Bexley Hall prior to that. And so I went on down the list, bearing down particularly when I ran into a bishop among our contributing editors.

"Funny, never heard of any of 'em, and, as I say, I've been an Episcopalian all my life. One time I was treasurer of six different organizations in my parish and have been a vestryman for many years. Ran the every member canvass too a number of times. We also have a fair every year and I'm chairman. We generally do OK. And of course I am always a delegate to our diocesan convention."

Then I inquired if he was familiar with any of the other Church weeklies, handing him "Parish Helps, 1951-1952" where the Church papers are given a boost on page fourteen. He read the page carefully and then: "Seems to me I have heard of the Churchman but none of these others —and as I say, I've been an Episcopalian all my life. Course I see the Bethlehem Churchman."

I could have told him that it was published but six times a year and was hardly adequate for a churchman of such importance. But maybe that was not necessary for his next question, after turning the pages of Parish Helps, was: "What is this National Council?" No kidding—that is exactly what he asked. So I said: "The sign says 'only twenty minutes parking' so I'd better get going. I'll have the bank write you about our credit. Meanwhile think over that caption on page fourteen of Parish Helps: 'Alert Churchmen Read At Least One Church Paper'."

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Tunkhannock Pennsylvania

The Bat That Wouldn't Squeak

BY

PHILIP McNAIRY

Dean of St. Paul's, Buffalo

THERE was once a bat who lived in a large cavern. The cavern was so spacious that he seldom needed to use his built-in radar equipment. As you know, the bat family are completely blind, but God has provided them with a better than average sense of hearing plus a high-pitched squeak or cheep. By cheeping and listening to the reverberation of sound, Mr. Bat can navigate around fine wires and through small openings in complete darkness. His perception of objects he cannot see is uncanny. His skill at night-flying surpasses that of the best trained pilot in the world. His equipment is built in, so that very little can go wrong with it.

The bat in our story, lived in a large chamber where the need for his radar equipment was minimized. He knew the area so well that he sometimes found it unnecessary to squeak in order to find his way around.

One day he was in very poor voice. He got to thinking that squeaking might be necessary for some bats, but it was certainly an unnecessary precaution for such a fine bat as he.

He didn't show up for work all that day. The next morning a searching party was sent out to look for him. His battered form was discovered on the floor of the cave just beneath a stalactite. After a thorough investigation the coroner recorded the following: "Accidental death due to collision with a stalactite while flying to work."

For some reason there's a question in my mind about that verdict. Was it really "accidental death" or was it "suicide?"

There is a close parallel between the "bat that wouldn't squeak" and "the man who wouldn't pray." How often we find men and women, within the church, who do not, or will not pray. Such persons fail to realize that prayer is a form of radar, for it guides men around the barriers which are not seen by the naked eye: grief, mental suffering, heart-felt sorrow, the "suck and swish of silly sins."

God has revealed his purposes and given guidance to praying men in the past. He freely does so today.

And man who, like the bat in the parable, is too proud to use his radar for guidance, will ram his head into some unperceived barrier. The resulting concussion may be the spiritual death of him; or might we more properly call the collision "spiritual suicide."

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Church of Rome: A Dissuasive. By Richard Hanson and Reginald Fuller. London: S.C.M. Press. 8s 6d.

A "Dissuasive" is a book designed to show that there is no advantage in an Anglican going to Rome. He has much to lose, nothing to gain. Such books were common in the seventeenth century, but have not been common of late. There is certainly need for such books, in order to meet the steady propaganda of the Roman Church, which thinks, apparently, that it does God service when it leaves off the attempt to convert heathen and secularists and goes after Episcopalians—especially those who are fairly prominent and "in the papers." The news is certainly "in the papers" if they win one!

This is the best book of its kind and scope since Bishop Gore's "Roman Catholic Claims," now a generation old. The authors do not minimize the real virtues of Rome, and recognize what Rome has to give in a reunited Church. But the fatal weakness of present-day Rome, with its power-complex, its association with totalitarianism, its espionage and "thought control," its refusal to take biblical research seriously, its strange standards of historical truth (e.g. the claim that the dogmas of the Immaculate Conception and the Bodily Assumption of the B.V.M. rest upon sound tradition) — all these defects are brought out into the clear light of day.

The trouble with many of us is that we substitute feelings and individual preferences for thought-out reasons; we cannot stand up and say clearly why we do not submit to Rome. Moreover the anti-intellectual slump we are in at present, in all the Churches, encourages the lazy attitude. And above all we are such everlasting "good fellows," and so warmly dislike to say anything anyone would disagree with — commercial ethics have triumphed in every quarter of American life!—that we just don't want to "criticize our Roman Catholic neighbors." The consequence is that Rome walks off with the show. For Rome is not afraid to state her reasons, in words that are unmistakable.

Here is a book that ought to be widely read in the U.S.A. as well as in England. It will provide material for discussion ten-fold more potent than the wearisome "separation of Church and state" talk, or the perennial school question—in which we simply play into the hands of secularists most of the time.

His Servants the Prophets. By Eric William Heaton. Macmillan. $1.50.

This thin volume (117 pages plus notes and index) is most suggestive as an aid to an understanding of the prophets. The promise given in the opening chapter is very high, for the author calls for a reinstitution of the prophetic spirit which will bring about within the Church "a rethinking of its doctrine, a rediscovery of terms and modes of action, a re-examination of its liturgical tradition and a ruthless eradication from its practice of all that is merely superstitious."

Unfortunately the volume is too brief to fulfill such high expectations. In the chapters that follow the prophetic teaching is well placed in the perspective of its own age and situation, but little attempt is made to apply the same sort of prophetic vision to the Church of our day. One might have wished that the Dean of Gonville and Caius College of Cambridge had used a little more space in order to bring the light of the prophetic vision to bear upon the Church of our day. —Sydney Temple

Free to Grow. By Blanche Carrier. Harper. $3.00.

This is a book with a program: "New ways to a revitalized Church; Christian commitment and growth through group therapy, teaching, and fellowship." But it is a religion that has lost its sparkle, and is the same old dull plan of self-improvement, therapy, and mutual benefit through fellowship. One wonders how much of the problem of this type of liberal Protestantism has been produced by the Protestant religion itself, with its subjectivism, its man-centeredness, its concern with sin and conversion rather than with the worship of God, and the whole substitution of theological theory for a vital religious life. The problem is surely not going to be solved by "taking a leaf" from Catholic practices of devotion, but only by a total revamping of the "Protestant" outlook.

The Four Councils. By J. W. C. Wand. Morehouse. $1.05.

The Bishop of London can explain an ancient theological argument in terms which will persuade the laity of that argument's relevance to ordinary Christian living.

The great Councils fought to maintain both the reality of Christ's divinity and the reality of his humanity, and to determine the exact difference between "person" and "nature." Dr. Wand is, of course, fully aware that all the problems of Christology have not yet been met satisfactorily.

The American churchman will be pleased to note how carefully the Canons of the Episcopal Church were drawn to conform to the ancient models adopted by the great Councils, but Americans in general will be interested to study the grounds for ecclesiastical Primacy set up by Chalcedon. ". . . he did not find it easy to make those concessions without which public business cannot be transacted at all."

"The world-wide Church . . . gave a favorable verdict, not because they were ordered but because, in its considered opinion, they were true."—Edward N. West

Good-bye to My Generation. By Bishop Walter Carey. Morehouse. $3.15.

A book "waging war against the stiffness, academic exclusiveness, aloofness of the average English church," this small volume is full of the good bishop's prowess at rugby and boxing. His work as chaplain on the "Warspite," as Bishop of Bloemfontein, and as chaplain of Eastbourne College, leads on to his convictions. The use of the Eucharist and the Church Year would complete the church life of non-conformists; there must be abbreviated forms of matins and evensong for seamen; "education is character, knowledge, independent thinking; in that order." The book is interesting, disjointed, and far too expensive.—H. M. G.

Training in Prayer, Guidance in the Art of Prayer for People of Different Ages and Conditions. Ed. by Canon Lindsay Dewar. Morehouse. $1.50.

The late Archbishop Temple's preface is absolutely accurate, "There is no more urgent need than that which this book sets out to meet . . . many a parish priest realizes this . . . this little book will not give him all he needs . . . but he will find here what he needs most, and the way to learn more."

This is the wisest, most practical book possible to put into the hands of parents, teachers and others honestly interested in learning how to pray and how to teach others to do so; for the clergy and for seminarians it should be required reading. One wishes that an American edition might be issued in which the Prayer Book references applied specifically to our own book, and in which a number of modern British colloquialisms were translated into their American equivalents.—Edward N. West

Reviews by Dr. Grant unless otherwise signed

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EPISCOPAL CHURCH NEWS

TREASURER DILL REPORTS

★ Russell E. Dill, treasurer of the National Council, in a recent statement points out that "the financing of the general Church program requires a steady flow of funds to meet monthly expenditures on a world-wide basis. The monthly outgo is approximately one-twelfth of the annual budget—the income should match this—one-twelfth each month. During the first five months of 1951 the National Council was required to provide approximately five-twelfths or 41.66% of the budget for the year. During the same time only 36.27% of expectations was received."

SUMMER PROJECT IN MICHIGAN

★ Twenty young men and women, mostly from colleges and seminaries are now at work in the diocese of Michigan for the summer. Their work varies from court assignments to conducting Bible schools and services in small parishes and missions that are either without a minister or on vacation. A conference for their training was held at Parishfield, diocesan conference center, led by Bishop Emrich, Canon C. D. Braidwood of Lapeer, who is in charge of the group, and the directors of Parishfield, the Rev. Francis O. Ayres and the Rev. Gibson Winter.

EPISCOPAL CHAPLAIN AT RUTGERS

★ The Rev. Clarence W. Sickles of Fairlawn, N. J., will become curate at Christ Church, New Brunswick, N. J. on Sept. 1, with his chief task that of ministering to the 400 students of the Episcopal Church who attend Rutgers University. The Rev. Walter H. Stowe, rector of the parish, told his congregation in making the announcement that this was the first time a curate at Christ Church has served in a dual capacity. Half of Sickles' salary, house rent and expense allowance is being paid by the diocese through the diocesan foundation and the Proctor Foundation of Princeton which is chartered to undertake work with students of the Episcopal Church at colleges outside Princeton. A survey is now being made as to the possibility of establishing work at the Camden campus of Rutgers as well as the work at New Brunswick.

BISHOP PARDUE HOLDS LONDON MISSION

★ Bishop Pardue of Pittsburgh is now in London where he is conducting a mission at St. Martin-in-the-Field. It opened on July 8 and continues through the 13th. He is preaching twice daily and in addition is speaking each day over the British broadcasting system. In addition to these services Bishop Pardue preached July 15 at Westminster Abbey and at Holy Trinity Cathedral, Paris, on the 22nd.

ARCHBISHOP OPENS FESTIVAL

★ One of Britain's most notable achievements has been the building of "a way of life in which Christian ideas are a vital part of the framework of our society," Geoffrey Francis Fisher, Archbishop of Canterbury, declared at a service in St. Paul's Cathedral which marked the opening of the Festival of Britain which will continue until September 30. The service was attended by King George VI and Queen Elizabeth.

"A stock-taking such as the festival presents is valuable," he said. "Its only weakness could come from a spiritual emptiness through concentrating on material things. To do this would be to deny the past and frustrate

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the future. Our past is bound up in our Christian beliefs. Our future must maintain those beliefs, for it is clear that civilizations which reject them become vain, violent or vile. As a nation we have much to be proud of, but we have achieved it with the help of God. That is the message and the challenge of the festival."

Following the service, King George was escorted to the steps of the cathedral where he formally opened the Festival.

GERMAN CHURCH SENDS THANKS

★ Appreciation for the aid given by Churches in the U.S. has been received from the Evangelical Church in Germany. Addressing the Episcopal Church specifically the letter said: "You have during the past years continuously entrusted us with your gifts and donations for those in need among us and have cooperated with us in a united effort to overcome distress and are still granting us your helping hand. Please express to all our sincerest thanks and gratitude."

COMMITTEE ON NARCOTICS IS APPOINTED

★ Bishop Donegan of New York has appointed a committee of clergy and laity to study how the Church can help in dealing with the narcotic problem.

NEW RECTORY FOR ST. ALBAN'S

★ A fund of $50,000 is now being raised by St. Alban's, Washington, D. C., to build a new rectory as a memorial to the late rector, the Rev. Charles T. Warner. The present rector is the Rev. Felix Kloman.

LEON McCAULEY JOINS STAFF

★ Leon McCauley, head of the religious book department of Oxford University Press, has been named as manager of the publications division of the department of education of the National Council. He will be located at the newly acquired publications building in Greenwich, Conn., where all books and study courses of the department will be published. He will also be responsible for building up sales distribution of publications. He starts the new job on Sept. 1.

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A reprint of Dr. Pike's Alumni Day address at The General Theological Seminary in May 1951.
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PEOPLE OF THE CHURCH

CLERGY CHANGES:

J. J. M. HARTE, formerly rector of All Saints, Austin, Texas, is now ass't at St. Paul's Cathedral, Erie, Pa.

R. M. CARMICHAEL, director of education of the Council of Churches, Buffalo, N. Y., becomes canon of St. John's Cathedral, Wilmington, Del., Sept. 8, where he will be in charge of education.

J. M. BROWNLEE, formerly vicar of St. Andrew's, Darien, Ga., is now vicar of St. Paul's, Altus, Okla.

OSMOND H. BROWN JR., recently ordained deacon, is now vicar of St. Mary's, Augusta, Ga., and St. Augustine's, Aiken, S. C.

JOHN PORTER, formerly in charge of St. Gabriel's, East Detroit, is now in charge of St. Peter's, Monroe, Conn.

HARVEY MARKLE, formerly ass't at St. John's, Detroit, is now rector of St. Andrew's, Detroit.

GEORGE W. BEALE, rector of Trinity, Rocky Mount, Va., becomes rector of St. John's, Bedford, Va., Sept. 1.

JOHN R. GREEN has resigned as rector of the Advent, Lakewood, O., to study psychiatry and serve as a chaplain in a hospital in Washington, D. C.

EDWARD L. CARTER, formerly ass't at St. John's, Williamstown, Mass., is now chaplain to Episcopal students at the University of Cal.

ROBERT L. DARWALL, formerly vicar of St. Barnabas, Arroyo, Cal., is now ass't at St. Alban's, Los Angeles.

ELVIN W. SMITH, formerly vicar of St. Simon's, San Fernando, Cal., is now rector of St. Peter's, Los Angeles.

CHARLES E. FRITZ, formerly rector of Trinity, Menlo Park, Cal., is now in charge of Christ Church, Los Angeles.

JOHN F. MANGRUM, former rector of St. James, Albion, Mich., is now rector of St. Peter's, Detroit, and supt. of St. Peter's boys home.

W. C. HEWITT, formerly in charge of St. John's, Sandusky, O., is now a chaplain in the Canadian air force.

S. R. HAMMOND, formerly vicar of St. Luke's, Los Angeles, is now in charge of Our Saviour, Mill Valley, Cal.

JOHN W. DUDDINGTON, formerly vicar of St. Mark's, Solvang, Cal., is now rector of Holy Trinity, Manila, P. I., and prof. at St. Andrew's.

DEATHS:

JULIA A. CLARK, deaconess, 62, died in Pasadena, Cal., July 2. She went to China in 1914 and worked there for over 35 years. In Feb., 1938, with Witness correspondent, John Foster, and two others, she visited the headquarters of the red army in Shansi to present clothes and medical supplies. Their experiences were featured in a series of articles that ran in this paper at the time.

JOHN MOORE WALKER, 63, bishop of Atlanta, died July 16. He was a leader who contended that the Church should take leadership on social and political issues.

BERT F. A. EDE, 59, ass't at All Saints, Pontiac, Mich., died July 4.

WOODWARD LANPHEAR, 65, on the mission staff in China since 1917, died July 4 in Shanghai.

JOHN D. SKILTON, 84, retired rector of St. Peter's, Cheshire, Conn., died July 9.

WILLIAM H. TALLMADGE, 77, formerly rector at Columbus, Nebr., died July 1 at his home in Flandreau, S. D.

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PEOPLE

ORDINATIONS:

G. C. ESTES was ordained deacon by Bishop Quin at All Saints, Austin, Texas, July 3. He is in charge of Trinity, Jasper, Tex. Also ordained deacons: W. W. MAHAN, in charge of St. George's, Austin; DAVID B. REED, missionary in Panama; M. P. RIKER, in charge of St. Michael's, LaMarque, Tex.

HAYWARD B. CREWE was ordained deacon June 29 by Bishop Emrich and is in charge of St. Timothy's, Jackson, Mich.

WILLIAM S. LOGAN was ordained deacon June 30 by Bishop Emrich at St. Joseph's, Detroit, and is now ass't at Christ Church, Detroit.

NORMAN ELLIOTT was ordained deacon June 30 at St. Andrew's, Detroit, by Bishop Hubbard and is now in charge of St. Mark's, Nenana, Alaska.

GEORGE M. CRUM JR., was ordained deacon June 28 by Bishop Carruthers at the Redeemer, Orangeburg, S. C. He is in charge of the Holy Communion, Allendale, and St. Alban's, Blackville, S. C.

THOMAS L. CRUM was ordained deacon July 3 by Bishop Carruthers at St. Philip's, Charleston, S. C. He is in charge of St. Paul's, Meggett, and Christ Church, Adams Run, S. C.

ELMER A. KEISER was ordained priest June 8 by Bishop Heistand at St. Luke's, Mount Joy, Pa., where he is now rector.

DONALE M. WHITESEL was ordained deacon June 11 by Bishop Heistand at St. Luke's, Altoona, Pa., and is now vicar of St. Mark's, Northumberland and All Saints, Selinsgrove, Pa.

MARK E. WALDO was ordained deacon June 24 by Bishop Barnwell at St. John's, Savannah, Ga., and is now vicar of St. Andrew's, Douglas, and St. Matthew's, Fitzgerald, Ga.

C. M. HENDERSON JR. was ordained priest June 29 by Bishop Stoney at St. James, Clovis, N. M. and is now in charge of St. Mark's, Pecos, and St. Stephen's, Ft. Stocton, Tex.

PAUL A. CLARK was ordained deacon by Bishop Roberts on June 29 at Wakpala, S. D., and has been assigned as ass't at the Pine Ridge Mission. Made deacons at the same service were RAYMOND R. TAYLOR, in charge of St. Philip's, Dupree and ass't at the Cheyenne River Mission and ROBERT B. LUCENT, ass't at the Rosebud Mission.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

A. F. GILMAN
Layman of Chicago

Chad Walsh in his article "Open vs. Closed Communion" (July 12) is trying to ride a horse in two directions and getting nowhere. What we want to know is what does God say about it. There is no use turning to the Prayer Book which under the bungling of our clergy has become hash and subject to change without notice. The only place I know to look is what Christ said about it and he seems very clear to me: "whenever two or three are gathered together in my name there am I in the midst of them" and again "come unto me all ye that are weary and heavy laden." He didn't specify Protestant Episcopalians or Catholics and if there is anything to the idea that Christ is nearer to man in the sacrament than any other place why shouldn't all men be privileged to come near to him there?

In this connection I am reminded of an old clergyman who came from New York to preach at St. Paul's, Minneapolis. He was a true evangelical if there was one. He took his soapbox to a busy corner one evening each week to preach and sing hymns. In celebrating holy communion he said something like this: "Holy Mother, the Church, never refuses her blessing to a child of God."

It seems to me that it is time the Church paid attention to another saying of Christ's: "Judge not." That is a job God has reserved for himself.

WALTER D. SPANGLER
Lutheran Pastor of Park Ridge, Ill.

In your issue of The Witness of June 7, 1951 on page 7 in your Editorial "Marvelous Doctrine" in the first paragraph you include the Lutheran Churches among those dating the last half of the Church Year as "after Whitsunday."

I have been a pastor of the United Lutheran Church for more than 36 years and we always have called the Sundays after the Festival of the Holy Trinity "Sundays after Trinity" up until the end of the Church Year, to the Sunday just before the First Sunday in Advent.

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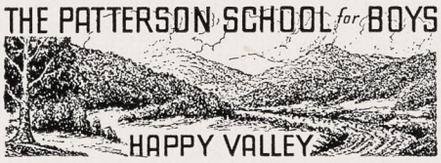

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THE

Witness

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August 9, 1951



GRACE CHURCH SCHOOL

Builds Half Million Dollar Plant

AN INVITATION TO ROMAN CATHOLICS

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The WITNESS

FOR CHRIST AND HIS CHURCH

AUGUST 9, 1951

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STORY OF THE WEEK

Flood Catastrophe Described By Eye-Witnesses

Church Leaders Play Important Roles In Caring For Refugees

BY

W. B. SPOFFORD JR.

Staff Member
of Town-Country Church Institute

★ Churchmen in the Kaw and Missouri River valleys, along with thousands of residents of 'bottom-lands' in eastern Kansas and Missouri, gave thought to the words of the 93rd psalm this past month: "The floods are risen, O Lord, the floods have lift up their voice; the floods lift up their waves. The waves of the sea are mighty, and rage horribly; but yet the Lord, who dwelleth on high, is mightier."

Following thirty days of penetrating and practically ceaseless down-pour, tributary creeks and minor rivers grew into forty-foot, crested rivers which spread over land and became the costliest flood in United States history.

There is never a complete picture of such a catastrophe. Today, some one week after the recession of the waters, highways are still blocked and communication with hard-hit towns in Kansas, such as Lawrence and Manhattan, is tenuous. Word trickling through from the west has it that the Rev. C. R. Davies, rector of St. Paul's, Manhattan, had to evacuate his family from the down-town rectory early in the morning, while the Kaw swept up, and through, both the rectory and the church. Mr. Davies played a leading part in relief and rehabilitation work in this hard-struck city, carrying on his pastoral work from a substitute rectory and the bow of a boat.

In Topeka, Dean John Day, and the members of Grace Cathedral, were active, day and night, in helping to evacuate some of the 10,000 refugees and in providing them with shelter, food and clothing.

In Kansas City, Kansas, where the Kaw surged through the Armourdale and Argentine industrial districts, members of St. Paul's, under the leadership of rector, George L. Evans, provided food for approximately 1,000 refugees, lodged in the municipal building. The scout troop of the parish served as messengers for the disaster relief headquarters, while individual members of the parish, who possessed boats and trucks, were instrumental in helping to evacuate victims from the submerged sections of the city. The Rev. Joseph L. Wright, rector of the Church of the Ascension in Kansas City, Kansas, reports that his parish was appointed as an emergency clothing repair and dispersement depot.

Students Pitch In

Students at the National Town-Country Church Institute, Parkville, Mo., received an unbargained-for summer experience as a result of the flood. Under the leadership of the Rev. Norman L. Foote, one team of students took the Roanridge Farm truck and spent a night helping to evacuate families from North Kansas City when word came, via radio, that the levees surrounding the city were due to break at any moment and that the city was being placed under martial law. Another team of students spent the night loading and placing sand-bags on weak spots on the levee, thus helping to keep the flood out of North Kansas City and away from the Kansas City municipal airport. The following days, the Institute students were responsible for a broad clothing drive whereby much-needed garments were rushed to flood victims. Girl students were instrumental in providing food and coffee to flood workers.

In Kansas City, Mo., Grace and Holy Trinity Cathedral, of which the Very Rev. Claude Sprouse is dean, served as an emergency civilian defense station. For four days and nights, seemingly interminable crews of volunteers came out of the stock-yard bottoms of the city, where they had been helping to buttress the dikes, to receive food and coffee, and some rest, in the cathedral. Approximately 5,000 sandwiches and fifty gallons of coffee were made each day by a hard-working crew of fifty, while, on Sunday, members of the Young Peoples' Fellowship and Canterbury Club went right home from church to don jeans and report for dispensing duty on the dikes. The Rev. Canon William Hargis headed up this phase of the activity.

Meanwhile, the Rev. R. G. Baker, rector of Trinity, Atchison, was called up as chaplain to the Kansas national guard and served several days as a

sand-bagger and counselor to the weary relief and reclamation crews in Kansas City, Kansas.

The crests of the Kaw and Missouri rivers passed Kansas City at 3 a. m. on Saturday, July 14, sweeping with power into central Missouri. Left behind was desolation and a tremendous clean-up task—and an almost universal feeling that all of this catastrophe had something to do with a doctrine known as 'stewardship of God's creation'. Politicians are now flying out to the flooded areas continually; meetings are being held and voices are raised for some real action. This morning, the Missouri and Kaw are placid, lethargic, muddy streams. Churchmen, like others, are meditating on the power of creation as never before.

The Kansas Flood of 1951

BY

JOHN W. DAY
Dean of Grace Cathedral,
Topeka, Kansas

★ Forty-eight years ago Topeka, Kansas, and the other cities along the Kaw River Valley, suffered a terrible flood. Over a hundred people were drowned at Topeka and property loss could not be estimated. It ran into the millions. Old Indians tell us there was a greater flood in 1844, when the river stretched from bluff to bluff, and everything was engulfed.

The 1951 flood is like that of 1844; its waters stretch from bluff to bluff; in some cases, like at Lecompton, 18 miles east of Topeka, the water extended from five to ten miles in width.

We had been having torrential rains through most of the month of June. There was a little let-up for a few days in the early part of July; then the rains set in again, and they reached their peak during the week of July 8th. On July 11th, the mayor of Topeka, through the police department, using radio and mobile P.A. systems, ordered everyone to leave North Topeka where there is a population of about 10,000. By the evening of the 12th, the dikes began to give way and the waters took over in North Topeka and threatened the east side of the city, known as Oakland and East Topeka. By July 13th, these two sections of the city had been added to the inundated areas. Altogether, about 14,000 people were driven from their homes in this city.

On July 12th, about 10,000 had found refuge in the homes of friends and relatives. Another 4,000 were housed in the municipal auditorium, the Masonic temple, and several churches in the city, including Grace Cathedral.

At 6 o'clock on July 12th, I was called from Red Cross headquarters and asked to take 125 refugees in guild hall, the new parish house and Wolfe hall. By midnight, we had received our quota. The Red Cross provided the cots and bedding and all necessary supplies, including food. We set up a kitchen crew to manage the food, and by 8 o'clock Friday morning we were feeding 125 persons on the main floor of our guild hall because the floor of our dining room in the basement was covered with water. Most of our guests were Mexicans with several white and two Negro families. So far there has been no racial complications.

At Topeka, the highest flood stage was 36 feet, 4 inches, which was three feet above the highest mark of the devastating flood of 1903. There was no record of the 1844 flood, but it is generally thought that the 1951 high water mark exceeded that of 1844.

Manhattan, although not nearly so large in population, suffered more acutely than Topeka because the electric, gas and water systems were put out of commission by high water. At one time, that city was supplied with water from only two wells, and it all had to be boiled.

Ottawa, which is about twenty-five miles south of the city of Lawrence, was completely submerged in water. The current was so swift, most of the buildings in the flooded area were moved from their foundations and many floated away down the Marais des Sygnes River. Our church in Ottawa, a new building, was not inundated, although there was much water







CHURCHMEN IN THE NEWS: Dean John Day describes the Kansas flood; the Rev. Louis W. Pitt announces building plans; the Rev. W. B. Spofford Jr. gives an account of the flood in Missouri

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in the basement. Practically all the other churches were flooded. I talked with a member of our parish who was in Ottawa yesterday who said the destruction was indescribable.

North Lawrence was inundated, but very little of the city south of the river. Only three church families were flooded out.

In Kansas City, Kansas, the destruction from high water and fire was terrific. The number of people who were driven from their homes runs into the thousands. None of our churches in the Kansas cities was in the flooded areas and only four families of our church people were driven from their homes.

Further west on the Kaw River, Fort Riley and Junction City were inundated, and parts of Abilene and Salina. No damage was done to the church properties in these places but 30 families were flooded out in Salina.

The parish house, church and rectory in Manhattan were in the flood area. There will be a great deal of expense in rehabilitating the property. Our church in Manhattan was hit worse than any other along the Kaw River Valley.

Red Cross Work

As usual, the Red Cross has done and is doing a superb piece of work in disaster relief. Every day food and other supplies have been shipped to us here at the Cathedral in Topeka and there has been no shortage of anything up to the present time. Most of the supplies have been flown in by the air force, which has done a wonderful piece of work. All railroads have been crippled. Members of the Cathedral parish have provided clothing in great quantities; also food and other things which we have requested. The church people in this parish have gone on shifts to help serve the food and make the refugees comfortable. We make especial mention of several members of St. Simon's Colored Mission here in Topeka, who have taken over the cooking of all the food served to the refugees in guild hall. They have been on duty now for a week and deserve a great deal of credit for their loyalty and long hours of unselfish service.

Thirty-one families of the Cathedral parish suffered from the flood and found refuge in the homes of friends and relatives. The Seymour Packing Company of Topeka, and the Perry Packing Company in Manhattan, which are managed by Mr. James A. Perry, of the Cathedral parish, have suffered much loss in destruction of property.

We were delighted to have a telegram from the Presiding Bishop offering his sympathy and whatever help the Church can give.

Dramatic Episode

The most dramatic episode of the flood was keeping the Topeka water plant from being inundated. Altogether, more than 5,000 men, civilians and soldiers from Forbes air base, sandbagged the pump house and other buildings on a 4-hour, around-the-clock schedule. Mobile P.A. systems went about the city appealing for 500, 200 or 100 men periodically. At 3 o'clock one morning there was an appeal for 150 men. It was interesting to note that many of the refugees sleeping in guild hall rose from their beds to answer the call. The sandbags were filled at the fair grounds and transported about four miles to the water plant. It was not until many hours later that the plant was secure; around it on three sides a new dike was raised, made of sandbags, and thousands of bags were used to control sand boils inside the dikes.

The power plant at Tecumseh, five miles east of Topeka on the Kaw River, was saved by employees raising a dike of coal around the plant and keeping it from being breeched. Because these two plants were kept from inundation, the city at all times has been able to have light, power and water. The gas company has been having its hands full shutting off mains in the affected areas and keeping people out of homes until buildings can be examined and found gas-free. This service was maintained throughout areas not affected by the flood waters.

Sixteen years ago a plan to control the flood waters of the Kaw River and its tributaries was suggested by one of the departments of our federal government. It included a large dam



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across the Kaw River seven miles west of Topeka, creating a lake forty miles long and several miles wide. Farmers and other affected groups in the area protested against the plan and nothing was done. If it had been carried out, the present disaster would not have taken place. Those of us who have seen the destruction feel that something will be done in the next few years to harness the raging waters of the flooded Kaw. The tragedy of the situation is that little or nothing of real importance had been done since the great flood of 1903.

KANSAS CITY CHURCH UNDAMAGED

★ Supplementing information as to conditions in Kansas and West Missouri, word has been received from the Rev. Richard M. Trelease, rector of St. Paul's Church, Kansas City, Mo., that the churches in Kansas City were away from the flooded area. Two members of St. Paul's were drowned, and many families suffered serious business losses, "but they have a fine spirit and will build back."

Dean John W. Day of Grace Cathedral, Topeka, Kansas, reports that St. Paul's Church, Manhattan, Kansas, was badly flooded and then a truck hit the side of the church with such force that the walls may have to be rebuilt. Besides this, sixty families of the parish were evacuated and many lost all household goods.

SUCCESSFUL CONFERENCE ON CHURCH MUSIC

★ The first conference on Church music, sponsored by the province of Sewanee, was held at DuBose conference center, Monteagle, Tenn., July 17-26. Fifty-four organists and choirmasters from eleven dioceses attended. The response to the sessions was so enthusiastic that it was unanimously agreed by all concerned to make this conference an annual feature of the life of the province.

The provincial committee that called the conference was headed by Bishop Barth, coadjutor of Tennessee, and included representatives from each of the fifteen dioceses of the province and also the diocese of Arkansas, appointed by their respective bishops. The committee on arrangements for this first session consisted of the music committee of the diocese of Tennessee: Mr. Adolph Steuterman, F.A.G.O., organist - choirmaster of Calvary, Memphis, chairman, who also served as director of the conference; Mr. Thomas Alexander, organist - choirmaster, St. Paul's, Chattanooga, registrar; and Mr. M. B. McGrew, organist - choirmaster, Good Shepherd, Memphis, secretary.

Courses of instruction were given on the Prayer Book and the Hymnal by the Rev. Massey H. Shepherd Jr., Witness columnist and professor at Episcopal Theological School; on chanting by Mr. Robert L. Hobbs, organist-choirmaster of St. Mark's, Louisville, Ky.; and on choir-training and service music by Mr. Robert L. Van Doren, organist-choirmaster of Trinity, Columbia, S. C. The conference chorus was directed by Dr. Lyman P. Prior, choirmaster of St. John's Cathedral, Jacksonville, Fla. The chaplain of the conference was the Rev. Cyril N. Sturrup, rector of St. Paul's, Winter Haven, Fla. Also assisting in the devotional life of the conference were Bishops Dandridge and Barth of Tennessee and Bishop McElwain, retired, of Minnesota.

At the conclusion of the conference, on St. James' Day, the members of the conference sang a festival service of choral evensong in All Saints' chapel, Sewanee, with Bishop Barth as the preacher. Other high-lights of the conference session were the visit to St. Paul's, Chattanooga, for the Sunday service on July 22nd, followed by a picnic on Chickamauga Lake, and the concert of the Cumberland Forest music festival at Sewanee.

The aim of this conference was to assist our church musicians, especially in the smaller parishes and missions, to use simple music of good quality and liturgical fitness in the corporate worship of the Church. Hymns, service music, and anthems, chosen for study by the conference, were all selected to this end. The response of those attending the sessions was so overwhelmingly favorable, that it is expected that next year the registrations for the conference will be greatly increased.

SHATTUCK AIDS VICTIMS

★ Shattuck School has sent a check to Bishop Fenner of Kansas to aid flood victims. The money came from the "campus chest" which is raised annually by the student vestry for charity.

EPISCOPAL FILM GETS AWARD

★ Against stiff competition, the National Council's motion picture of Church work in the Navajo country, "Window on the Sky" has won the Cleveland Film Council's award for the best religious film of the year.

The award, considered one of the most important in film evaluations, made through audience selection, was in open competition with pictures submitted by the Protestant film commission, the Swedish travel office, Schauffler College, the Presbyterian Church, the Encyclopedia Britannica and the Methodist Church.

The film was made for the National Council by Alan Shilin, young independent producer, and is a completely professional production. It is in full color, with sound, and the actors are Navajos and members of the Navajo mission staff. Much of the action centers at the Good Shepherd mission to the Navajo Indians, Fort Defiance, Arizona, and the Rev. David W. Clark and Mrs. Clark show the actual ministry of the mission, and its never-ceasing service to the Navajo people.

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EDITORIALS

Nobel Candidate

THE WITNESS for March 13, 1947 featured an article "The Treatment of Germany" which we have many times thought should be reprinted. It was a warning against the very thing our government seems determined to do—resurrect Prussianism. The author was Frederick William Foerster, now in his 82nd year, and one of twenty-eight world figures to be nominated for the 1951 award of the Nobel Prize for Peace which will be awarded next month. We boast a little for being the first to present him to an Episcopal Church audience.

Upon receiving his doctorate, he became in 1894 the editor of Ethical Culture magazine. There Foerster fearlessly criticized the spirit of the Wilhelminian era, denouncing Prussianism and its leaders. For this he was given a jail sentence for criticism of the state. Soon after his release he wrote (January, 1896):

"Is there anyone who doubts that we owe our inner demoralization to the general worship of success which has overawed our people in view of the splendor of Blood and Iron? Once the sense of the deeply rooted solidarity of the world of culture is devaluated, once the idol of national might has been placed on the altar, moral idealism disappears from the spiritual life of the nation. . . . Mere national might is not an ennobling goal. It keeps constantly awake within us the beast of rape. It dulls us toward the need for harmonious happiness with others and brings brutal covetousness into all human relations."

These words, written over fifty years ago, are the basis of Foerster's ethics, and at the same time they explain why Bismarck's power-policies led, via the Kaiser, Ebert, Hindenburg and Hitler, right to today's catastrophe.

In 1897, denied an academic career in Germany, Foerster went to Zurich, Switzerland, where he lectured at the university on social and economic questions. His writings on ethics and education totaled hundreds of thousands of copies and were translated into almost all European languages. He won international recognition as an educator and could have easily made peace with the ruling power. But his conscience and love of his homeland, permitted no compromise.

During the first world war, speaking to overflow audiences at the University of Munich, Foerster denounced power-politics. "We must," he said, "abandon national egotism and join a new European cultural order." For this the faculty of the university protested that Foerster represented opinions which should "make every German ashamed." Soon all of his utterances were censored and ultimately they were forbidden as "damaging to the interests of warfare."

"Quotes"

I SAY that blind generosity toward nationalist Germany is not at all in the interest of the better part of the German nation. It paves the way to perdition. It goes beyond my capacity of mild patience to see the same blind and ignorant generosity, that resulted in world war two, again in full swing. My courageous friends in Germany, a small minority, are in real despair because they foresee that they are doomed to pay one day in blood for their trust in the earnest will of the victorious nations to put an end forever to German nationalist terror.

—FREDERICK W. FOERSTER
The Witness, March 13, 1947

Ambassador

AFTER the collapse of 1918, Kurt Eisner, prime minister of Bavaria, recognizing Foerster as the only German respected by the Allies, appointed him ambassador at Berne, Switzerland. Here whatever he asked for was granted; food for starving Germans; no partition of Silesia without a plebiscite; alleviation in the condition of prisoners of war. But he demanded not only concessions for Germany as well. He proposed to the Chancellor of the Reich, Bauer, that a few hundred thousand German volunteers aid in the reconstruction of Belgium and France. He intended to join the first volunteers. But the plan was turned down by the German government for fear that it might be construed as an admission of war guilt.

Foerster had been confident that defeat would lead the German people to reason; to amending their ways. With the idea of stirring up conscience he traveled from city to city, lecturing everywhere. Some success was achieved but reformation did not take place. Nationalist Germany organized behind the Weimar Republic and in 1923 Foerster was advised by a friend to take the next train for Switzerland. So again from beyond Germany's borders he called the attention

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of the German nation and of the world to the dangers in a recovery of militaristic Germany. He wrote in his magazine, Mankind, in 1927 that "The masters of Germany today need peace . . . in order to be armed at a time set by the weakness of her neighbors. This time will come between 1933 and 1938." His disclosures at the League of Nations, and how they were received, he related in his Witness article four years ago.

The people of Germany were not to be aroused. No one realized that here was a highly respected international figure who could have saved Germany. A proposal by the liberal editor, Helmut von Gerlach, that Foerster be the people's candidate for the Reich's presidency was in vain. In vain also was Maximilian Harden's statement that Foerster was towering "Himalaya-high" above all other candidates for the office. Prussian Germany stunned the world by electing Hindenburg and from then on the downward way was taken with increased speed.

Warns of Prussianism

TODAY Professor Foerster is warning us, as he did years ago, against illusions about the German mentality. Anyone who believes this man to be activated by hatred and bitterness does not know him. Out of a feeling of great responsibility, Foerster asks for firm determination for the solution of the German problem. In spite of privation and disappointment, the veteran of the German emigration has not become embittered or destructive. He has remained a great man, enduring his own hard lot with a smile. Friends have often said that it is shameful that a man of Foerster's standing should have to fight so hard. But this is not apt to deter future German historians from telling readers how "that scoundrel Foerster was carrying on the vilest propaganda against Germany from New York, for which, of course, he was abundantly paid by the enemy." They will probably have to do so for Foerster is too dangerous an accuser and they hate him for not condoning Germany's bad conscience. To them he never rated anything but "traitor"; one who fouls his own nest. To this he himself answered as early as 1923: "He does not foul his own nest who is conscious of the filth therein; who calls a spade a spade and tried to sweep it clean. The nest-fouler is the one who does things which blacken the honor of his people."

We cannot do better than to end this brief sketch by quoting from an address delivered in New York in 1944 by Jan Masaryk, foreign minister of Czechoslovakia and head of the delegation of that country to the San Francisco conference.

"For fifty years," said Mr. Masaryk, "Professor Foerster has been warning the world against the Bismarkian way of life; against Pan-Germanism and vulgar Prussianism. The world, with certain noble exceptions, was either deaf or hard of hearing. If my father were alive today, he would be among the first to think of Foerster with genuine friendship and great admiration. It is not generally known perhaps that the first president of Czechoslovakkia and Frederick W. Foerster cooperated closely and intimately for a generation. I remember many years ago my father telling me: 'If you want to understand Germany you must read Foerster' and I repeat it to you who are listening to us today: You must read Foerster. The intellectual architect of that quintessence of vulgarity, known as the Siegesallee in Berlin, hated Foerster. Their successors, whether inside or outside of Germany, hate him today. I know that he would be a very sad man if they started liking him.

"Today this patriarch of decent Germany is as hard at work as he was fifty years ago. We are honoring a man who for fifty years swam against the Pan-German stream. Foerster has been assailed by the different breeds of Teutonic knights of evil as a pacifist. Indeed he was a pacifist in the sense of fighting day in, day out, to destroy German goose-stepping militarism in order to bring about a decent European peace. He never for one minute belonged to the school of pacifists who oppose interference with evil. Indeed we need many more pacifists like Professor Foerster.

"Professor Foerster has had the doubtful satisfaction of being right for the past fifty years. I beg of you, listen to his voice of warning; read his books; believe in his absolute intellectual honesty."

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The WITNESS

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An Invitation to Roman Catholics

BY
ROBERT S. TRENBATH
Rector of Trinity, Washington

THIS attempts to tell you briefly what the Protestant Episcopal Church has to offer you. It is not an attempt to explain why we severed our connections with Rome. This is told elsewhere. We believe the break was necessary. When it came in the year 1534, the Church of England did no more than to say that from now on the bishop of Rome (the Pope) was not to be considered as having any authority over the Church of England. The king was made head of the Church but claimed no ecclesiastical power to ordain or control the sacraments. The real religion of the people remained the same with, as the years passed, some important clarifications and truths which the Reformation had brought to light.

The Episcopal Church therefore has kept the great Catholic truths. Some of these are:

(1) The faith as expressed in the Apostles' and Nicene Creeds and the first seven general Church councils, all of which were representative of Latin and Greek Christianity.

(2) The three-fold unbroken orders of ministers (bishops, priests and deacons) who are in the same apostolic succession as any Roman priest today.

(3) The two great sacraments of the Church—baptism and holy communion, with the Catholic interpretation that they are "outward and visible signs of an inward and spiritual grace." Episcopalians believe in the real presence at holy communion, but interpret this spiritually. The other five "commonly called sacraments" we believe were not specifically ordained by Christ.

(4) The Church calendar year which teaches the truths about Christianity through the nine seasons (Advent, Christmas, Epiphany, Pre-Lent, Lent, Easter, Ascension, Whitsunday, Trinity). We also observe other important holy and saints' days.

(5) The emphasis on the arts to express through painting, stained glass, music, Church architecture and symbolism the glories of God and the truths of our religion.

(6) The monastic life. Provision is made through various orders of monks and nuns in the Episcopal Church for those who feel called to take vows and join such a community.

Fundamentals

IN addition to these Catholic truths, the Episcopal Church has emphasized certain fundamentals which we believe Christ meant us as a Church to have, and because the medieval Catholic Church had lost these, the Episcopal Church "protested" and reaffirmed them.

(1) All services should be in a language understood by the people (English to Americans, Italian to Italians, Indian to Indians, etc.) The services are simplified so that people can follow them by using "The Book of Common Prayer."

(2) Salvation is a matter of the gift of God to those who have faith and is not something earned by anyone. Nothing is necessary for salvation except what is found in, or based upon, clear scriptural authority. Therefore we emphasize the study and reading of the Bible and the importance of sermons by priests to explain the Bible through the ministry of the word.

(3) We have communion in both kinds, i.e., bread and wine, for we believe Jesus meant that it should be administered this way. We have denounced the doctrine of transubstantiation as not based on scripture.

(4) We believe in and practice the councilior method of government for the Church which was how the early Church was governed and is more democratic than Rome. Laymen play a vital and active part in all our Church councils. Laymen have the voice in the calling of a rector to minister to the ordinary parish.

(5) We believe in marriage for our priests if they be so inclined, for the idea of a celibate (unmarried) priesthood is based on a theory of there being a "double standard" in the Christian life, one for clergy, one for laymen, which has no basis in the Bible.

(6) We provide means for dealing with any moral corruption of our clergy through a system of courts which act effectively.

(7) We emphasize the clear light of reason and have done away with superstition, so that we find no place for images and relics in our Church which excite people to superstitious beliefs.

(8) We extoll the worship of Christ high above the veneration of worship of the Virgin Mary, feeling that the living Christ can be spoken to, and can speak to us, today without any intermediary.

We cordially invite you to talk with your nearest Protestant Episcopal clergyman about these principles of our Church which we cherish so highly.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Systematic Theology. By Paul Tillich. Vol. I. University of Chicago Press. $5.00.

This is volume I of the long-awaited Systematic Theology of one of the world's greatest systematic theologians. It will be read for many years by experts, and generations of students will make use of it. But it should also be known by the rank and file of thoughtful Christians. Characteristic of Tillich's theology is his outspoken acceptance of biblical criticism: here is no fundamentalist "double-talk," pretending to be orthodox and critical at the same time, and really hoping to be understood in the "orthodox," i.e. old-fashioned literalistic sense, even though not really meaning it! (Such "double-talk" is the curse of some types of "orthodoxy" at the present day). Moreover, the great central doctrine of Tillich is the Pauline, New Testament one: The "new being" in Christ. Finally, he accepts the contributions to scientific theology of modern history of religions, psychology of religion, and history of culture — something quite different from the "neoorthodox" denial of all human values.

John Wesley's Journal. Abr. by Nehemiah Curnock. Philosophical Library. $3.75.

Here is Wesley himself, Wesley the Anglican, the enthusiast, the evangelist, the scholar and preacher, the reckless advocate of utter reality in religion, the temperamental, the genuine--all abridged from the long four volumes of "Extracts" which the world knows as Wesley's "Journal."

Men and Gods. By Rex Warner. Farrar, Straus, and Young. $3.00.

One more retelling of the ageless myths of Greece and Rome, by an English poet and novelist. The form of the tales is taken from Ovid, and the diction and style are superb. Only a poet or a novelist should ever tell them!

The Shorter Oxford Bible. Abr. and ed. by G. W. Briggs, G. B. Caird, and N. Micklem. Oxford Uni. Pr. $1.85.

The Oxford shortened edition of the Bible is not just another edition, but a textbook Bible issued for a particular purpose. By the Education Acts of 1944 and 1946 it has been required that there be two forty minute periods of religious instruction in all schools in England; day and boarding, independent and county, classical and technical schools are included. There is truly Universal Religious Education in England. Many textbooks for this purpose have been issued by County Councils of the schools and by the several publishing houses. This new edition of the Bible has been edited by the Canon of Worcester, the Professor of New Testament at McGill University, Montreal, and the Principal of Mansfield College, Oxford, for use in such instruction.

The edited text is divided into short sections which are titled for classroom use and introduced by brief introductory paragraphs. A syllabus to guide the use of the book with children of varying ages is given in the back. The volume should be useful in Released Time Bible Classes and Independent School courses here in America, as well as helpful to the average adult who would like to read the Bible.—Sydney Temple

Muhammadan Festivals. By G. E. von Grunebaum. Schuman. $2.50.

Another volume in the series on the great religious festivals. It studies the Muhammadan festivals from their origins down to the present day as cultural streams that have merged to form Islamic civilization. The volume is attractively illustrated.



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EPISCOPAL CHURCH NEWS

GRACE CHURCH SCHOOL EXPANDS

★ Grace Church, New York, started this summer an extensive remodelling and construction program in connection with its parish day school. The announcement of plans to modernize and enlarge Grace Church School was made by the Rev. Louis W. Pitt, rector of the church.

"The philosophy and purpose of Grace Church School remains the same," said Dr. Pitt. "There has never been any question in my mind," he continued, "that a church set down in a metropolitan community has, as part of its ministry, the responsibility of providing for boys and girls an education with an ethical and religious basis. It must also be the aim of such a school to give a secular education equal to that of the best public and independent schools; graduates of our school are successfully preparing for college at leading public and private high schools. Now that there is the assurance of adequate physical facilities, I believe that our parish can make an even more notable contribution to future citizens through the medium of our school. I am grateful for the inspiring leadership of Allison Grant, the headmaster, and his devoted staff. They have worked patiently in crowded buildings during these last years, and I am confident that the provision of the new facilities will give them the necessary impetus to move forward in the educational task for which they have proven their aptitudes and skill."

The Hon. Robert McCurdy Marsh, chairman of the building committee, outlined the plans for the proposed expansion of the school's facilities. "The building at 86-88 Fourth Avenue, now occupied by the school, will be completely remodeled," said the Judge, "and the foundation will be laid for a new six-story building to be constructed on the plot of land directly to the south. This new structure will be erected as soon as funds become available. The estimated cost of the total project will be approximately $500,000, of which more than half has been secured through special contributions or has been advanced from parish funds by action of the vestry.

"New classrooms will permit enrollment to be increased from the present 160 to about 200 children. There will be rooms especially designed for music, science, art and crafts. There will be space for clay modeling and a kiln for pottery-making. There will also be rooms for the school nurse, and the psychologist, and for parent-teacher conferences. The facade of the new building will preserve the feeling of the gothic architecture of the present structure. When the project is completed, there will be enlarged facilities for pre-school, kindergarten, first grade and the library, and increased enrollment."

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"THE TASK WHICH THE SECULARIZATION OF THE PUBLIC SCHOOLS PRESENTS TO THE CHURCH"

by the Reverend James A. Pike, LL.B., B.D., J.S.D., Chaplain and Head of the Department of Religion, Columbia University.

A reprint of Dr. Pike's Alumni Day address at The General Theological Seminary in May 1951.
Copies of this address may be ordered, at 25c each, from

The Recording Secretary
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An early order is suggested, since only a limited number of copies is available

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KUEBLER & EMRICH VISIT JAPAN

★ Bishop Michael Yashiro, head of the Church in Japan, has completed plans for a nationwide welcome for two American churchmen. President Clarke Kuebler of Ripon College and member of the National Council arrived by air July 27 for a month's private visit around the Japanese Church. Bishop Richard S. Emrich of Michigan and Mrs. Emrich are scheduled for arrival September 6 after a visit to the churches in Hawaii and the Philippines. According to Bishop Yashiro, Bishop Horace W. B. Donegan and a party of churchmen of New York, and Bishop Karl Morgan Block of California are considering autumn visits to the Nippon Seikokai.

Kuebler's visit will be highlighted by his speech at the ground breaking service to begin the erection of the cathedral church at Maebashi City, the see city of North Kanto diocese, as a memorial to the late Bishop John McKim. Another significant feature of his trip here is participation in an educational conference at the Brotherhood of St. Andrew's center at Kiyosato, to be attended by all the Japanese bishops, heads of official Church educational institutions and National council heads.

The five million yen now in hand to begin the erection of the Bishop McKim memorial church to replace the bombed out prewar church property, was made possible by the efforts of Canon Gilbert Symons, former editor of Forward and by additional gifts raised by Japanese churchmen. The Maebashi site consists of a centrally located city block of ground and will eventually provide for a parish house, residences for the Bishop of North Kanto and the dean of the Cathedral, a small convent for the hoped for Japan house of the Sisters of the Transfiguration of Glendale, Ohio. Space is also reserved for the North Kanto St. Andrew's House to be erected by the Brotherhood of St. Andrew as a diocesan laymen's center and clubhouse.

Bishop Emrich's tour will include dedication on September 16 of the St. John's rural library-parish house unit of the Kiyosato rural center which was entirely contributed by St. John's Church, Detroit, through a committee headed by Mr. Ralph Burton. Another significant visit will be to the University of Michigan Japan research center at Okayama. He will preach at the ordination of two of Japan's newest missionaries — the Rev. William D. Eddy, at Osaka, September 22, and the Rev. William B. Parsons Jr., at Kyoto on September 23, where he will also preach at the 10th anniversary of the consecration of Bishop Jiro Sasaki of Kyoto. One of his final meetings will be a Japan reunion of Episcopal Theological Seminary graduates at the Central Theological College, Tokyo, which is being arranged by Dean Shunji F. Nishi.

Bishop Emrich's article on "Some Neglected Aspects of Communism," has been translated into Japanese by Tadao Kaneko, general secretary of the Japanese Brotherhood of St. Andrew and is being widely circulated among Japanese Churchmen here.

CONFERENCE ON THEOLOGY

★ A conference on theology in action is to be held at Adelynrood, center of the Companions of the Holy Cross, South Byfield, Mass., August 31-September 3. Leaders are the Rev. Charles W. Lowry and Chevy Chase, Md.; Ina May Greer and Dr. Louis Sanders, psychiatrists; the Rev. Clinton J. Kew, who is conducting healing services and consulting at St. Luke's, Montclair, N. J. and the Church of the Heavenly Rest, New York.

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NEWS OF CHURCHES OVERSEAS

NEW CHURCH MOVES IN ROMANIA

Plans are under way in Romania to establish a schismatic Roman Catholic Church. The Austrian Catholic press agency quoted an official Romanian press release as stating that 250 Catholic priests and laymen loyal to the government took part in a meeting at Klausenburg University which elected a presidium for a new "progressive Church movement." Purpose of the movement, the press release stated, is to bring the Church into harmony with the country's "peaceful reconstruction."

ANTI-VATICAN SECTIONS IN MOSCOW MUSEUM

Two anti-Vatican sections have been added to the museum of religious history in the Union Academy of Science in Moscow.

One of the sections is devoted to "the history of the papacy and the inquisition," while the other deals with "the Vatican in the service of imperialism."

The 2,000 exhibits in the new sections will show "the connections between the Pope and fascism" and demonstrate "the activities of the Vatican against the Soviet Union and the people's democracies."

The exhibits were reported to include photographs of documents used in evidence during the trial of Joseph Cardinal Mindszenty of Hungary, and of others showing "the espionage carried out by Vatican agents in China."

CZECHOSLOVAKIA HAS R. C. UNDERGROUND

A militant Roman Catholic underground, with its own weekly paper, is said to be operating in Czechoslovakia. It maintains that Joseph Beran, banished archbishop, remains "the representative not only of all Czechoslovak Catholics, but of all believers and, in fact, of all Czechoslovaks" and the government is warned of reprisals if he is in any way mistreated.

COUNCIL OF CHURCHES IN MONTREAL

Inter-church activities among Protestant churches in Montreal will result in the formation of a council of churches. An interim constitution has been drawn and delegates from the principal denominations are in the process of being elected. Anglicans, Baptists, Presbyterians and the United Church are cooperating in the effort which eventually will embrace other groups.

ARCHANGEL GABRIEL HAS NEW JOB

The Pope has issued an apostolic brief proclaiming the Archangel Gabriel as patron of telecommunications. Previously hailed in the R. C. Church as patron of postal employees, the Archangel is now also the patron of the telegraph, telephone, radio and television. Those having trouble with static and snow now know where to turn.

MONTREAL ANGLICANS BAR WOMEN

The synod of the Montreal diocese of the Church of England in Canada voted to bar women as delegates. The vote however was closer than ever before: clergy, 31-27; laymen, 57-44. Proponents of the legislation said they would introduce the same motion next year.

DISTRIBUTE BIBLES IN CHINA

Circulation of Bibles or portions of Scripture under the present government in China amounted to 718,977 volumes, according to the report of an officer of the American Bible Society.

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CLERGY RETREAT, Adelynrood, So. Byfield, Mass., Sept. 4-7, auspices Brotherhood of the Way of the Cross. Conductor, Rev. Robert C. Smith, S.S.J.E. Charges $8.40. Apply to Rev. Sherrill B. Smith, Superior, F.V.C., Swansea, Mass.

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PEOPLE

HONORS:

MALCOLM G. DADE, rector of St. Cyprian's, Detroit, received a doctorate at the commencement at Wilberforce College.

PHILIP J. DAUNTON, ass't at St. Clement's, Cal., and instructor at the Church Divinity School of the Pacific, received a doctorate at the commencement of the Pacific School of Religion.

AWARD:

CHARLES E. WELLER, ass't prof at Daniel Baker College, Brownwood, Texas, has been awarded a fellowship by the Ford Foundation to do research at the University of Chicago for a year.

ORDINATIONS:

W. B. LOCKE was ordained deacon on July 25 by Bishop Gesner at Calvary Cathedral, Sioux Falls, S. D. and is now in charge of the Redeemer and St. Mary's Chapel, Flandreau, S. D.

C. M. HENDERSON JR. was ordained deacon June 29 by Bishop Stoney at St. James, Clovis, N. M. He is vicar at Pecos and Ft. Stockton, Texass.

J. A. ERICKSON was ordained priest July 15 by Bishop Campbell at All Saints, Pasadena, where he is in charge of youth work and education.

J. W. SLATER and E. B. USHER JR. were ordained deacons July 14 by Bishop Emrich at St. Paul's, Lansing, Mich. Slater is ass't at St. John's, Saginaw, and Usher is in charge of churches at Corunna and Chesaning.

W. T. ELLIOTT was ordained deacon July 7 by Bishop Emrich at Grace Church, Detroit. He is in charge of churches at Gladwin and Standish.

HERBERT BARSALE was ordained deacon July 7 by Bishop Hubbard at All Saints, Pontiac, where he is ass't. J. J. HAMEL was ordained deacon July 8 by Bishop Hubbard at Christ Church, Cranbrook. He is ass't at St. Luke's, Ypsilanti.

ALANSON BROWN was ordained deacon July 6 by Bishop Jones at St. Paul's, Brady, Texas. He is a missionarry in Mexico.

L. T. JONES JR. was ordained deacon July 10 by Bishop Jones at Christ Church, San Antonio. He is in charge of Emmanuel, Lockhart, Texas.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

CHARLES A. DUNHAM
Layman of Hartford, Conn.

To my mind a spirit of reverence should pervade every church service. There is no place for discordant sounds as they detract from a quiet, harmonious atmosphere. For this reason I wish to decry some of the music played as preludes and postludes in our churches. I have visited various churches of our denomination in New England cities and have found wide differences in the type of music played. In general the more modernistic organ music replete with dissonances is the more irritating. Among such composers are Vierne, Wider, Reger and Maleingreau. Their music is very much opposed to a quiet, reverential atmosphere. On the other hand we find the works of Bach, Francy, Gounod, Haydn, Handel, Guilmant and Rheinberger conducive to a proper church atmosphere. Members of a congregation will be inspired and uplifted by the right kind of religious music, or they can be irritated and depressed by discordant, modernistic compositions. Every rector should look into this matter in order that a suitable type of music may be rendered at the services.

E. A. CALLANAN JR.
Vicar of St. James, New Castle, Ind.

Three cheers and a hearty 'Amen' to Chad Walsh's splendid article on "Open vs. Closed Communion." He has answered in principle all of the problems relating to Church unity when he emphasizes that differences must be recognized realistically, and that we must feel the judgment of God upon us every time we are faced with decisions in this troublesome era. Please God that his words are taken seriously by all who are thinking and praying about the unity of God's Church.

JOHN COLE McKIM
Clergyman of Peekskill, N. Y.

One must admire the "non sine die animosus infans," but the sixteen students, whose wisdom is not guaranteed by Bexley Hall (Backfire May 17) seem to be barking up the wrong tree. Most of their questions should be addressed (if at all) to Protestant fundamentalists. However, question four, "are Christians bound to observe a rite of foot washing," seems to call for a word of kindly advice to these young men upon the threshold of their degrees. By all means observe it! It makes for the sort of social presentability which the parochial clergy would do well to cultivate.

MABEL ADAMS
Deaconess of Philadelphia

I have quite a full record of missions in Liberia from 1902 to 1915 taken from the Spirit of Missions. There are many pictures and were compiled for mission study. I would be glad to send them to any one who could use them. Address: The Leamy, Mt. Airy, Phila. 19. I am an enthusiastic reader of The Witness and hope to continue for a good while to come.

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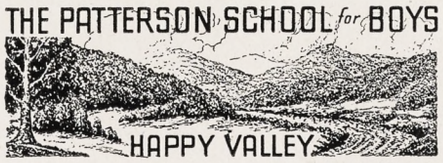

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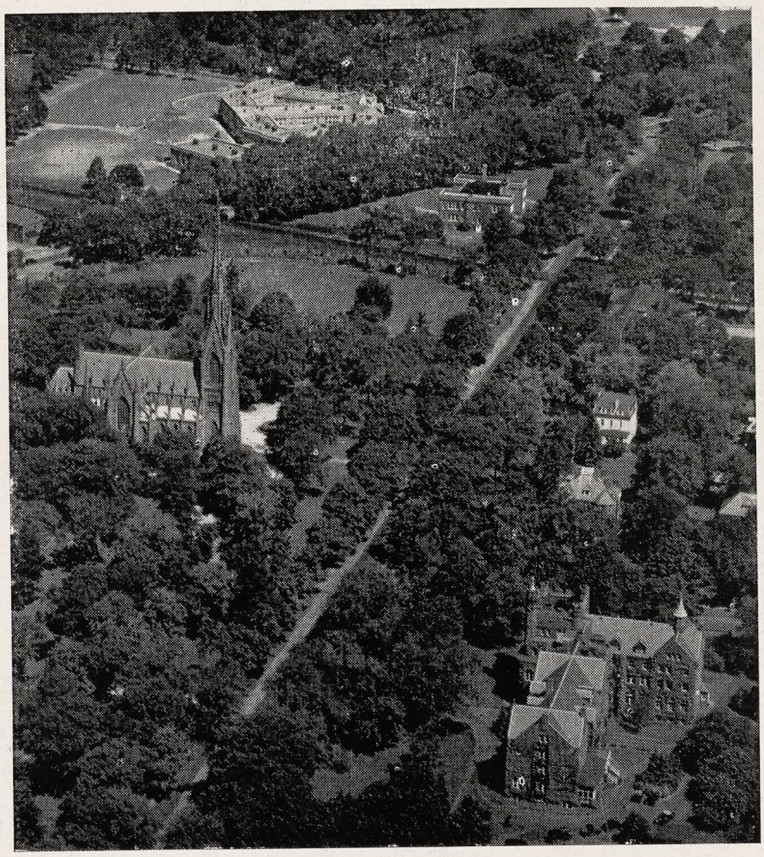

CATHEDRAL SCHOOL OF ST. MARY

With Long Island Cathedral in Background

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STORY OF THE WEEK

British Festival Revives Drama In Many Churches

Drama That Was Cradled on the Altar Steps Being Revived There in England

BY
HUBERT GRIFFITH

Former drama critic of "The Observer" and "Sunday Graphic" (London); vice-president of Britain's Critics' Circle

★ The ideal place for staging a drama is a church or a cathedral. This is not being paradoxical—nor even original. The British drama was quite literally cradled on the steps of the altar. It began its life there in the early Middle-Ages and so continued for centuries, until, becoming more and more popular and secular, it was gradually pushed out into the market-place, and finally, about 1560 (as late as the time of Shakespeare's birth) began to build its own theatres.

That was long ago and the tradition is almost forgotten. But this year a remarkable revival has occurred during the Festival of Britain: there have appeared, in churches and cathedrals, a series of religious dramas, ranging from revivals of the celebrated medieval mystery and miracle plays to their deeply felt modern equivalents. Among cathedrals alone that are sponsoring these performances are Belfast in Northern Ireland, Coventry (among its war-time ruins), Salisbury, Tintern Abbey, St. David's in Wales, Chester, and Truro in Cornwall.

In London twelve separate productions in churches, often running for several weeks each, are being staged between May and late September, mostly centering round the Festival Church (St. John's, Waterloo Road), beautifully lighted and prepared, four of them in St. Thomas' near Regent Street, and one in Southwark Cathedral.

Performance in a Crypt

I have seen as many of the London performances as I could, though I unfortunately missed the unusual experience of seeing Milton's "Samson Agonistes" in the crypt of St. Martin's-in-the Fields. Christopher Fry, the young English playwright whose poetic dramas — including "The Lady's Not For Burning"—have been genuine popular attractions, wrote a specially designed piece, "A Sleep of Prisoners," which toured churches throughout England. It is ingenious, but, like so much that Christopher Fry writes, almost too ingenious. It concerns four prisoners-of-war interned in a church, who in their dreams become Adam and Cain and Abel and other Old Testament characters, with the mysterious stranger who may be representing Christ.

In the impressive interior of Southwark Cathedral (a few hundred yards from Shakespeare's original Globe Theatre) there is "Your Trumpets, Angels," again an honest and sincere version of a medieval mystery play; modern cockneys and "spivs" are introduced without the least irreverence into the austere and lovely surroundings. Other characters who may have walked in the precincts of the cathedral down the centuries appear in their appropriate costumes, and discuss their struggles and aspirations — summed up in a word, the struggles of the forces of love against the forces of hate. Appropriately, the strange detached Shakespeare threnody, "The Phoenix and the Turtle" is recited. Nobody knows exactly what this poem is about except that it is about some mystic and unfulfilled love—but it has a strange, unearthly loveliness. To hear it spoken, and beautifully spoken, under the arches of the great cathedral-nave, was a haunting experience.

The really outstanding feature in London so far has been the medieval "Everyman," a 15th century morality-play given in St. John's Church, opposite the Festival grounds, beautifully produced and staged. "Everyman" is a world-classic, and it is unfair to compare anything modern with it. It is stark and spare. Its language is the language of the Bible, and has the same rhythm. How many of the performers in it were amateurs and how many were professional actors I do not know. But the whole effect was profoundly moving. The church authorities, all credit to them, have used the aids of modern spot-lighting and carefully-chosen panotrope-music to heighten the tension.

The most celebrated of all the medieval mystery plays, those known as the "York Cycle," are being staged in York. Or rather, a selection from them is being produced—for there are 48 in all. They stretch, in time, from the Creation to the Crucifixion. We

know they were being acted as late as 1672, and that Shakespeare himself either must have seen them or, with all other Elizabethan dramatists, been full of their tradition.

The effect that these medieval morality and miracle plays had on the whole of later English drama was—I almost used the cliche "incalculable," but I really mean strictly calculable. They did a certain and definite thing. They abolished once and for all the classic Aristotelian idea of the "unities" in English drama. The French drama remained dominated by the unities. Shakespeare and all his contemporaries, born at a time when the miracle plays were still a current tradition in England, took not the faintest notice of the "unities" (of time, and place, and action, as defined by Aristotle). "Of what meaning were the 'unities' to the Elizabethans, who had seen in their miracle plays, Rome, Galilee, the Court of Herod, the Crucifixion, and the Court of Constantinople, in the course of a single May morning?" The miracle-play took centuries in their stride.

Shakespeare built his own majestic unity in "Antony and Cleopatra"—also to be seen in London during this Festival season—out of 42 scenes, ranging from Rome to Alexandria, and aboard a ship, and covering a period of 12 years. "Macbeth," the shortest and most compact of his tragedies, has 35 scenes. English renaissance drama at its finest was the direct inheritor of the freedom of the medieval mystery and miracle tradition.

CANTERBURY MEETING AT TOPEKA

★ The executive commission of the National Canterbury Association will meet at Bethany House, Topeka, Kansas, August 25-31. Attending this meeting will be two students from each of the eight provinces who will represent the Canterbury Clubs and Canterbury commissions in their area. John Morris, chairman for 1950-51, will preside until the election of new officers. Also present will be the advisers to the NCA, the Rev. Roger Blanchard, executive secretary of the National Council's division of college work, Captain Leslie Richardson, Church Society for College Work, the Rev. David R. Cochran, chaplain at the University of Washington, Seattle. Several of the provincial secretaries for college work may be present.

The purpose of the meeting will be to evaluate the accomplishments of the association since its founding last December, and to plan for the coming year how it can best help the mission of the Church on college and university campuses. On the agenda will be the appraisal of a draft copy of a "Canterbury Manual." It is expected that this manual, when placed in the hands of members and leaders of local Canterbury Clubs and of Canterbury Commissions, will aid them in their work by giving suggested programs, etc. The executive commission will also consider publishing a national newspaper for Canterbury Clubs.

SOUTH FLORIDA PLANS CONSECRATION

★ The Rev. Martin J. Bran will be consecrated suffragan bishop of South Florida on September 21st at Holy Trinity, West Palm Beach. Bishop Wing will be consecrator and Bishop Mason of Dallas and Bishop Burton of Nassau the co-consecrators. Presentors will be Bishop Juhan of Florida and Bishop West, coadjutor of Florida. Attending presbyters will be the Rev. W. F. Moses of Lakeland, Fla., and the Rev. A. Bruce Lauenborg of Ocala, Fla. Bishop Bloy of Los Angeles will preach.

BISHOP GILBERT HONORED BY FRANCE

★ Bishop Charles K. Gilbert, retired of New York, received the Cross of Officer of the French Legion of Honor on July 31 at ceremonies at the residence of the French Consul General, Roger Seydoux. The award, one of the highest French decorations for civilians, was made in recognition of his service to Franco-American friendship.

The Council General in his citation spoke particularly of Bishop Gilbert's efforts "to improve human conditions in the world"; of his work for Church unity and "his everlasting efforts for the assimilation of the foreign born."

In a brief address of thanks Bishop Gilbert said in part: "We know that today France has its problems, as well as the other nations of war-stricken Europe. I have the feeling that, in our governmental policies and in the attitude of our people, we have not been as helpful as we should be. Some of us, I know, are greatly distressed by the reports of our increasing unpopularity among these nations that are struggling to re-establish themselves and to overcome some of the destructive influences that have been let loose upon our world.

"As a Christian and a servant of the Church I have always felt under solemn obligation to do all in my power to promote justice and peace and good will among people. I can only wish that there were something I could do now, or persuade others to do, that would help to create that better understanding, that more active concern, that would be of some real service to France and its people in dealing with the problems with which they are now confronted."

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BUCKSTEEP MANOR BUSY PLACE

★ Bucksteep Manor, conference center of the diocese of Western Massachusetts, is a busy place in the summer. The conference for youth ended on August 11 and was followed the next day with one on social relations. Leaders were the Rev. Donald O. Wilson, formerly of Springfield, now rector of St. Matthew's, Wilmington, Del.; Miss Dorothy Stabler, national Woman's Auxiliary; Mrs. Franck C. Chace, president of the state parent-teachers association. Other leaders were Kathleen Thornton, director of a children's home in Springfield; the Rev. Myron Fowell, secretary of the legislative committee of the Council of Churches; the Rev. Sergei Kargay, Russian Orthodox priest; Mrs. Vladimir Gan, who spoke on displaced persons and their problems.

Other conferences being held there this month are the Girls Friendly Society; one for those that have attended previous youth conferences; one for choir directors and organists; one for church school teachers.

ACTING PRESIDENT FOR TRINITY

★ Dean Arthur H. Hughes becomes acting president of Trinity College, Hartford, Conn., in order to release Keith Funston for his new job as president of the New York stock exchange. Selection of a new president is under consideration by a seven-man committee of trustees but no immediate recommendation is expected.

DANIEL BAKER COLLEGE RAISES FUNDS

★ Daniel Baker College, Brownwood, Texas, has launched a drive for a statewide campaign for $2,500,000 to be raised in five years. The money will be used to increase the endowment and to renovate old buildings and construct new ones. The trustees also authorized the purchase of a building adjacent to the campus which will be a women's dormitory.

Fifteen seniors graduated at the Trinity term commencement on August 4th, three of whom are postulants for orders.

JOHN GASS IS DEAD

★ The Rev. John Gass, 61, died at his home in St. Augustine, Fla., on August 14th. He had been the rector of St. Paul's, Troy, N. Y. from 1941 until forced to retire in 1949 because of a heart condition. In 1935 he left St. John's, Charleston, W. Va., where he had a notable ministry, to become rector of the Incarnation in New York. Five years later he received nationwide publicity with a "man-bite-dog" story. He called together the vestry of this well endowed parish and told them that the church did not justify its existence, with its well paid



rector and elaborate music. The parish did however maintain a notable work among the foreign born on New York's east side, so he proposed that the parish church be closed and the endowment turned over to the Chapel of the Incarnation.

The vestry unanimously agreed after considerable persuading on the part of John Gass, but did so with the assumption that he would take charge of the east side work. But that was not his idea: "The present vicar is doing a better job than I could ever do. I'm resigning. I presume eventually I can find another parish."

Thus John Gass gave up what was then considered one of "the best parishes" and did so with his own future and livelihood uncertain.

The sequel to the story is that his sacrificial act came to naught, in spite of the support of the vestry, since a number of the women of the parish rallied behind the leadership of Mrs. Delano Roosevelt, mother of the President, with the cry: "We must save our dear old parish," with the result that the new vestry rescinded the action.

John Gass graduated from the University of the South in 1914, where the funeral was held August 16th, and from the Episcopal Theological School the following year. In 1918 he married Alice D. Strait and their one child is now the wife of a physician at the Mayo Clinic. With Bishop Gilbert of New York and the Rev. W. B. Spofford Sr. he served as a trustee of the estate of the late Bishop Robert L. Paddock.

DONALD ALDRICH SERIOUSLY ILL

★ Donald B. Aldrich, dean of the Princeton chapel, is seriously ill in a hospital in Massachusetts. He is not yet allowed to receive visitors but he is progressing well and it is expected that he will be able to return to Princeton after a period of convalescence.

BISHOP ANGUS DUN IN SWITZERLAND

★ Bishop Dun of Washington is now in Switzerland to attend meetings of the World Council of Churches. Canon Theodore Wedel, warden of the College of Preachers, is also attending these meetings. He is also to preach at St. Paul's Cathedral, London, on August 19th.

EDITORIALS

Drama and Evangelism

IN earlier times, before the days of mass education, when most people were unable to read and there was no broadcasting or cinema, the Church used the drama as one of her main methods of education and evangelism. It is not unlikely that such will be the case again. No one would doubt that some of the best modern plays are definitely Christian in their values and, what is perhaps more surprising, are attracting the crowds. Even the more hard-baked critics can no longer shut their eyes to the fact that Christian dramatists have something to say which is worthy of their attention.

It is not our purpose to discuss the theme or production of the religious plays which have recently appeared; rather are we concerned to draw attention to the fact that the Church has here, if she will use it, a most potent instrument for evangelism. This is because religious drama does not depend for its power, in the last resort, upon highly polished acting, but upon the sincerity and utter dedication of those taking part in it. This was recently illustrated to perfection by the production, in a London church, of Mr. R. H. Ward's play, The Holy Family. The players were a team of young people from Sheffield who, for the most part, earn their livings in the great steel works of that city. The unique thing about this performance was that a group of Christians was communicating to the audience their experience of Christ. This was "preaching" in its purest form; the audience was confronted by the gospel.

But behind this is an even more interesting fact. Many of the actors who take part in these plays become Christians as a result of their participation in them. It is not a case of persuading the Church dramatic society to do a religious play, but of starting with a group of young factory workers in a youth club who have probably never been to church in their lives. Ironically enough, church dramatic groups often think that modern religious plays are highbrow and they tend to prefer the light comedy which is completely devoid of any intellectual or spiritual contest. What a wonderful chance is so often missed. Why should a church dramatic society not use its talents for the deepening of the spiritual life of its members as well as for the evangelization of its neighborhood?

Unique Methods

DRAMA is not only a method of evangelism; it is an excellent medium for Christian education. For some years a group of Christians has been working on a technique called "Religion through Drama" which demonstrates the educational use of drama. Instead of starting with a ready-made play and learning it by heart, this method begins with a theme on which research has to be done. The group proceeds to construct a play embodying the result of its reading of the subject and the play is then produced on the stage before an audience. The method has proved very successful with boys and girls in the higher forms of grammar schools. It calls for initiative and inventiveness as well as skill in the making of scenery and costumes. In return, the young people learn a great deal about the subject in hand. This method lends itself particularly well to historical and biographical subjects but it has also been used effectively for teaching the creeds and the comparative study of religion.

Drama, because it engages mind and emotions, is well suited as a method of religious education. Too often, the gospel is presented in dry intellectual terms which offer no emotional outlet. Those who react against this tend to present religion as an emotional appeal devoid of any mental content. Good drama is both intellectually stimulating and emotionally satisfying and is, in addition, an activity which calls for many and varied talents. It can occupy a team of young people, using the gifts of each one and yet teaching them to cooperate with one another. In addition drama

"Quotes"

FULL and free discussion has indeed been the first article of our faith. We have founded our political system on it. It has been the safeguard of every religious, political, philosophical, economic, and racial group amongst us. We have counted on it to keep us from embracing what is cheap and false; we have trusted the common sense of our people to choose the doctrine true to our genius and to reject the rest. This has been the one single outstanding tenet that has made our institutions the symbol of freedom and equality. We have deemed it more costly to liberty to suppress a despised minority than to let them vent their spleen. We have above all else feared the political censor. We have wanted a land where our people can be exposed to all the diverse creeds and cultures of the world.

—WILLIAM O. DOUGLAS
Justice of the Supreme Court

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is outward-looking. The activity of the group is shared with the audience and so it is able to pass on to a wider circle something of its own enthusiasm. In some parishes, dramatic performances have been given in the open air and have attracted people which the more old-fashioned open-air service had failed to reach.

Festival Year

DURING the Festival year interest in religious drama has been particularly marked. (See Story of the Week, page three). The interesting and important question that has occurred to some minds is whether, from the evangelistic standpoint, the revival of ancient morality plays makes the most of the occasion. Fine though they are in message, presentation and language the audience may look upon them as mainly of historical and academic value. Religious drama should aim at bringing home to the people who see it their own spiritual predicament and their own need.

If drama is to be more widely used by the Church, a demand for more and better religious plays will be created. While it is quite true that some of our leading poets and play writers are now producing Christian plays, it is also true that many of these require, for their appreciation, a standard of education far beyond that of most of their fellow-Christians. On the other hand, many of the short plays, including nativity and passion plays, which are on the market, are unworthy of their great themes. The Church has an important responsibility in regard to the creative arts. While they must be of the highest quality, they must still be within the compass of the average churchgoer. Above all, they must be true and in no way distort the gospel which they claim to present. There has been some improvement of late in the hymns used in public worship; but the depths to which Church music was allowed to sink should be a warning to us when we consider the wider use of drama. In this connection, we would commend the work of the Religious Drama Society as well as the setting up, on a diocesan basis, of a panel of advisers in religious drama. It is but to acknowledge the power of the medium to realize the amount of harm that a poor play, indifferently produced, can do to players and audience alike.

—Church of England Newspaper

Racial and Cultural Relations

BY
KATRINA B. ANDERSON
Social Service Dept., Diocese of Massachusetts

HAVING just attended the institute on racial and cultural relations at Lincoln University, I am on fire to share this experience of real Christian fellowship with others. The five days I spent at this conference have made a profound impression on my life. God seemed very near as we lived in harmony with one another, and wrestled with the problem of bringing a more Christian brotherhood into our world today.

The delegates and faculty at the institute comprised persons from five denominations, and three races, with two persons from Germany, who had been brought to the United States by the National Council of Churches, which also sponsored the institute. They came from as far north as Vermont, and as far south as Florida, extending to Nebraska in the west—a truly ecumenical and intercultural fellowship.

The findings of the institute may be grouped under three main headings:—the local church, the layman and the community, and the clergyman and the community. J. Oscar Lee, executive director of the department of racial and cultural relations of the National Council, gave us the background of the problem, explaining how inaccurately the term race has been used, when in reality there are only three main races: the Caucasian, the Mongoloid, and the Negroid, with a fourth composite type. He explained that the problem is not one of a superior or inferior race, but how well an individual has reacted to the culture in which he lives. After discussing the main causes of prejudice, and describing the six divergent groups in the United States, he told us that each one of these groups (American Indians, Chinese, Negroes, Japanese-American, Jews and Spanish-speaking groups) had been denied full participation in our American society because of discrimination in regard to housing, employment, education, and business, transportation and hotel facilities, and other public services.

Experiments in making an integrated church,

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inclusive of all races and nationalities, were described by two clergymen who had been working in this field. Rev. Arnold Dahlquist, former rector of St. Mark's Evangelical Lutheran Church in Jamaica, New York, told of the steps he took to transform a weak parish of white communicants, located in a section where business was moving in and residents were moving to the suburbs, into a strong parish with Negro and white people participating in the worship and work of the church. A somewhat similar church was formed in the Mott Haven Reformed Church, New York, by Rev. Frederick Buttenbaum, where a new non-segregated housing project had been erected, with many Protestant Negro families moving in. By adding a young Negro associate minister to the staff, he was able to reach the people in this new addition to the community, and arouse the interest and cooperation of his white congregation to participate in the program of an inclusive church.

Leaders Role

IT was repeatedly brought out in the conference, where many clergy were delegates, that unless the leaders were committed to the task of bringing real brotherhood into the church and community, little could be expected. However, the laymen and women present were reminded that the church was composed of all persons who professed to follow Jesus Christ, and that therefore it was incumbent on them to assume responsibility in the matter of making Christian ideals live in the place where they resided. As Jesse Belmont Barber, former dean of Lincoln University, and the chaplain of the institute, said in his last vesper service, we must bring the Incarnate Lord into our daily living, and translate his ideals into everyday experiences.

Maurice Fagan of the Philadelphia commission mentioned some of the significant developments which have taken place in the past decade, stating that in 1941, no one had heard of the F. E. P. C., and that the whole concept of the problem has changed so that instead of labelling it a "Jewish," "Negro," or a "minority" problem, it is now called a community problem. He showed how the important Supreme Court decisions have opened the doors of all except five of our state universities to Negroes as well as whites, and how F. E. P. C. laws have been passed in more than twenty states and cities. However, he warned that there was still much to be done. For instance, after a member of a minority group has secured employment, what about his promotion, and up-rating? The question of private housing has hardly been touched, as shown by the Cicero outrage recently. Police practices are still discriminatory in many places, and the city of Washington, D. C., presents a tremendous problem to be tackled. Laws should be passed prohibiting filibustering so that progressive legislation can be enacted, and immigration bills must be watched. The private institutions of higher learning, such as the Church theological schools, and privately-endowed colleges and universities, private schools, hospitals, and homes for aged and orphans, all present a challenge.

Rev. Tollie L. Caution, secretary for Negro work of the Episcopal Church, gave a clear analysis of the conditions in our Church seminaries and private institutions for learning, and suggested concrete ways of attacking the problem.

Evil of Colonialism

ALMOST thoughtful and scholarly address was given by George Kelsey, of the National Council of Churches, on "Racism in relation to certain factors of western culture," in which he stated that colonialism, materialism and complacency on our part were responsible for much of the world's evil conditions today. We "preach what the people want to hear" rather than the Christian gospel of the brotherhood of man, according to Dr. Kelsey.

The president of Lincoln University, Dr. Bond, in welcoming the group, said to his mind racism was the most dreadful "disease" in the world today, a psychopathic disease, which only applied Christianity could cure.

The guidance of the institute was in the hands of William H. McConaghy, minister of the First Presbyterian Church in Syracuse, N. Y., who set the tone of fellowship, and wisely planned the program. His Scotch wit, and friendly attitude, did much to break down any barriers that we might have had at the start. The spirit of the whole conference was wonderful, and I wish everyone reading this could have joined in the singing! The last night, after Dr. Barber had urged us to "keep the faith," we sang "Climbing Jacob's Ladder," and as the voices mounted in "every rung goes higher, higher, Christian brothers," one felt the glory of the goal and the strength of the fellowship of kindred spirits working together to reach the goal!

In all the addresses, and in the democratic group discussions following them, the emphasis was on action, not just emotion in thinking of the problem of racism. Definite, concrete suggestions were made for each one of us, after we had acquainted ourselves with the problem in our local community. In the field of education, we were urged to see to it that representatives of minority groups were placed on the board of

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trustees of institutions of learning, as well as on the faculty, and to open the doors to all students, regardless of race or culture. Text books should be watched to see that undesirable material in regard to race be omitted. In housing, citizen groups should be organized to influence municipal and state authorities against segregation in public housing, and practical ways of helping individuals to secure private homes in desirable localities were given. We must see to it that F. E. P. C. is enforced, where it exists, and work to have it enacted where there is no F. E. P. C., and we must be very sure that the Church itself does not practice discrimination. Hospitals present a similar problem, and the boards of trustees, staff of physicians and nurses, as well as care of patients, should avoid discrimination.

Christianity the Key

AGAIN and again, it was stressed that the Christian religion furnishes the key to the problem, and we cannot expect to accomplish reforms without the help and power of God. Prayer is essential in this matter. If we ask God to help us to carry out the command of Jesus that they all be one, we will find that "we can do all things through Christ who strengtheneth us."

ALGER L. ADAMS, managing editor of the Bulletin of the diocese of New York and formerly with the Amsterdam News, is to present a series of reports for THE WITNESS, starting in an early number, on what dioceses and parishes are doing about discrimination and segregation

Consider the Cost

BY

PHILIP F. McNAIRY
Dean of St. Paul's Cathedral, Buffalo

THERE is a great gulf between a plan and its fulfillment. It is one thing to have a dream or a goal. It is another thing to make that goal a reality. The success stories that have been written, with few exceptions, record the long, difficult and costly effort that has gone into the achievement. There was once a thoughtless young man who approached our Lord with the question, "What good thing shall I do that I may inherit eternal life?" The reply was devastating. "Sell all that thou hast and give it to the poor . . . and come, follow me." It was a deglamorized picture of discipleship which he received, with a high cost to be paid. To spare others such disheartenment, Christ said, "For which of you, intending to build a tower, sitteth not down first and considereth the cost whether he have sufficient to finish it?" Life is full of intended steps which we cannot make until we consider the cost.

Graduations eclipse the heartaches of those who "didn't make it." The failures were not willing to face the reality of the price to be paid for a diploma—study and hard work. The highway of life is strewn with the wreckage of broken marriages simply because the contracting parties had their eyes on the stardust and failed to notice that the cost of happiness is self-sacrifice, sharing, the discipline of understanding, forgiveness and love.

Today the thunder of high explosives on battlefields is grim witness to the fact that the nations shall not have peace unless and until they are willing to pay the price of establishing it on some other basis than competition for world influence and access to materials, upon devaluated humanity and inflated currency. The price of peace is the will for peace implanted in the leaders of the nations; it is a spiritual ingredient which is not added to the surface of life, but which must be built, at a cost, into the fire of men.

Whether we are concerned with the proper use of knowledge, with the establishment of a home, or with a world fit to live in, the basic fact of our consideration must be character. The key to reliable, constructive character is Christian discipleship. It is at this point that the matter of cost is particularly relevant. The plan for Christian character has been ours in the ideal stage for centuries. Today it is the structure we need; but we did not consider the cost. A self-centered life is of no use when the need for prayer arises. A life that worshipped popularity or prestige is ill-equipped to worship God. An egotist who relied solely upon his own ingenuity and resourcefulness is at a loss to find help in faith when his own inadequacy finally overtakes him. The family whose little circle of contentment has excluded all other interests is dealt a lethal blow by the departure of the children or by the death of its head. How much of the emptiness might have been spared the remaining members had they all considered their relationship in the light of its spiritual implications. The life that is lived solely for today must look at its impending end with tremendous fear. How much it might have gained had it been directed toward eternal life, with each day, year and decade a milestone toward that supreme end, the presence of God. It is more than a riddle—"He that seeketh to save his life shall lose it." It is the key to our very existence. For there follows the price quotation and its consequence. "He that loseth his life for my sake, the same shall save it."

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EPISCOPAL CHURCH NEWS

RHODE ISLAND LAYMEN HAVE MEETING

★ Members of the laymen's missionary society of Rhode Island met July 15th at the conference center at Pascoag, with General John Lee, vice-president of the Brotherhood of St. Andrew the headliner, who gave a quiet talk on the spiritual values of life, based on prayer and service.

SOUTH CAROLINA PLANS CLERGY CONFERENCE

★ Bishop Everett Jones of West Texas is to be the leader of a conference of the clergy of South Carolina, September 11-13.

A TREE GROWS IN YONKERS

★ A three-foot tree was discovered the other day growing on the roof of St. John's, Yonkers, N. Y. It is believed that a bird dropped a seed on the roof.

NOTABLES VISIT CATHEDRAL

★ Celebrating the 50th anniversary of the choir, the Cathedral of St. John the Divine in New York had a special service, with former choir booys participating. Two of the ex-choir boys who held a reunion were Burgess Meredith who once played Peter Pan, and the singer who played his father, Lanny Ross.

THEOLOGICAL EDUCATION SUNDAY

★ The Presiding Bishop has named January 27 as theological education Sunday. He urges that sermons be preached that day on the importance of supporting our seminaries and that offering be taken for them.

COUNCIL OFFICIALS TO ATTEND SYNOD

★ Eight officers of the National Council are to attend the synod of the midwest province, meeting Sept. 18-20 at St. Andrew's, Ann Arbor, Michigan. They are Bishop Bentley, head of the overseas work; the Rev. George Wieland, head of home department; the Rev. Almon Pepper, head of social service; the Rev. John Heuss, head of education; Russell E. Dill, treasurer; Mrs. Arthur M. Sherman, head of the Auxiliary; Robert D. Jordon, head of promotion and the Rev. Roger Blanchard, director of college work.



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ACCEPT RESIGNATION OF T. C. CHAO

★ The central committee of the World Council of Churches, meeting at Geneva, Switzerland, August 4-11, accepted the resignation of T. C. Chao of China as one of its six presidents. The letter from Dr. Chao gave as the reasons for his resignation the fact that the committee at its meeting in Toronto last summer had condemned North Korea as an aggressor and expressed doubts about the so-called Stockholm peace appeal.

Likewise during a discussion on international affairs, a representative of Bishop Albert Bereczky, ministerial president of the Hungarian Reformed Church, asked the committee to change the bishop's status at future session to that of "merely an observer." The request was based on the fact that the Hungarian Church objected also to the committee's statement concerning Korea.

Elected to fill the vacancy caused by Dr. Chao's resignation was Miss Sarah Chakko of India, a member of the Mar Thoma Church which claims to have been founded by the Apostle Thomas. After graduating from Queen Mary's College, Madras, she did graduate work at Michigan and Chicago universities.

Also elected a president was Archbishop Athenagoras of Greece, filling the vacancy caused by the death of Archbishop Germanos. He was for some time head of a Greek Orthodox college in Philadelphia and later became the bishop of his Church in Boston. He returned to Greece under appointment as Apostolic Delegate from the Ecumenical Patriarchate to the Hellenic Church in Athens. He returned again to the United States as Metropolitan of Philadelphia and early this year, on the death of Archbishop Germanos, he was appointed Archbishop of Thyateira and Exarch of the Ecumenical Patriarchate of Constantinople for central and western Europe, with residence in London.

Bishop Bell of Chichester, in his report as chairman of the committee, stressed the concern of the World Council over the growing intensity of international tensions. "All the members of the executive committee, as indeed all the Churches represented in the Council, loathe war. They realize to the full the ruinous consequences with which the world is threatened, should war break out. They therefore believe that the utmost efforts should be made at every point possible to prevent war starting. But peace is not a magic condition which can be conjured up by the stroke of a pen. The present international situation has lasted too long and it is too complex in origin to admit of a quick termination or of a simple solution. Nor are they true friends of peace who, while crying out for peace, create strife and so intensify division."



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NEWS OF OTHER CHURCHES

BAN BUILDING OF CHURCHES

A 60-day ban on starting new construction of churches, schools, hospitals and other institutional buildings has been ordered by the national production administration. Officials said it was necessary because of the shortage of steel and copper needed in the armament program. At the end of this period much stricter controls will be applied, with authorization required for any structure using more than two tons of steel or 200 pounds of copper. Prior to the ruling the administration had pointed out that what was probably the greatest volume of new church construction in history was started in July — more than $42,000,000.

SOCIAL CONDITIONS IN RURAL AREAS

Town and country churches should play a leading role in improving social conditions in rural areas several speakers told delegates to a rural church institute meeting in Raleigh, N. C. The dignity of labor, worth of the individual, world peace and social relations were among the subjects stressed.

OPPOSE TAX EXEMPTION FOR SCHOOLS

A referendum move to repeal a California law exempting non-profit parochial and private schools from taxation has been endorsed by the Presbyterian synod of the state. The law is supported by the Roman, Lutheran and Seventh-Day Adventists which have a large number of schools in the state.

BUSINESS MEN PROVIDE TRANSPORTATION

Four business men of Hot Springs, Ark., have begun what they hope will develop into a nationwide back-to-church crusade. They are paying the fares on street cars and buses to and from church for anyone who states that that is where he is going.

UNITED BRETHREN URGE SOCIAL ACTION

Protestants must guard against any tendency to look upon Christianity as "a cultural religion" rather than as "a faith that transcends and redeems history." This warning was contained in a report adopted by the committee on social action of the United Brethren. It stressed regarding "all men as equal before God"; warned that "in the clamor and clash of a hating world, people are forgetting moral values" and expressed doubt that "we can overcome the threat of Communism simply with military power" or that "problems can be solved by dropping A-bombs." The report also stated that efforts must be made to safeguard the rights of conscientious objectors.

RADIO FREQUENCIES REFUSED CHURCHES

A petition that churches and other non-profit organizations be permitted to operate low-power frequency modulation radio stations has been denied in a 4-2 decision of the federal communications commission. The majority stated that insufficient evidence had been presented of a need for the stations.

POINT IV PROGRAM THREATENED

Concern that the point four program for overseas economic and cultural development may suffer because of the large amount being allotted to foreign military aid was voiced at a conference of Quakers by Roy Bailey, secretary of the Friends committee on national legislation.

FIRST SOUTH DAKOTA MONASTERY

A 576-acre farm is being transformed into a monastery by the Benedictine Monks, first R. C. monastery in South Dakota. The abbey, built at a cost of $750,000, will serve as headquarters for mission work in the Dakotas and as a seminary for missionaries to the Indians.

CHURCH MEMBERSHIP PASSES 84 MILLION MARK

American church membership has passed the 84 million mark, according to a release by the Southern Baptists. Fifty Protestant groups with a membership of more than 50,000 each reported a total of 48,554,954 and the R. C. Church reported 27,66,144. The balance includes Jewish congregations, various Orthodox Churches and small sects.

CONSIDER PERMANENT SITE FOR NATIONAL COUNCIL

A committee of twenty-five Church leaders will meet in New York Sept. 20 to consider the city where the National Council of Churches will have its permanent headquarters. It is temporarily quartered in six different buildings in New York, with a midwest office in Chicago. Cities that have expressed an interest are Chicago, Springfield, Ill., Cleveland, Cincinnati, Columbus, Indianapolis, Fort Wayne, Evansville, South Bend, Wycoff, N. J., New York.

LUTHERANS SCORE SEGREGATION

Racial segregation in churches was scored at a conference of Lutherans with delegates attending from all parts of the country. Alvin W. Rose, professor of sociology at North Carolina College, told the delegates: "You know better than I that the church is America's most segregated institution. More than 96% of American Negroes and whites worship in segregated churches." (Note: the Rev. Alger L. Adams of the Witness editorial board is to present soon a series of reports on what dioceses and parishes are doing about discrimination and segregation).



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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Word Lives On. Edited by Frances Brentano. Doubleday. $3.95.

There will always be anthologies! Those who like to make collections continue to assemble the material and publishers continue to issue the volumes, so people must read them. This collection includes such varied selections as excerpts from Alan Paton's Cry, the Beloved Country and Mark Twain's explanation that only novice angels try to fly with their wings, while the old hands know that they are only for decoration. The 64 selections are made on the widest basis of religious interest, regarding religion as "the passion for righteousness and the spread of righteousness felt as a cosmic demand."—Sydney Temple

Protestant Thought in the Twentieth Century. Ed. by Arnold S. Nash. Macmillan. $3.75.

This is a "survey" volume, covering the first half of the century, and endeavoring to appraise not only the "whence" but also the "whither." There are excellent chapters by experts in Old Testament, New Testament, Systematic Theology, Church History, Pastoral Theology, Reunion, and so on; and also an excellent introductory chapter by Professor Nash on "America at the End of the Protestant Era." It is a very "live" book, and will be useful to many besides theologians and theological students.

The England of Elizabeth. By A. L. Rowse. Macmillan. $6.50.

This is a big, beautifully printed, beautifully illustrated history of the age of Elizabeth, written by a scholar who knows the period and also knows how to write. His earlier books on English History, on Cornwall, and his own autobiographical "Cornish Childhood" have taught us what to expect from his pen. The sources are used with skill and discrimination. For example, what he says of Bishop Jewel and his point of view on p. 435: "As for the relation of the Church to the state, it was in essence a continuation of the medieval position in regard to the two spheres, spiritual and temporal, with the Papal ascendancy omitted." This was not something new, and England was not the only country to opt to rule its own branch of the Church. "It was in truth part of the secular movement of the Northern peoples away from the tutelage of Rome." Not only is this an excellent and well-balanced history; it is an extremely readable one.

Daily Prayer Book: Ha-siddur ha-shalem. Tr. and annotated by Philip Birnbaum. Hebrew Publ. Co. $3.50.

This is a beautiful new translation and annotated edition of the Jewish Prayer Book, using modern English except in direct address to God (where Thee, Thou, Thy are still used). This is the rule of the new R.S.V. New Testament, and seems sound. Too much of the Bible and Prayer Book, both Jewish and Episcopalian, is still in an archaic language, not understanded of the people. The book is beautifully printed and should be studied by every Christian interested in Judaism, liturgics, prayer and worship, comparative religion, or the background of the New Testament—since much in the Jewish Prayer Book is very old and traditional, much of it even pre-Christian.

Reviews by Dr. Grant unless otherwise signed

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PEOPLE

DEATHS:

ANNIE J. LOWE, a nurse of the China mission staff from 1910 until her retirement in 1937, died July 26 at Fairhaven, Mass.

ORDINATIONS:

WARWICK AIKEN JR., was ordained priest on July 27 by Bishop Gray at the Epiphany, Tunica, Miss., where he is in charge.

JAMES H. REES was ordained deacon on July 31 by Bishop Keeler at St. John's, Worthington, Minn., where he is in charge.

A. L. ZEPHIER and STEPHEN MOCCASIN were ordained priests by Bishop Roberts on July 31 at St. Katharine's, Martin, S. D. The former is ass't on the Corn Creek mission; the latter ass't on the Rosebud mission.

CLERGY CHANGES:

M. DENNIS LEE, formerly rector of Trinity, Seneca Falls, N. Y., is now rector of St. John's, Marcellus, N. Y.

L. B. RASMUSSON, formerly rector of the Atonement, Philadelphia, is now rector of St. Thomas's, Brooklyn.

H. C. McKEE, formerly rector of Christ Church, Bowling Green, Ky., is now rector of St. Martin's, New Orleans.

E. B. INLOW, formerly curate at St. Luke's, San Francisco, is now vicar of St. Mark's, Crockett, Cal.

M. M. MORRIS, formerly curate at St. Mark's, San Antonio, is now rector of All Saints, San Benito, Texas.

E. M. CHAPMAN, ass't at Calvary, Pittsburgh, becomes rector of St. John's, Plymouth, Mich., Sept. 15.

F. C. B. BELLISS, associate rector of All Saints, Pasadena, becomes rector of St. Luke's, Long Beach, Cal., Sept. 1.

W. H. CLARK, formerly in charge of St. Peter's, Monroe, Conn., is now rector of Trinity, Concord, Mass.

G. F. GILMORE, rector of All Saints, Appleton, Wis., becomes rector of St. Paul's, Yonkers, N. Y., Sept. 1.

LEWIS E. WARD, rector of St. Luke's, Jamestown, N. Y. since 1929, is to retire Sept. 1 and be rector emeritus of the parissh.

SAMUEL A. GLASGOW, recently a special student at Philadelphia Divinity School, is now ass't at Christ Church, Little Rock, Ark.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

RICHARD R. PRICE
Rector at Hamilton, Mont.

Professor Chad Walsh's very fine article in your July 12 issue appears to ignore the invitation immediately preceding the confession (Prayer Book, p. 75). Who but the recipient himself and God can judge whether he meets the tests set forth in this invitation? How can a priest repeat those gracious and hospitable words, "Ye who . . . draw near with faith, and take this Holy Sacrament to your comfort . . ." and then refuse to give it?

The intent of the rubric following the confirmation office will continue to be debatable, one group following the letter of the law, the other holding that it was to prevent administering the communion to infants or others too young to understand. But, regarding a conflict between this rubric and the invitation, I cannot see but what the latter should prevail.

Urging indiscriminate participation of non-members I would oppose, but permitting under special conditions those not members of the Episcopal Church to be helped and strengthened by reception of the sacrament is desirable, and often of evangelical value. The depth of the experience impels many a person to seek confirmation and full membership. I like Bishop Slattery's idea of treating such with the courtesy one would extend to a "guest," with the hope that he may become a member of God's family. We should always remember that the sacrament is not the priest's but God's, and God's Son was by habit lavishly generous. If in doubt, let us yield to charity rather than legalism, while waiting, as Professor Walsh does, in sorrow, but may it also be in confidence, for the day of "deliberate union of fragmented Christianity."

I thought this number of your paper especially good.

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THE

Witness

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September 6, 1951

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CLINTON J. KEW

Will Conduct Column on Religion and the Mind

ANNOUNCING NEW FEATURES FOR FALL

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STORY OF THE WEEK

Churches Play Important Role In Recent Cicero Riot

Statements Issued Calling Upon Christians To Stand Against Segregation

BY
FREDERICK H. SONTAG

★ The untold story of the Cicero, Ill. race riot, that took place earlier this summer, is the constructive part played by Episcopal leaders and the Church Federation of Greater Chicago.

The riot was caused by white Cicero residents who objected to a young Negro veteran bus driver, Harvey E. Clark Jr., moving his wife and children into an all-white apartment house. The Clark family had been unable to find a decent place to live, which was near the bus garage where Clark worked. The mobs which gathered at the apartment house smashed all the Clarks' furniture and personal belongings. After the national guard was called out, order was restored.

Clark announced late in August that he would not return to Cicero, but would move to Connecticut. Bishop Walter H. Gray of that diocese was one of several Episcopalians who wrote to Time magazine about the Clarks' wrecked personal belongings, and started contributions for their replacement.

A personal inspection of the Cicero riot scene and interviews of Chicago civic leaders convinced this writer that the riot was not altogether unexpected, and Church leaders were preparing for a similar outbreak.

A very useful booklet, "An Address to Christians and the Churches Concerning Race Relations," had been widely distributed by the Church Federation only a few months before. It discussed the basis for Christian race relations, the background for racial tension in the Chicago area, tension areas and what the Church can do about them (including housing, employment, education, recreation, restaurants and hotels, hospitals, cemeteries, social service organizations, and the prevention of civil disorders), membership policy and practices within the Church, and the Christian mandate.

Although the Episcopal diocese is not a member of the Church Federation, 5 of the 26 members of the committee on Christian race relations are Episcopalians. They are Suffragan Bishop Charles Street; Prof. Holt Graham, Seabury-Western; the Rev. Joseph Kitagawa, chaplain to Bishop Conkling for work among Japanese-Americans; the Rev. Samuel Martin, rector, St. Edmund's; and Mrs. Wendell Green, St. Thomas's.

A few weeks before the riot, the Rev. Daniel Kentwell, a Roman priest active in inter-racial work, prophesied the disorders in so many words.

Church leaders acted fast once the riot was underway. But their actions remain a deep dark secret from alert Chicago reporters. The mid-Atlantic states editor of a national newspaper known widely for its accurate reporting told this reporter that few if any Church actions had been brought to his attention. The failure of adequate public relations was rather obvious.

An immediate conference of Church leaders produced a unanimously adopted statement as guide for Chicago Churches and lay people. It said in part:

"We are not unmindful of the fact that the virus of racial hatred is in the minds and hearts of many people in other communities than Cicero and that wherever this terrible evil is to be found there is the potential threat of mob violence.

"In the name of God who judges us all, we confess our failure to live according to his law of brotherhood and love; we confess and accept our share of responsibility for this breakdown of basic morality in the community.

"We appeal to all religious people of whatever creed; to all citizens of good will, especially the city officials and other civic leaders of Cicero, as well as in Cook County, to recognize the law of our land, the very basis of American democracy and the very heart of our Christian faith, that men of all races, nationalities and creeds must live together in peace and good will.

"We commend our fellow Negro citizens for their restraint in a provocative metropolitan

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situation caused by mob violence against one of their families. We appeal to them to keep steady in the future and to avoid actions that in any way would place responsibility on their shoulders for this breakdown of morality in the community.

"We urge strongly that all citizens of the white race recognize the constitutional right of every family of whatever race, color, creed or nationality, to establish its residence in any part of Cook County according to economic ability or need. This is a legal right and has been fully established by law, but it is a human right that is fully supported by the higher law of the Christian faith. These are demands made upon us by God's moral order which we cannot ignore in these perilous times."

As the underlying cause of the riot was that real estate values were of greater importance to Cicero residents than other considerations, Chicago Church leaders moved with extreme caution in their dealings with Cicero clergy.

Some years ago the ministers association of Cicero had been "busted" when it attempted to become active in civic affairs. Cicero is the former headquarters of Al Capone's mob. Since then the clergy have preached about God, and kept out of civic affairs. Accordingly, Chicago's Church leaders encouraged Cicero's non-Roman clergy to issue their own statement. This, 10 pastors finally did, and although it was much weaker in its condemnation of the whole affair than outsiders might have wished, it was more than would have come forth had Chicago not put on the pressure.

Behind the scenes, Federation leaders actively encouraged law enforcement officials, and cooperated closely with the Chicago Council against Racial and Religious Discrimination, which coordinated civic activities concerning the riot. The council's director, the Rev. W. H. Sharp, and the Rev. Leon Bailey of the Interracial commission supervised the collection of facts on the disturbance.

The Roman Catholic Church came out openly against the rioters. The Witness learned officially for the first time that the "Nerod Supplement," a Benedictine paper, was threatened by mobs who said it was lowering property values by its pro-Clark stand. After these threats, a Roman Catholic doctrine letter on the subject was published in the official diocesan paper, and the hierarchy placed itself squarely behind the Benedictines. Commonweal and other Roman magazines also blasted the rioters, for the area is predominently Roman.

Protestant lay leaders were not active in issuing statements on their position regarding the riot. However, 29 Roman lay leaders sent a letter to their Cicero neighbors "asking them to examine their consciences in regard to the riot," and asking further "has our attitude toward the Clark family moving into Cicero to find a decent place to live been pleasing or displeasing to God."

National organizations such as the Civil Liberties Union, and National Association of Colored People, showed their alertness by promptly bringing in outside fact finding representatives. Conspicuous by their absence were observers from the National Council of Churches, which according to its announced purpose is supposed to act as a clearing house for information.

All Chicago papers were entirely objective regarding the riot, and Federation leaders praised their fair coverage.

A trip through major middle west and eastern cities lead this observer to believe similar riots will take place elsewhere. Church leaders in cities facing racial problems might well consult the Chicago Church leaders now, while there is time.

An analysis of the Church leaders' actions in the Cicero affair point up the effectiveness of local Church council and diocesan leaders acting effectively within the first hours after the riot. The Chicago Christian leaders of the major faiths were active in a constructive manner according to this survey.

MEMORIALS DEDICATED AT ABINGDON, VA.

★ Bishop Phillips of Southwestern Virginia dedicated a reredos, bishop's chair and sedilia at St. Thomas, Abingdon, Va., August 12th. The original St. John's was consecrated in 1846 and before that the congregation had worshiped for a considerable time in the court house. It is the mother church of St. John's, Wytheville and St. Paul's, Saltville.

At one time Elliott Roosevelt, father of Mrs. Theodore Roosevelt, was a communicant of St. Thomas and sang in the choir. He presented the church with a pulpit Bible which was destroyed when the church was burned in 1924. It was replaced in the new church by Mrs. Theodore Roosevelt as a memorial to her father and mother. The Rev. Roddey Reid Jr. is the present rector.

EPISCOPALIANS LEAD MINISTERS MEETING

★ The Rev. Charles G. Hamilton of Aberdeen, Miss., and the Rev. Sumner Guerry of Cleveland, Miss., were among the leaders at the Town-Country school held at Emory College, Atlanta, Ga., August 7-23. It was attended by over a hundred clergy representing ten denominations and seventeen states.

KENNEDY RETURNS FROM THE PACIFIC

★ Bishop Harry S. Kennedy of Hawaii, has returned from a five-weeks visitation in Japan, Korea and Okinawa. He saw all Episcopal chaplains in the areas except two. He held conferences and quiet days with chaplains of all faiths in Tokyo, Okinawa, Itazuke air base and Seoul, attended by practically all the non-Roman chaplains in the areas.

The Bishop confirmed two in Okinawa, presented by Chaplain Fenwick, and seven presented by the Church's missionaries there. In Taegu, Korea, nine were confirmed, and at Pusan 31.

The bishop visited also every military hospital, going from ward to ward visiting the wounded. He conducted many services, including one at St. Luke's Hospital chapel, Tokyo, and one at the general headquarters chapel, Tokyo. Other services conducted were at Yokohama army chapel, Yokosuka naval base, Itazuke air base. The bishop called officially on the commanding officers of all branches of the service. "General Matthew P. Ridgway was wonderful to me," the bishop wrote. They gave a dinner for him, and later a garden party.

Bishop Kennedy writes most enthusiastically of the work being done by our missionaries, Messrs. Godfrey, Heffner and Nakayama. "They have endeared themselves to the native people who have known them, and have captured the friendship of the military."

At Okinawa, a site has been purchased, and now it bears a large sign saying in English and Japanese that the first Seikokwai church will be built there. The Governor of Okinawa attended a service at which the new site was dedicated. The bishop blessed the bell which was given to the missionaries recently.

Bishop Kennedy in his report to the overseas department stressed the need for a residence for the missionaries as well as the new church, and parish hall. "These are musts," he said, "if our missionaries are to be able to carry on their program."

He stressed also the need for a native ministry, and considers the prospects helpful. Also the need for a woman worker, and another American priest to care for civilians and their dependents. More transportation is a crying need, at least another truck or suburban car.

At the Island of Izena Shema, Bishop Kennedy was visited by a delegation consisting of the principal of the school, and some natives, the purpose of the visit being to "beg us to bring them regular ministrations of the Church and do something to help train their children in the Christian way of life."

GEORGIA LAYMEN MEET

★ Laymen of the diocese of Georgia met at Camp Reese, diocesan center, August 10-12, when J. Osborne Morgan of Brunswick was elected president of the diocesan organization.

NEW YORKERS LEAD CONFERENCE

★ Chaplain James A. Pike of Columbia and the Rev. Shelton Hale Bishop, rector of St. Philip's, New York, are to be the leaders of a conference of laymen of Maine, meeting at Northeast Harbor, September 8-9. Bishop Loring is to be the chaplain.

MINNESOTA TO HAVE COADJUTOR

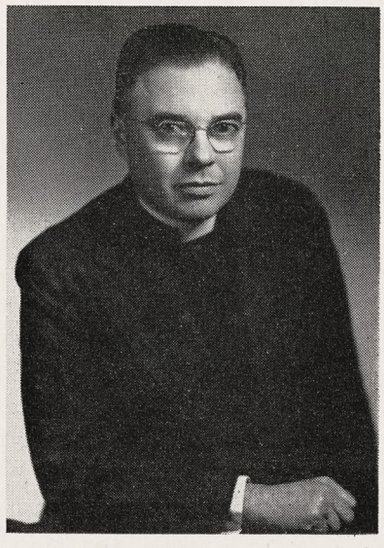
★ Bishop Keeler of Minnesota has called a special convention for October 1 for the election of a coadjutor. The announcement follows the resignation of Vernon Johnson as archdeacon to accept the rectorship of St. Paul's, Minneapolis. In 1950, after an elected suffragan had declined, the diocese set up a program for two archdeacons, one for white and one for Indian mission work.

The special convention will also initiate a conference on matters of diocesan advance work. On the 2nd the clergy will discuss public relations, with Gideon Seymour, editor of a Minneapolis newspaper, the headliner. There will also be a panel at which newsmen and radio commentators will take part. Religious education will be considered in the afternoon and in the evening Bishop Keeler will speak on work in the diocese.

The following day will be a quiet day conducted by Bishop Havard of St. Davids, Wales.

LAYMEN ARE TRAINED AT SEABURY

★ The first group of laymen to be trained to present the Church's program are meeting over this coming weekend at Seabury House. Coming from all parts of the country, these men will then return home to train others. Conference leaders are Dean Rose of the General Seminary; Humphrey F. Redfield, executive of the Episcopal Church Foundation; the directors of the various departments of the National Council.



HARRY S. LONGLEY is now the rector of Holy Trinity, Philadelphia. He comes from St. John's, Charleston, W. Va., where he was rector since 1939

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EDITORIALS

New Features

THE WITNESS returns to the every week schedule with the number for September 20, with each issue twenty-four pages. There will be a number of added features which we are sure will be well received. One of course is not new: the Living Liturgy column by Prof. Massey H. Shepherd Jr. of Cambridge Seminary, considered the foremost liturgist of the American Church today. Another feature indeed is old, the selection of articles that appeared in the Witness years ago written by our founder and first editor, the late Irving P. Johnson. Several of these were reprinted last Lent with a great many requests that they be continued. This note from Bishop Austin Pardue is typical: "Please keep digging up the old articles by Bishop Irving P. Johnson. No one in this Church today touches the pithy and direct simplicity of his writing. I suppose he wrote these twenty or more years ago, but they are as fresh and timely as a morning newspaper today. Thank you for giving more articles by the best writer the American Church has produced." So we did keep digging and will present this fall a number of articles which are all that the Bishop of Pittsburgh says of them.

Roscoe T. Foust, rector of the Ascension, New York, and our editor, has spent the summer in Europe to get the reaction of leaders there to the foreign policy of the U. S. and the chances of maintaining peace in our time. Certainly there is no greater problem and we are sure readers will read eagerly the findings of this keen observer.

Alger L. Adams, a new member of the editorial board, is the managing editor of the Bulletin of the diocese of New York and vicar of churches in Elmsford and Yonkers. Prior to that he was assistant to the editor and president of the Amsterdam News where he had the over-all administrative responsibility of the editorial department. And it was no accident that while he was with this nationally known paper the circulation nearly doubled. Last spring at one of our meetings of editors there was lengthy discussion of race relations and what the Church was doing and should do in this field. It ended with Adams accepting the assignment for a series of reports on what dioceses and parishes are doing about discrimination and segregation. As reported in our August 23rd number, Alvin W. Rose, professor of sociology at North Carolina College, told the delegates attending a recent Church conference: "You know better than I that the Church is America's most segregated institution." Whether it is or not will be answered in this series by Alger Adams who will present the good and the bad in factual reports which we suspect will stir up a good bit of discussion throughout the Church.

"Quotes"

O MY dear friends, it is a terrible thing when one's religion is too small for the world, and is always leaving great parts of the world's life unaccounted for, unilluminated, and is always dreading to have the world made any larger, lest this religion shall seem even more meager and insufficient. But it is a great thing when the world is too small for one's religion, and the soul's sense of the glory and dearness of God is always craving larger and larger regions in which to range. Then welcome all discoveries, all illuminations, all visions of the greatness of the world of God.

—PHILLIPS BROOKS

Lastly, as far as new features are concerned, we are happy to announce a column each week on Religion and the Mind by the Rev. Clinton J. Kew, also a new member of our editorial board. He is on the staff of St. Luke's, Montclair, N. J. and the Church of the Heavenly Rest, New York, where he has done notable work in this field. He is also on the faculty, with his twin brother, a psychiatrist, of The American Foundation of Religion and Psychiatry, organized by New York's Marble Collegiate Church. Work done by this twin-brother team has received nationwide attention by magazines and newspapers and we consider ourselves fortunate indeed to be able to present his column which will be conducted on a question and answer basis. The first will appear in the September 20th issue and is titled, Psychosomatic. The next three will be articles on Anxiety, A Sense of Guilt, The Lonely, with others to follow.

Former features will of course be continued. Each week there will be one or more articles by outstanding leaders of the Church, with one on The Future of Free Catholicism by Prof. Chad Walsh of Beloit appearing in two consecutive

numbers soon. The popular short articles by Philip H. Steinmetz, and William B. Barnes will appear regularly, as well as articles by Dean McNairy of St. Paul's Cathedral, Buffalo, and Anson Phelps Stokes, rector of St. Bartholomew's, New York. Nor is the Rev. Mr. Entwhistle being forgotten. He recently returned to his seminary, telling Wife Isabel that "I need inspiration." What happened is reported by the Rev. Thomas V. Barrett in a forthcoming article.

Book Reviews will continue to be edited by the Rev. Frederick C. Grant; the Rev. George MacMurray will have a column on the Press where he will brief the editorial opinions of other Church papers on vital issues; People will give you the news of clergy changes, ordinations, deaths, honors—the things you want to know to keep up with your friends; there will be the popular Backfire department where readers have their say; and of course all the important news of the Episcopal Church, together with pages of news of Other Churches and Churches Overseas.

We are convinced that we are offering a large quality package at the extremely low price, for these days, of but $4 a year. Comparison with what you get in other Church papers for more money will, we think, convince the most skeptical.

We also urge readers, and particularly the clergy, to take bundles so that the Witness may be on sale each Sunday at the church. Orders for five, ten or more copies to one address will be billed quarterly at 7c a copy, the magazine to be sold for 10c. Or if you prefer to have copies sent directly to the homes of parishioners, merely send the names and addresses and we will bill quarterly at the same bundle rate.

We solicit your cooperation. The address of our publishing plant is Tunkhannock, Pa., where all subscriptions and bundle orders should be sent.

Christ at the Bargaining Table

BY
MICHAEL BUDZANOSKI
Executive committeeman, District 5, United Mine Workers and vestryman, St. Mary's Church, Charleroi, Pa.

CHRISTIAN people are becoming more and more aware that there can be no amicable relationships in industry as long as Jesus Christ is left out of the equation. Against the concept of the mystical body, the Church should be a union that embraces the capitalist, the industrialist, and the laboring man. All groups in the present picture, however, have become victims of our secularized culture. In the social theory laid down by our Lord, each man is a member of every other man. The doctrine of the mystical body of Christ demands an intense personal relationship between all Christian people. In our society, this is lacking.

During our country's early history, most businesses belonged to individual people and in such a situation the owner had a direct relationship with his employees. Usually a personal bond was nurtured and matured into an amicable relationship between employer and employee. In the evolution of our American economy, our business concerns grew bigger and bigger, and as merger followed merger, the personal touch was lost with the result the employee, whether president or sweeper, became just a mere small cog in the huge machine.

The beginning of the twentieth century saw our industries assuming such proportions that the government was compelled to retard the trend toward monopoly. This same period saw an influx of immigrants into our country on an unprecedented scale. In the booming times, they were swallowed up by industry. On the whole, these people were untutored and inured to hardship in the old country. Their docility and strangeness in a new land made them easy victims of our secularized economy. Many did not expect and often did not receive what we would call the fruits of Christianity.

Labor Unions

THE turn of the century also saw the advent of the large labor unions, which were developed to take up the slack caused by the loss of the personal bond between employer and employee. Even the unschooled realized the need for organization as a counter irritant to big industry. Hence, for the greater part of our times, labor and industry have battled. We cannot say that one side has been completely good while the other was wholly bad. The modern historian knows that

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there have been selfish men on both sides. The pathetic fact about the situation is the tremendous loss for all concerned. If the teachings of Christ had been lived by all Christian people, industry would have gained to even a greater degree and labor would have obtained a standard of living commensurate with the wealth of our God-gifted country.

Toward the preservation of our American way of life, it is an absolute necessity for us to develop all-around amicable relationships. Even from the educational standpoint, the demand is urgent. A generation ago, the average supervisor in a steel mill or in a coal mine had less than a complete grammar school education. Today, the average young laborer is generally a high school and often a college graduate. The ideology of Communism, abroad, has had a much greater appeal than we care to admit. At home, we must make the ideology of Christianity attractive and effective.

Great Resources

OUR national wealth is so great that, in spite of defense spending, we can promise the laborer a decent wage for his work. We have the resources that will permit him to purchase all of the necessities and even some of the common luxuries of life. If American Christian people can be taught to work together, we need not worry about the decent hours of labor and good working conditions. In the body of Christ we can develop a lasting security for all.

From the Christian sociological point of view, what can be defined as living wage? Experience shows that no set wage can permanently be called decent. What may be good wage today may be totally inadequate in a future period of inflation. Suffice it to say that a living wage is one that compares favorably with that paid in other industries and is one that will permit an ever increasing standard of living as the wealth of our nation grows through scientific discoveries and the recapture of nature's resources by the labor of man. Another factor about which we must remain cognizant is the fact that technological advancements in an industry may require an adjustment of wage to compensate the more skilled employee required to do the work.

So too, decent hours of labor are dependent upon numerous factors. In normal times, the need of a product often has limitations. Overproduction has been a constant threat to our whole economic system. We are learning that it is foolishness to produce an article far in excess of demand. For the protection of both industry and labor, whenever there appears a risk of overproduction, the hours of labor in a given industry should be studied. The great depression of twenty years ago shows what will happen if there is production and the people do not have the means to bring about consumption. Hence, labor-saving devices should not only be considered as a means of profit but, for the welfare of industry itself, the good fortune ought to be shared by a possible reduction in the working hours of individual employees.

The past several decades have seen many industries endeavor to make their plants better places in which to work. This program not only increases efficiency but also removes much drudgery from hard labor. With a real return to a living Christianity, we can expect this trend to continue.

Human Solidarity

AS our system of living continues to grow more complex, the security of the individual employee and of his family is slowly leaving his own hands and is nestling little by little with the government and with industry as a whole. No longer are the maimed and the dead left by the wayside, the maimed to fend for themselves and the families of the dead to struggle as best they could. With the developing concept of human solidarity in Christ, we can look forward to more good will and greater security for all. Human beings possess a God-given conscience. Perhaps the greatest obstacle to industrial peace has been the neglect of this faculty by the battling groups.

The threat of Communism may be having beneficial results among us. We are being forced to make our Christianity into a living ideology. When Christ is permitted to sit down at the conference table with labor and industry, then the interest of each will become the interest of all. Human relationships must be supernaturalized or we must be ready to resign ourselves to a material dialectic. At one time, capital and industry may have the whip hand, and at other times, the whip may be held by labor, but the whip is not the answer. Christ must become all in all. This may sound like some visionary ideal order, but if we are going to preserve our historic American way of life, we must continually strive to make our ideals into an actuality.

An Invitation To Roman Catholics

By ROBERT S. TRENBATH

Rector of Trinity, Washington, D. C.

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Grounds For Hope

BY
ANSON PHELPS STOKES JR.
Rector of St. Bartholomew's, New York

ANY religion that is to be vital today must say something to a world that is in distress and perplexity. Thank God that the religion of the Old and New Testaments can do so, for it was born in difficult times. The great message of hope expressed by the prophets came out of days of national calamity; and much of the New Testament was written when it was dangerous to be a Christian. Our faith says five things to us in these anxious days.

In the first place, there is an answer to our problems in God's purpose. To so many people the events of our day are meaningless and frustrating. It gives us hope to know that God has not abdicated.

His answers, however, are not necessarily simple ones. He does not necessarily have one plan of action which is right. He calls on some to be conservatives and on others to be liberals. The whole truth is too much for any one man to understand, and often God brings about his purposes through the interplay of opposing ideas.

In the second place our faith tells us that the fundamental issue in the world situation is spiritual. George Sokolsky warned against the danger of America trusting in her productive capacity and technical skills, and pointed out the need of America having a philosophy of life which she can convey to others. Communism seems to capture men's imagination, even though its tangible benefits seems to be few. We as Christians must have a concept of life which will appeal to the latent yearnings of mankind. We must not speak too much about "Communism versus Capitalism," implying that we are engaged in a clash of systems, for something deeper than that is at stake—a concept of life. We are opposing tyranny, brutality, and the police state. If Russian Communism had not come upon the scene, evil would still be incarnate in some other forms. The vital issue is not the form of our organization but of the purpose of life. A moral rebirth is necessary if we are to have a message for the world.

In the third place our faith tells us that spiritual goals are related to material means. Christianity never marks a sharp line between matter and spirit. Ours is a sacramental world, in which outward and visible signs make real inward and spiritual grace. The spiritual must come first, but it must be expressed in terms that men can understand.

Today a large part of the world is hungry. That is not new; but what is new is that those persons are beginning to recognize that hunger is no longer something to be accepted fatalistically. They can see that western civilization has conquered much of nature, and they are no longer willing to be content with their lot. If a new spirit is to be aroused, it must be expressed in terms of a better life. We must do all we can to face the economic and social problems of our day. Political organizations have their place, for they too can influence human life; and military force has its place, for evil must be resisted. Spirit is primary, but it can be ministered to in material ways. The Christian religion reminds us that spirit does not stand alone.

The fourth thing that our faith says to us is that we are all bound together. We are coming more and more to recognize that. Capital and labor know that they are dependent one upon the other; and industry is recognizing the interrelationship of the world. You cannot have the good life in one land as long as another land lives in poverty.

While the truth of this has been forced upon us in the realm of economics, it is an ancient truth in the realm of the spirit. The Old Testament taught us that all men were made of one blood, and the Christian faith has emphasized that we are members one of another. Spiritually we must recognize our unity, as John Donne did when he lay upon his sickbed and heard the bell tolling for the funerals of others: "No man is an island entire of itself. Every man is a piece of the continent . . . Any man's death diminishes me because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

Finally, our faith reminds us that there is something for each of us to do. That brings us back to our first point. If the answer is in God's purpose, it is our duty spiritually to live close to him. We cannot do it by hastily turning to him or hectically poring over our Bibles. We can find his purpose only by a life quietly and consistently devoted to his will, a life of moral decency, of patience, and of prayer. If we do not turn to God and find in him the purpose of life, we are traitors to our country as truly as if we betrayed secrets to the enemy. For the need of our land is an understanding of life that can be shared with all others.

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NEW CHANCELLOR AT SEWANEE

★ Edward McCrady, chief of the biology division of the atomic energy commission, Oak Ridge, is now acting vice chancellor of the University of the South. He succeeds Boylston Green who gave his resignation to the board of regents at a meeting on August 16. No reason is given by either Dr. Green or Bishop Mitchell, chancellor, for the resignation, the official press release merely expressing the "regrets" of both. Green has headed the administration for but two years.

The new administrator was head of the biology department at Sewanee for ten years before taking a leave of absence in 1948 to take the job with the government.

Bishop Mitchell announced the following committee to select candidates for the position: Bishop Penick of North Carolina, chairman; the Rev. Robert H. Manning of New Orleans; Frank M. Gillespie of San Antonio; Coleman A. Harwell of Nashville. He also said that the trustees are the only body with power to elect and that their next meeting will be in June, 1952.

GEORGIA WORKSHOP ON EDUCATION

★ A workshop on education was held at Camp Reese, diocese of Georgia, August 13-19, with 40 women and two laymen present. The leaders were the Rev. H. E. Waller, diocesan chairman of education, the Rev. R. R. Baker, chairman of the department for the diocese of Virginia, G. R. Madson and Helen Wolfe, both of the diocese of Georgia.

BISHOP WELLES IN MAINE

★ Bishop Welles of West Missouri confirmed five at a service last Sunday at St. John's, Southwest Harbor, Maine . The candidates were presented by the vicar, the Rev. R. H. Thatcher.

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and others.

VITAL QUESTIONS ARE RAISED

★ "How can we make the Woman's Auxiliary redemptive?" "Is our vestry concerned about religion?" "What is the difference between going to church and being the Church?"

These and many other questions were discussed by almost 100 lay men and women representing the dioceses of California and Sacramento and San Joaquin at a conference on education held at Mills College, Oakland, Cal. The group included church school teachers and superintendents, vestrymen, officers of the Woman's Auxiliary, key laymen appointed by the bishops of the three dioceses.

The state of our Church today, with many young people drifting out of relationship with the Church soon after confirmation, and with religion being just a meaningless form to many nominal members of the Church was presented vividly to the group by the Rev. Walter Williams. Mrs. Dora P. Chaplin gave an analysis of the needs of children, youth and adults and the ways in which the Church might be meeting these needs if we were more aware of our opportunities. She stressed especially the importance of the two Church families, the large family of the parish, which is often unaware of its family responsibilities, and the "little church" which is within each Christian home. The discussion and questions which followed her presentation, dealing with practical ways to restore family worship, and ways of helping parents in their task as the first religious teachers of youth, showed the concern of lay leadership of the Church in these areas.

Canon Theodore O. Wedel startled the group by announcing that they were all theologians, and then aroused interest by taking some of the theological teaching of the Church about sin, faith, judgment, propitiation, and atonement and translating them into terms of the everyday experience of everyone.

The women attending met for an hour with Mrs. Theodore Wedel, a member of the national executive board of the Woman's Auxiliary, to discuss the implications of the Church's program of education for the organized women's work in the Church.

BISHOP HENRY SHERRILL STRESSES SCHOOLS

★ Bishop Henry K. Sherrill, in his capacity as president of the National Council of Churches, pleads for increased emphasis on religious education in a statement urging the observance of Christian education week, September 30-October 7.

"As a chaplain in the first world war," he said, "I learned of the great ignorance of American youth of the simplest facts of Christian teaching. The failure lies first of all in the home. Our school system is so constituted that everything else is taught but religion. Many of our churches also are responsible, for church committees or vestries too often neglect to provide funds for adequate teaching of the youth of the parish."

Bishop Sherrill declared that the teaching function, "all too often underestimated, even neglected," is "central to the task of the Church."

The week will begin with rally day, Sept. 30, when the theme will be "Religion—the foundation of freedom." On the following days will be marked, successively, leader's day, family day, local church day, community day, youth day, and personal meditation day. The observance will close with world communion Sunday, Oct. 7.

BISHOP DeWOLFE VISITS HOLY TRINITY

★ Bishop DeWolfe is to visit the Church of the Holy Trinity, Brooklyn, the evening of September 23rd for confirmation. It is the first visit of a bishop of Long Island to the parish since the inception of the so-called Melish Case.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The University of Chicago Round Table, Number 661. University of Chicago. 10c.

This issue contains the script of an NBC broadcast panel discussion between Ernest C. Colwell, Carl H. Kraeling, and Merrill M. Parvis, all of the University of Chicago, on the subject of the Dead Sea scrolls. Also included is the reproduction of a BBC broadcast by Herbert Butterfield, Professor of Modern History at Cambridge, on "Christianity and the Historian." The final item is a brief description of the project to prepare a new edition of the manuscript evidence for the text of the Greek New Testament.—Robert Hill

Father Paul of Graymoor. By David Gannon. Macmillan. $4.00.

Father Gannon writes of the Father Founder of Graymoor with charm and complete devotion. The very nature of Graymoor's foundation makes the anti-Anglican tendenz inevitable. Cardinal Spellman in his foreword wonders whether Father Paul "was anything else but a Catholic at heart even before his conversion." After reading the book, one suspects that, meaning what he does by the word "Catholic," this statement of the Cardinal's is quite correct.—Edward N. West

Alcuin, Friend of Charlemagne. His World and His Work. By Eleanor Shipley Duckett. Macmillan. $5.

Those who are familiar with Miss Duckett's illuminating books on what has been erroneously called 'the Dark Ages' will need no prompting to acquire this biography of Alcuin. Scholars and general readers alike find her work interesting and rewarding. This present book is a sequel to her Anglo-Saxon Saints and Scholars (Macmillan, 1947). Actually it is a history of Christendom in the eighth century. Alcuin's work as a statesman, educator, theologian, liturgist, and churchman places him among the world's great architects of a Christian culture, and the foundations he laid still endure. As a recent French scholar put it, "Without Alcuin, one could say that Charlemagne would have been less great." Above all Alcuin was a representative of the finest type of Christian gentleman, humble, industrious, devout, with a great capacity for friendship, and a concern for the things that really matter. He loved both books and people, the ordinary pleasures of life—both the world of nature and of man—and the deeper things of the spirit. He is a true conservative of history. Though denied sainthood by the Church, innumerable generations have risen up to call him blessed. Miss Duckett's book makes him live again as our own teacher and friend and companion in the way of Christ.—M.H.S.

Christ and Culture. By H. Richard Niebuhr. Harper. $3.50.

This is one of the most substantial books on Christian ethics to appear in a long time. It is the fruit of many years of careful thought and constructive teaching. The main answers that have been given in Christian history are analyzed: Christ against culture, the Christ of culture, Christ above culture, Christ and culture in paradox, and Christ transforming culture. The

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final solution is the individual's answer to the problems—which is about as far as we can get in this age, perhaps in this world; though other ages have been more ambitious, and have identified Christ (or Christianity) with culture—i.e. civilization—either present or prospective. This is a book for everyone interested in or troubled by the problems, e.g. of the practicability of the Christian ethic, or of the Sermon on the Mount. A grand book to read along with Windisch's Sermon on the Mount, recently reviewed.

A History of the Cure of Souls. By John T. McNeill. Harper. $5.00.

Professor McNeill is one of the best ecclesiastical historians of our time. The study of the mediaeval Penitentials has been one of his chief interests: his work on the Mediaeval Handbooks of Penance has long been a standard treatise. The present volume studies the subject in its widest relations and from its earliest beginnings in Israel, Greece, and in the Eastern religions, and then stage by stage through the history of Christianity and in the various modern churches. Not only theologians and pastors who administer penance, but also the large and increasing number of persons who engage in personal counseling, in all the churches, will be interested in this book. So will historically minded Christians who wish to know what has been done in this realm since New Testament days. They will find that every phase of the subject has been treated with learning, candor, insight, and sympathy. Only a real historian can write with equal understanding of Roman, Anglican, and Quaker spiritual guidance! This is a book good for a generation and more, and is one that every clergyman and theological student should possess.

Paul and His Interpreters: A Critical History. By Albert Schweitzer. Macmillan. $3.50.

This is a reprint of the work first issued in 1912 as a continuation of The Quest for the Historical Jesus, and like that work shows how the positions taken by New Testament scholars varied in relation to the theological temper of their day. On the basis of the formulation of the problem with which this book concludes, Schweitzer went on to write The Mysticism of Paul the Apostle.—Holt Graham

The Meaning and Message of the Book of Revelation. By Edward A. McDowell. Broadman Press. $2.75.

This is a running exposition of Revelation, in full rapport with modern scholarship, stressing the genuine religious values of the book, and suitable for study by laymen as well as by theologians. It recognizes the apocalyptic character of the work—which belongs with Daniel, Enoch, and the rest of the "apocalypses"—and does not try to literalize (see p. 195, for example). The commentary is like all Dr. McDowell's work, and deserves to be widely known and used.

John Knox's History of the Reformation in Scotland. Ed. by W. C. Dickinson. Philosophical Library. Two vols. $15.00.

A superbly printed, fully documented, amply indexed edition of one of the classic works in the history of Protestantism and of Scotland. The editorial work is entirely satisfying, and the book can be relied on by students everywhere. This is one of the books we always meant to read. Many thanks, Philosophical Library!

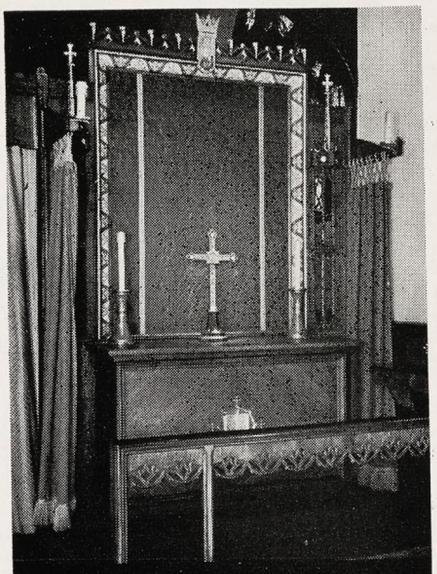
The Significance of Jesus. By W. R. Maltby. Macmillan. $.75.

The author believes that the great gain of biblical criticism is the recovery of the real humanity of Jesus. Accordingly, he attempts to demonstrate the contemporaneity and relevance of Jesus, illustrating from the gospels the character of Jesus' faith, his reasonableness, and his ability to see life as a whole. Jesus becomes the timeless exemplar of excellence at the points where we need it.

This is the eighth edition of the book, revised as of 1948 for the Viewpoints Series.—Holt Graham

The Experiences of a Mental Hospital Attendant. Snake Pit Attendant. Edited by Jesse Walter Dees, Jr. Exposition Press. $2.50.

Dr. Dees is head of the Department of Sociology at the University of Tampa, Florida, and has made a thorough study of conditions in mental hospitals. His earlier "Flophouse" was a study of hoboes. Most of the cases in the present book are also human derelicts.



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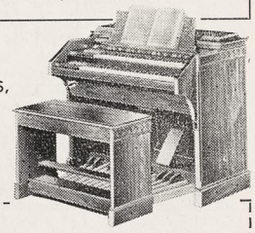

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PEOPLE

CLERGY CHANGES:

JOHN C. LEFFLER, rector of St. Luke's, San Francisco, has accepted the deanship of St. Mark's Cathedral, Seattle.

ROBERT H. CHALLINOR, formerly in charge of churches at West Plains and Mountain Grove, Mo., is now curate at St. Andrew's Cathedral, Honolulu.

BEVERLEY M. BOYD, sec'y of the department of social welfare of the National Council of Churches, becomes rector of St. Philip's, Uvalfe, Tex., Oct. 1.

GURLEY, R. H., formerly rector of St. Martin's, Radnor, Pa., becomes vicar of All Saints, Fitchburg, Mass., Sept. 30.

ORDINATIONS:

K. C. EADE, W. M. FAY, J. F. POLITZER were ordained deacons by Bishop Block on Aug. 4 at Grace Cathedral, San Francisco. Eade is vicar of St. Thomas, Sunnyvale, Cal.; Fay is vicar of St. Stephen's, Orinda, Cal., and Politzer is ass't at St. Paul's, Salinas, Cal.

C. E. GUTHRIE was ordained deacon by Bishop McElwain, acting for the bishop of Texas, at Sewanee, Tenn., Aug. 12. He continues as an instructor in the Theological School of the University of the South.

EDGAR B. INLOW was ordained priest by Bishop Block at Grace Cathedral, San Francisco, Aug. 8. He is vicar of St. Mark's, Crockett, Cal.

DEATHS:

PHILIP J. McGEE, 56, vestryman of Christ Church, Woodbury, N. J., died suddenly Aug. 1. He was the son of Joseph E. J. McGee, verger of the Cathedral Church of Christ, Philadelphia.

JOHN N. DOBERSTINE, 68, rector of All Saints, Highland Park, N. J., died of a heart attack Aug. 18.

DEACONESS:

ALICE W. MAYER was set apart as a deaconess by Bishop Phillips, Aug. 6, at Grace House, near St. Paul, Va., where she continues to work among the mountain people of southwestern Virginia.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

ROBERT M. COOK
Curate at Trinity, Elmira, N. Y.

A man named Clifford Dawson hitchhiking with his wife, two-year-old son and baby, stopped here recently. He said he was a member of the Episcopal Church in Jessup, Ga. He was without funds and was looking for work. Failing in Elmira, he went on to Syracuse where the Rev. Walter N. Welsh helped him establish himself in a job and in lodgings. After four days at work he left without talking to anyone.

In his interview with a social worker here he revealed two incidents in which he showed immaturity. Three persons who have dealt with Mr. Dawson feel that while he needs material assistance he also needs help in personality adjustment.

We pass this information on so it may help any clergyman who meets Mr. Dawson.

CHARLES A. DUNHAM
Layman of Hartford, Conn.

The pursuit of peace in these trying times is an all-important aim of the Christian Church. There may be serious political differences between the communistic East and the capitalistic West but these differences can and must be resolved without further warfare. We are taught that all human beings are the children of God, regardless of their political and social ideologies. Such being the case, the terrible loss of life in the Korean war cannot but be the cause of sorrow to all religious minded people. And therefore all means of bringing this cruel warfare to an end must be the aim of all Christians. Our government and army must not be too proud or prejudiced to bargain fairly and honorably with our opponents. The continuation of the fighting might well result in World War III with consequent atomic destruction. Let us all exert our influence to ensure a peaceful settlement of the present struggle.

DOROTHY F. BURNS
Churchwoman of Alton, Ill.

I would like to tell you that I enjoy The Witness and think it is too bad that more of our people don't read it. I noticed particularly your editorial on theological education, and I am glad that some of our clergy are aware of the fact that we have been having too great a number of misfits in orders, and I don't understand why our bishops are not more demanding of a higher standard of man than some of our men. I quite agree with you that we need quality rather than quantity; and, like Mr. A. F. Gilman, the layman of Chicago, certainly we need more evangelicals and I don't think it would hurt one bit for them to use the soapbox on the busy corner more often than is done. It seems to me that in our, what I term, closed corporation 'high' Church diocese of Springfield, we have lost all evangelism and have far too much "churchianity' rather than Christianity.

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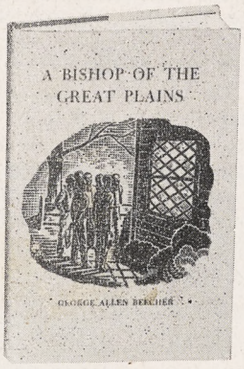
A Bishop of the Great Plains

By BISHOP GEORGE ALLEN BEECHER



BISHOP BEECHER died June 14, 1951, aged eighty-three years. The following editorial appeared in **The Living Church,** July 1, 1951. His autobiography tells how the Church was established "on a firm foundation, upon which later generations could build."

"In the death of the Rt. Rev. George Allen Beecher, D.D., retired Bishop of Western Nebraska, the episcopate of the Church loses its last surviving link with the 'Old West.' Bishop Beecher, friend of Buffalo Bill Cody and of Willa Cather, was a frontier parson, in the tradition of Bishops Kip and Kemper, Chase and Otey and Tuttle. At the time of his death, June 14th, he was the oldest bishop of the Episcopal Church in point of consecration, being nearly two years senior to former Presiding Bishop Tucker. His life and ministry spanned the period in which Nebraska and the Middle West grew from sparsely settled pioneer cattle country to a thriving industrial and agricultural area. He and his clergy and laymen established the Church on a firm foundation, upon which later generations could build."

Excerpts from a letter by Professor Frank J. Klingberg, noted authority on the history of humanitarianism, Los Angeles:

"My letter grows out of my delight with the Beecher book. I can't tell you exactly why it is so fine. I could not put it down. I chased members of the household and read to them aloud. I show it to callers, and, if they are non-readers, I show them the pictures. Every one mentioned in the volume comes to life. The pages on Willa Cather are the finest in all literature. What a memory the Bishop has! What vitality and what success! An Episcopal rector is not supposed to get off a train and make friends with all the men in that division of the road, and shortly have them all as his communicants. Sioux Indians were supposed to be handy in taking scalps, but here they are deep in religious services. And how I would like to have a dog like Othello. I can see no reason why teachers of the West and Western Expansion should not use this volume in their classes. The Bishop reminds me in many ways of Parson Woodforde's Diary of the second half of the 18th century.

"And yet, I can't tell you why this is a great book. True, I grew up in Kansas on the Missouri Pacific, half way between Salina and Council Grove, three miles from the cattle trail from Texas. Perhaps that locale has something to do with my enthusiasm. There is a brevity, a compactness, something of a haunting longing for home, as in the case of the English cowboys, singing outside the church windows. Each part is local, definite, exact, but it also transcends the place and the immediate moment. Or again, this book gives a true picture of the settlement and the hardships of the West. Fine men and fine women, portrayed at their best. I never had much use for the early days of Abilene, Kansas, where cowboys spent their money on wine and women and fought each other. The Bishop tells the story of the actual builders of the West and the men who grew there.

"Doubtless, you did not expect such a letter from me. But I did not dream of such a book when I opened it. To you, of course, much credit for your part in telling the American people the great story of the Episcopal Church in this country. First, you do it in one way; then in another; always with great success . . ."

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The WITNESS

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September 20, 1951



ST. LUKE'S ART EXHIBIT
Staged by Children of New York School
(*Story on Page Five*)

RELIGION AND THE MIND BY C. J. KEW

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★

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Faith and Order Commission Meets in Switzerland

Complete Plans for Third World Conference To Meet Next Summer in Lund

BY
JAMES W. KENNEDY
Rector of Christ Church, Lexington

★ A full meeting of the faith and order commission of the World Council of Churches met at Orleans, near Montreaux, Switzerland, August 14 to 18. The special business of the meeting was to complete arrangements for the third world conference on faith and order to be held in Lund, Sweden, August 15-28, 1952. The first day however, was given over to receiving and considering the reports of the three theological commissions, prepared over the years since the second world conference on faith and order in Edinburgh in 1937. The work of these special commissions was intensified following the first assembly of the world council when the life and work movement merged with the faith and order movement, and the faith and order concerns were entrusted to the faith and order commission, really composed of the old continuation committee appointed at Edinburgh.

These three themes were and are of fundamental importance to the ecumenical movement. "The nature of the Church," theme one, sets out the main task of the theologian to seek for doctrinal unity in this area. The ramifications of this theme are so vast they cannot be given in a brief news summary, but the work of this commission has covered everything from the agreements and disagreements over the historic meaning of "the Church" to some of the modern distortions in Marxism and some forms of existentialism. The commission did not forget that in the final analysis the nature of the Church must be expressed in the relationships at the parish level. "Every meeting of Christian with Christian must needs bear upon it something of the meaning of the Church which is his body. In the words of St. Augustine 'Thou hast been a brother; thou hast seen the Lord'."

The thorny problem "Intercommunion," the second theme, dealt with briefly in the report, was given long and serious consideration. Notice was given of the volumes soon to be available on the fundamental principles underlying the problem, with all points of view represented and a summary and classification of the actual rules and practices now in force in the various Churches.

The third theme, "Ways of Worship" concerned with the different worship traditions and their common elements especially, was reported by the secretary of the commission, Wiebe Vas because of the lamented death of the chairman, Professor Van Der Leeuw. The report contained a summary of the work done in both the areas of compatibility and apparent incompatability based upon many factors.

All these subjects will form the basis of the program for Lund, with the many non-theological factors involved used as a background for each section. The printed reports will be sent to all official delegates as their preparation for the third world conference on faith and order.

Other important business included the work of the second and third full days: A sub-committee on "post-Lund reorganization" with Prof. D. M. Baillie as chairman and Oliver Tomkins as secretary, prepared several memoranda for use at Lund on the possible future of the faith and order commission to be considered in the light of a more flexible and effective working within the framework of the World Council of Churches.

A sub-committee on the "Lund Program," with Bishop Angus Dun as chairman and Dr. Leonard Hodgson, secretary, worked out the details of the two weeks at Lund and the status of those who will come.

The makeup of the official delegation to Lund will be 250 places assigned to the Churches; five have been given to the Protestant Episcopal Church with no alternates allowed except in the place of a delegate who cannot attend; some 25 consultants; and a limited number of accredited persons to interpret the conference to their respective countries. The sessions will be held in the Great Hall of

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the University. Accommodations for the official delegation will be handled through the faith and order secretariat.

Another sub-committee completed plans for "Worship at Lund." Bishop D. W. Habler was chairman and Mr. Floyd Tomkins secretary. All services will be held in the cathedral with one communion service arranged by the Church of Sweden where all delegates will be invited to make their communions. Daily services will be held morning and evening in the cathedral.

A special delegation of young people attended the commission meeting and participated in all the sessions, making a statement at the close concerning their reactions and telling of the third world conference of Christian youth to be held in Travencore, India, in the winter of 1953 immediately preceding the central committee meeting of the World Council of Churches in India in January 1953.

The commission held daily services morning and evening and two communion services, one according to the rite of the Church of England and the other rite of the Greek Orthodox Church.

About 80 attended the meeting, most of them regular members of the commission with a few substitutes, consultants and members of theological commissions present as visitors.

CHURCHWOMAN WINS AWARD

★ Mrs. Mabel K. Staupers, member of St. Philip's, New York, has won this year's Spingarm award presented by the National Association for the Advancement of Colored People. She has been active for 30 years in public health work. The award was made "for spearheading the movement to integrate Negro nurses into American life as equals." She was instrumental in the liquidation of the National Association of Colored Graduate Nurses, as now Negro nurses may join state and local chapters of the American Nurses Association. She led the fight to have Negro nurses training in New York City tax-supported institutions, and was largely instrumental in breaking down the navy's ban against Negro nurses in world war two.

CHURCH NEAR NORTH POLE

★ More than 100 miles above the Arctic Circle, about 20 degrees from the North Pole, a finger of land, "Tigara" in the Eskimo tongue, juts out into the polar sea. Tigara used to be the postoffice name but in recent years it has been changed to Point Hope. Here is an Eskimo village where the Church has had a mission, St. Thomas', since 1890.

John Driggs, M.D., later ordained deacon, ministered there for eighteen years, with but three visits home and mail but once a year. He was followed by four others, Hoare, Thomas, Goodman and Gordon. Only in very recent years has the isolation been broken by the use of airplanes.

The Point Hope parish reaches up and down the bleak coast to Kivalina and Point Lay, and inland eighty miles to Noatak the one place where the missionary never sees a tree.

The mission has more than 600 names on its membership list. The Eskimo church council and Eskimo lay readers have been a strong support to the missionary and during the present long interval without a priest, more than three years, they have kept up their services and their offerings. "No question about offering," the chief lay reader, Roy Vincent, who is also president of the village council, wrote to Bishop Gordon. "We give our little money to the Church every first Sunday in the month ever since you left. Services pretty good every Sunday. Large congregations. I remind them confirmation class try to be here ready for you."



STUDENTS in universities and colleges throughout the country are now gathering. This is a dinner of the Canterbury Club at the University of Kentucky. Rectors are urged to notify college chaplains of their students going away to college

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ST. LUKE'S CHAPEL AND SCHOOL

★ The story of St. Luke's Chapel dates back to 1822 when Greenwich Village was separated from New York by several miles of open country. There was an occasional stage service between this village and New York City, but for those who wished to attend the laying of the corner-stone of the church, it was a considerable journey. An old account tells us this of the event: "Curiosity and propriety drew many this day out of the precincts of the city to attend the laying of this corner-stone. Some took the lanes winding among and over the hills of Broadway, till they reached the stone bridge which spanned the canal. Other parties passed on, till they crossed the wooden bridge over the canal at Greenwich Street." The facts of this imposing ceremony required two days to reach the city papers.

The church grew rapidly with the expanding neighborhood which soon became a suburb of New York rather than a country village. For during the yellow fever epidemic of 1822, many came here to escape from that dread scourge and eventually settled here permanently. In late years as the character of the neighborhood changed with the northward movement of the population, the church adapted itself to changing conditions.

The first warden of the church was Dr. Clement Moore who wrote The Night Before Christmas for the amusement of his children. There has always been a strong interest in the children of the parish and community. A school was established as far back as 1831, there being a strong feeling that "the work of education was the bounded obligation of the Church." The present St. Luke's School is only six years old, under the direction of Trinity Church. But starting with only three grades, it will have grown from nursery to eighth grade this fall. The main part of the school is now in the Bret Harte House. In keeping with the background of so many of the parents and of the neighborhood, the children put on their own outdoor art exhibit in the churchyard in May. (See cover). St. Luke's changing with the years but is ever a part of the community.

GENERAL CONVENTION HAS MANAGER

★ The Rev. Gabriel Farrell has been named manager of the 1952 General Convention, it has been announced by the Rev. Gardiner M. Day, chairman of the diocesan committee on arrangements. Until June he was director of the Perkins Institute and Massachusetts School for the Blind. He is at present on the staff of the Episcopal Theological School where he assists Dean Taylor in administrative matters. He has been released by the school for the first eight months of next year.

BISHOP OF NEWCASTLE VISITS STATES

★ The Bishop of Newcastle, the Rt. Rev. Noel Baring Hudson, will arrive in the United States this week. He will be the guest of the General Theological Seminary while here and will cover a considerable speaking itinerary arranged by the Rev. Canon C. Rankin Barnes, secretary of the House of Deputies and of the National Council.

A former secretary of the Society for the Propagation of the Gospel in Foreign Parts (SPG) Bishop Hudson is official envoy to the Church in America, bringing 250th birthday greetings from the society. He will bring a replica of the charter granted to the SPG by King William III in 1701. He will visit ten dioceses between September 19 and October 23, and will sail for England October 27.

On Wednesday, October 10, Bishop Hudson will attend a luncheon with the National Council at Seabury House, and that afternoon will address the National Council in session there, presenting his formal message from the SPG to the Church in the new world.

In his itinerary, Bishop Hudson will visit seventeen SPG parishes—parishes actually founded by the SPG, or at some early stage in their history assisted by SPG.

WASHINGTON LAYMEN MEET REGULARLY

★ The Episcopal men of King's County, Washington, hold weekly luncheon meetings at a Seattle hotel. They meet at noon, and all men are welcomed cordially. No introduction is needed and there is no formality. There is no program. It is simply a group of fellow Churchmen sitting down to lunch once a week. There is much conversation and a fine spirit of fellowship.

SON IS ELECTED TO VACANCY

★ Courtney Barber Jr. has been elected to the board of directors of the American committee for the Brotherhood of St. Andrew in Japan, to fill the vacancy caused by the death of his father.



VALENTINE LEE waves the cancelled note making the Good Shepherd, Jacksonville, Florida, free of debt. The choir in the background sings the doxology

National Canterbury Association Elects New Officers

BY
JACK KELK
Episcopal Student at Cornell

★ Daniel Merrill of Princeton was elected as national chairman of the National Canterbury Association at the first annual meeting of the executive commission of the National Canterbury Association held at Topeka, Kansas. Other officers elected were Lucille Minarik of Western Reserve as recording secretary; Wendell Peabody of Colby as corresponding secretary and Jack Pierson of Washington University, St. Louis, as treasurer. Chosen as advisors for the group were the Rev. Roger Blanchard, executive secretary of the division of college work; the Rev. James Pike, chaplain of Columbia; and Capt. Leslie Richardson, executive secretary of the Church Society for College Work.

The National Canterbury Association was founded during the Christmas holidays last year at a convention of college students at Cranbrook School, Bloomfield Hills, Michigan. It coordinates the activities of all Canterbury Clubs, and other relevant Episcopal groups, on the college and university campuses of the nation.

Delegates reported that, during the past year, great advances had been made in the work of the association with all but one province now having commissions, and with a high percentage of diocesan commissions also being formed. To date, eighty-five campus clubs have applied for charters in the new association.

A major topic for discussion at the sessions was that of financial structure for the association. Two fundamental principles were agreed upon: first, the association does not wish to be financially dependent on any other group either in or out of the Church and should become self-supporting as soon as possible. Second, the delegates believe that the association should always give to others as much as it spends on itself, thus fulfilling one of Christ's basic commandments, "It is more blessed to give than to receive." In light of this conviction, the conference designated a large section of its budget to support the work of two major ecumenical efforts, the United Student Christian Council and the World Student Christian Federation. It was recommended that the annual Lenten offering of students for 1952 go to the International Christian University of Japan which is in its formative stages.

Chosen as official delegates to the United Student Christian Council were Mr. Merrill, Miss Minarik, John Beekley of Lehigh and Robert Schmidt of Baylor. Mr. Schmidt was also elected as representative to the United Movement of the Church's Youth.

In challenging its chapters to stimulate new growth, on the college campuses, the executive commission said: "Equally as important as the establishment of the Canterbury Club is the growth of cooperation and action on the diocesan level; for this a diocesan or regional commission is of primary importance, both in creating a sense of unity among the individual clubs, and of carrying on the missionary work of the Church in the diocese. The executive commission and all other commissions are ready to help wherever necessary; for we can aid, but we cannot initiate any activity on the local level. We feel that the students will meet this challenge and will respond to it in such a way that the mission of the association, 'To witness in our colleges and universities to the Lordship of Christ over the whole life of mankind' will be realized."

Time and again, delegates discussed the difficulty of making a Christian witness on today's college campus which, in essence, is pagan and secular in its religious outlook. It was decided that every effort should be made by committed students to convince the college community that, in practice, its members did make religious assumptions for their lives and to attempt to show them that Christian faith and doctrine explicitly, gives meaning and relevance to all phases of existence.

A draft copy of a new Canterbury handbook was revised at the session and will soon be published, in connection with a monthly association news letter. The national convention of the association is planned for October of next year in Boston, to meet in conjunction with General Convention.



WENDELL W. ANDERSON, industrialist of Detroit, is a director of the Episcopal Church Foundation

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ST. MARTIN'S, DETROIT IS OPENED

★ The congregation of St. Martin's, Detroit, has moved into their new church building which will be dedicated in December.

EDUCATION INSTITUTE IN GEORGIA

★ The Rev. Don H. Copeland, rector of St. James, South Bend, Ind., conducted an institute for Sunday school teachers and parents at St. Paul's, Albany, Ga. He stressed the Prayer Book teaching regarding education and described in detail the methods he has used in a successful parish-home cooperative educational program.

BISHOPS CONGRATULATE JOHN FOSTER DULLES

★ Bishop Sherrill as president of the National Council of Churches and Bishop Scarlett of Missouri, as chairman of the department of international justice and goodwill, sent a communication to John Foster Dulles expressing the hope "that the deliberations at San Francisco will yield results that will immensely improve the prospects for peace and justice in Asia and throughout the world."

They also congratulated Mr. Dulles for his leadership "during the difficult negotiations of these recent weeks."

AMERICAN CHURCH UNION COUNCIL TO MEET

★ Bishop Louttit of South Florida will be the speaker at the banquet held in connection with the annual council of the American Church Union, meeting in New York, October 9-10. The council mass will be celebrated at the Church of St. Mary the Virgin, with business sessions the rest of the day.

WILLIAM LUMPKIN RESIGNS

★ The Rev. William W. Lumpkin has resigned as rector of Calvary Church, Pittsburgh, Pa. This month the Rev. T. A. Cheatham of Pinehurst, N. C., is aiding the Rev. E. L. Baxter, assistant minister, with services and pastoral duties, and next month Dean Chester Emerson of Cleveland will assist.

PACIFIC SEMINARY HAS LARGE ENROLLMENT

★ Ninety students registered on September seventh at the Church Divinity School of the Pacific, when Dean Sherman E. Johnson began his first year as head of the school. During the summer, the interior of All Saints' chapel was completely remodeled. Regular pews are replacing the collegiate style stalls to increase the seating capacity of the chapel from 65 to 120. A new dormitory room has been added to Shires House to make room for additional students. The kitchen is being completely remodeled in order to prepare food for twice as many students. The staff of full professors remains the same: Randolph Miller, Charles Whiston, and Frederick Schilling, with Samuel Garrett as assistant professor. Special instructors will include various clergy in the vicinity, Mrs. Mary Blaisdell Harris and Mrs. Jean Johnson.

NEWARK CLERGY CONFERENCE

★ The clergy of the diocese of Newark held a conference at Delaware, N. J., September 10-12. The leaders were Bishop Washburn, Bishop Ludlow, Prof. Robert Dentan of Berkeley, Chaplain James Pike of Columbia, Prof. Norman Pittenger of General.



ST. LUKE'S, Tulsa, started by Trinity Parish in 1942 when it took over the property of a former drive-in barbecue and beer stand, is now a parish of 500 communicants. The Rev. James E. Crosbie was rector until his untimely death in March

Mexican Government Hampers Church Activities

★ Progress in the face of considerable difficulty is reported for the missionary district of Mexico by Bishop Efrain Salinas y Velasco, who celebrates the 20th anniversary of his consecration September 29. Addressing the thirty-seventh convocation of the district, he said in part: "The world situation, which might not seem to affect us directly, has made difficult economic conditions. Many families have left their homes in the country, seeking better conditions in towns and cities where more opportunities may be found for work, and more income in commerce and industry. The seven-years drought which has laid waste wide regions of the country and has greatly reduced crops has resulted in scarcity and want which in turn have led to the emigration of whole families.

"Efforts to expand the work as opportunity offered met with much difficulty during the year. One of the clergy established a new mission in the federal district but it was impossible to obtain the necessary government permission to exercise his ministry or to hold services in the temporary chapel. Of course we have not abandoned our work in this area. A sufficient number of faithful people continue to hope that in the end they will be allowed to have their church and be left free to enjoy the rights, conceded by our Magna Charta, to worship God and to render him service according to their conscience.

"Our new mission in Tlamata is up and doing. On my last visit a churchman gave land for a church building, indicating the determination of these our brothers to stand firm in the ranks of the Church. Our congregation at Joquicingo, which has been inactive, is now full of interest and enthusiasm. The people repaired their church during the year and are furnishing the interior, hoping to dedicate the building soon.

"Our church homes (hostels) in Nopala were threatened by fanatics at first but were able to finish the year and to start the new year under the best conditions. Several improvements were added to the house for girls. In the parish house at Cuernavaca a hostel has been opened for boys, especially those who hope to enter the ministry. These young men attend the government's educational institutions to obtain a bachelor's degree, looking toward theological study. A new parish house at Tlalpan has been completed except for plumbing and other interior fixtures. The Heroe de Nacozari kindergarten and nursery in Mexico City functions regularly, as do the other social welfare projects in various parts of the country. In San Martin de las Flores and San Sebastian, both in the state of Jalisco, two small but very helpful clinics have been opened, thanks to the good will and cooperation of Dr. Alfonso Ibarra Ibarra."

Other material improvements mentioned by the Bishop include an artesian well and pump to provide an adequate water supply for St. Andrew's School and the school farm, Granja Mexico. This was done with aid from the National Council and others. An electric organ, a gift from the diocese of Michigan and other sources, was dedicated in the cathedral in Mexico City, in memory of Frank W. Creighton, former Bishop of Mexico and of Michigan. Other improvements, provided by local contributions or by gifts from friends elsewhere, have included two Church windows, three portable organs, two jeeps, and plumbing for the Cuernavaca hostel.

FREDERICK GRANT SPEAKS AT METHODIST SCHOOL

★ Frederick C. Grant, professor at Union Seminary and book editor of the Witness, was a headliner at the School of Missions held at Macon, Ga., Sept. 10-14, sponsored by women of the Methodist Church. There was an enrollment of about 200.

MICHIGAN URGES TITHING

★ The work being done on modern tithing in the diocese of Michigan was explained and discussed in three diocesan clergy conferences during the past week. Leading the discussion at the conference of the diocese of Western Michigan was the Rev. Howard V. Harper, chairman of the department of promotion of Michigan. The meetings took place September 10 and 11 in Grand Rapids.

John C. Chapin, director of the department of promotion, gave a talk on tithing to the clergy of the Diocese of Albany who met at Lake George September 9 and 10. On Sept. 11, Mr. Chapin addressed the clergy of the diocese of East Carolina at Washington, N. C.

Under the guidance of Bishop Emrich and the department of promotion, tithing has become a vital interest in Michigan. A little over a year ago a seven year educational program was begun, and a considerable amount of promotional material—films and pamphlets have been developed.

CHAPLAINS RECEIVE DECORATIONS

★ Three more Episcopal chaplains have been decorated for service "over and above the call of duty": Lewis B. Sheen; James A. Edden; Julian Ellenberg.

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EDITORIALS

Irresponsible Statement

CARDINAL SPELLMAN quoted an old proverb recently when he said, To err is human, to forgive divine. He went on to announce that all ninety of the West Point cadets dismissed for having violated the honor code of the academy would be made welcome at the Roman Catholic colleges named in his much publicized statement.

The West Point story came as a terrific shock this summer. Since the football squad was conspicuously involved, it could not but call to mind other dismaying exposures of athletic misconduct in our colleges over the last year. Senator Kefauver was moved to speak with concern about "the moral fibre of the nation."

The fact that no less than ninety men were guilty of some kind of cribbing did not, as some have oddly suggested, give a kind of sanction to the deed. After all morality is not determined by counting heads, nor does it shift back and forth according to the majority will. From all accounts these boys had broken faith with the honor system, and if commendation there be — it should be directed toward those in authority who had the courage to uphold the standard of the institution at the cost of the worst kind of publicity and criticism. At the very least, their decision will probably mean defeat on the gridiron this autumn. Far more, it meant a shattering penalty laid upon so many promising young men.

Our sympathy goes out to these last: they have paid a very high price for the error of their way. And all of us would hope that they might be given other chances to continue their education and put the past behind them. But this is not to say that they are to be made martyrs or heroes. To encourage any such idea would be a disservice to them and to youth in general.

It is this last which disturbed us about Cardinal Spellman's magnanimous gesture of forgiveness. We share the Cardinal's belief in forgiveness, but we would remind him that repentance is rather important, too, if not quite essential if forgiveness is to benefit the sinner. Frankly we thought his widely circulated announcement on the irresponsible side, if not a deliberate piece of Roman Catholic propaganda.

"Quotes"

THE Church is not organized as a fighting force in national and international life. That is why all kinds of injustice, oppression and immorality can flourish right under our eyes. When the Church becomes militant again, when its strategies are less timid and stereotyped and more venturesome and courageous, when its social conscience is keener, when Church membership costs something, not only in dollars and cents but in time and service, in labor and sacrifice and, possibly, in reputation, it will once again become a center of attraction for heroic souls.

—ROBERT J. McCRACKEN

Education Moves Forward

PRESIDENT HENRY VAN DUSEN of Union Seminary has written a most pertinent book, "God in Education; a Tract for the Times," which has attracted much attention as a keen analysis of the failure of our educational institutions to educate. He insists that the study of religion is not only a specific interest on the plane of other interests, such as literature, science and business, but that it is much more; "a determinative principle in the educational process as a whole." The sad part about our educational systems is that they have very generally been unconcerned to correlate the information gained; they have been content to leave it undigested, have produced a grab-bag of so-called facts which have no meaning in themselves because they are aimless and goal-less. They have failed singularly to face the ultimate question for every human being; is there a God or is there not? Our institutions of higher learning have consistently dodged the issue or self-consciously pretended it didn't exist.

The lamentable result has been that they have only succeeded in producing highly skilled animals—theirs not to question why. They are only superior in techniques to the trained apes who can learn to count up to six, ride bicycles and even smoke cigarettes. These former, to be sure, can erect sky-scrapers, soar into the stratosphere, split the atom; destroy and restore life with equal facility. Most efficient of the higher primates, one observes them with morbid fascination as they turn their energies to exterminating each other with flawless timing and precision—"Oper-

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ation Killer"—and then inconsistently withdraw in dismay and horror as they see what they have done in their superlatively organized madness.

For this we educate. Why not?—how much time has been spent in teaching our youth otherwise? The preposterous grotesqueness of such naive methods in training men to live is gradually being realized. We congratulate President James P. Baxter of Williams College, who recognizes this. In a recent report on the state of education in his institution he puts the problem succinctly and squarely. Writes he, "We are doing a better job at training the intelligence than developing the character. Clearly we need to strengthen religious influence, particularly at the college level . . . I believe that it is our duty as part of general education to expose all Williams students to the big questions that lie in the field of religion." Noting that an instructor in religion has been engaged, he states that it might be well to consider the possibility that "each Williams undergraduate be required to elect, during his four years, a minimum of two courses from the fields of religion, philosophy, ethics, or the Bible."

This is a realistic step forward; other colleges please note and copy.

Future of Free Catholicism

BY
CHAD WALSH
Professor at Beloit and Witness Contributing Editor

THERE are many different ways of describing the Anglican communion. It has been called the via media, the missing link between catholicism and protestantism, liturgical protestantism, evangelical catholicism—the labels are legion. You may prefer some of these descriptions over others, but I think they all point toward the same fact: that the Anglican communion is firmly catholic in framework, with its historic creeds, apostolic ministry, objective sacraments, and liturgical modes of worship—but that at the same time a spirit of liberty and individual man-to-God immediacy prevails within the catholic framework.

Another way of putting this is to say that the ethos of the Anglican communion is strikingly similar to that of the early, apostolic Church, as reflected in the New Testament and Church fathers. At the time of the Reformation the ethos of western Christianity divided into two types: the sense of visible historical continuity and the belief in the objective power of the sacraments became a Roman Catholic specialty, whereas the inwardness of the direct man-to-God relationship and the primacy of faith over all visible deeds and institutions became the treasure of protestantism. Of the western Churches, only the Anglican communion has steadfastly endeavored to hold together, is a state of creative tension and paradox, these elements which were intermingled in the golden age of primitive Christianity. For this reason, I believe the best way of labeling our communion is to call it evangelical catholicism or free catholicism.

What is the future of free catholicism, such as we profess? A first glance is not encouraging. If you look at the broad patterns of world Christianity, it seems evident that three great rallying points are evident. Roman Catholicism grows more Roman every year, and less inclined to rub shoulders with Christians outside the pale. The Kremlin is endeavoring to make Moscow the center of Eastern Orthodoxy. The Protestant Churches are drawing rapidly together, with Geneva as their spiritual center. This leaves the Anglican communion, a small free-wheeling comet, circling Canterbury for the most part but making occasional wistful journeys to Geneva and the other great focal points of world Christianity.

Folly of Figures

IF the Christians of the globe organize themselves into four groups, the Anglican contingent will be by far the smallest. What mission can it have in a world inhabited by the giants of Rome, Moscow, and Geneva? The very fact that I even ask this question is evidence that my thinking has been infected and corrupted by the American insistence on treating statistics with exaggerated seriousness. In reality, one man in the right is a majority of one. The early Christians began as a few hundred passionate believers, and were not discouraged at any census reports indicating that a thousand men worshipped Caesar for every one

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who worshipped Jesus Christ. If, as we believe, the Anglican tradition of free, evangelical catholicism represents the most comprehensive attempt to combine all facets of Christian truth, we need not pay too much attention to statistics.

But we do need to think in the language of the missionaries. In principle, if not always in fact, the Anglican communion stands for a full-bodied, balanced Christianity—for a tradition which arrives at truth by addition rather than subtraction. We have no cause for personal pride in this. We are merely lucky. Either the character of the Anglican communion is the result of a fortunate set of historical accidents, or else God has deliberately guided the history of our Church so that it can bear witness to the ideal and fact of evangelical catholicism. If this second possibility is the true one, then I think the unimpressive statistics of our world membership is a part of God's present plans: our small size is a protection against pretensions to secular power. Our bearing witness can be purer because we are so very powerless in worldly ways.

Here is what I think: the unique mission of the Anglican Church is to demonstrate free catholicism in action, and to commend it to all the Christians of the world. We ought to maintain all contacts possible with other Christian bodies and be alert to establish new contacts, so that we will be on the spot, ready to recognize and encourage, anywhere and at any time, any tendencies toward the full-bodied protestant catholicism that we ideally represent.

Roman Church

WITH this in mind, I should like to say something about Rome, Moscow, and Geneva. Concerning Rome I speak with both love and sorrow. With love, because I know how deep and genuine is the devotional life of millions of Roman Catholics, and because I know also that Rome has courageously preserved, against all temptations to water them down, the basic truths of the Christian faith. But I must speak also with sorrow, because the Roman Church of today is not the same thing as the western Church of the early Middle Ages. Modern Roman Catholicism is almost as much a child of the Reformation as Lutheranism or Calvinism. The birthday of the Romanism that we know was the Council of Trent. Since Trent, the process of stiffening and growing rigid and adding new and unscriptural doctrines has gone on apace. Vanished is the evangelical, free spirit that once prevented occification.

(The First of Three Articles)

Peter, Patmos and Peace

BY
RANDOLPH CRUMP MILLER
Professor at Church Divinity School of the Pacific

THE old Sewanee poet, William Alexander Percy, wrote a wonderful hymn about the fishermen who cast their nets in Galilee. They were contented, until Jesus came along and threw their lives into a turmoil. And in the end

"Young John, who trimmed the flapping sail,
Homeless, in Patmos died.
Peter, who hauled the teeming net,
Head-down was crucified.

"The peace of God, it is no peace,
But strife closed in the sod.
Yet, brothers, pray for but one thing—
The marvelous peace of God." (Hymn 437)

The "peace that passes understanding" is so much deeper and striking and more satisfying than the kind of peace we usually dream of, that we need to rethink our views of peace if we are to know the blessedness of the Christian faith.

Our young fishermen, John and Peter, were contented and peaceful. They had good jobs, were happily married, and had at least the conventional Jewish faith. They may have been stirred by John the Baptist. We know that Jesus was a follower of the Baptist before and after his baptism, and John and Peter soon joined Jesus. They left their nets in Galilee, closed up shop, left their homes, and became fishers of men, because Jesus said, "Follow me." It is just like that—casual, intuitive, and yet shockingly final. That they were never far from their fishing, however, is clear from the statement from the broken-hearted Peter after the crucifixion, "I'm going fishing."

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Peter the Rock

PETER is the best known of the Twelve. He is portrayed as the chief spokesman through Jesus' ministry and at Pentecost. We are familiar with his enthusiasms and his weaknesses. We know how Jesus came to his house and healed his mother-in-law (which led one wag to say that this was why he left home so eagerly). We are familiar with Peter's confession that Jesus is the anointed one, the Christ. We recall the story of the Transfiguration, which may be Peter's vision of Moses and Elijah with Jesus. We all know that Peter denies his Master in the great crisis of the trial and crucifixion. Peter is a vaccilating character, until the risen Christ appears to him: the first disciple to experience Christ's presence after the women.

Then comes a great change. The risen Christ takes hold of the wandering fisherman and brings him around. It is Peter who gives the great sermon at Pentecost, when three thousand are baptized. He becomes the leader of the Church at Jerusalem for awhile, although he is soon superceded by James, the brother of Jesus, as he expands his activities outside of Jerusalem. There is a legend that when Nero's persecution caught up with Peter at Rome, that he asked to be crucified upside-down, because he was not worthy to die as did his Master.

It is certain that Peter lived a dynamic, exciting, and even violent life after he was whisked away from his teeming nets by his Lord. But there was a "marvelous peace of God" for the "big fisherman" who travelled throughout the known world bringing the gospel of Jesus Christ to his fellow Jews.

John Son of Zebedee

JOHN, the son of Zebedee, offers us more difficulty. We are not sure that he is the author of Revelation and therefore identical with the seer of Patmos. We are certain that he did not write the letters and gospel ascribed to him. But there is enough in the gospel story to make the same point.

Jesus called John and James the sons of Thunder, because they were noisy, impatient and vehement. John scolded those who attempted to heal in Jesus' name. He prayed for fire to fall on a Samaritan village. John and James were ambitious, and asked for chief places in the future kingdom.

On the other hand, tradition tells us that John was the "beloved disciple." After the resurrection, John worked closely with Peter, was imprisoned, made some missionary journeys, and worked chiefly in the Jerusalem Church. He was probably put to death sometime about the year 70. Another tradition ties this with John the author of Revelation, who is quite evidently a Jewish Christian imprisoned on the isle called Patmos. It is possible that the vehemence of John the son of Zebedee is reflected in the bitterness of the book of Revelation, but only if John lived long enough, for Revelation was written about 95 A. D. (and this conflicts with the story of his martyrdom in the year 70). The Patmos John lived into the reign of Trajan, and died a natural death probably at Patmos and in exile.

But whether there were one or two Johns, the point is the same: one was martyred and the other exiled. Life for these early Christians was not easy, and to take them from their safe and contented fishing jobs and to put them at the mercy of cruel leaders is not exactly the promise of worldly peace.

What are these demands of Jesus which promise men the peace of God and then breaks them? In W. Russell Bowie's hymn we sing:

> "From old unfaith our souls release
> To seek the kingdom of thy peace,
> By which alone we choose thee."
>
> (Hymn 522)

Paul writes: "Let the peace of Christ be supreme within your hearts—that is why you have been called as members of the one body." (Col. 3:15, Moffatt). When we show "compassion, kindliness, humility, gentleness, and good temper," when we "forbear and forgive each other," and above all when we are "loving, for love is the link of the perfect life" (Col. 3:12-13, Moffatt), then we are on the road to perfect peace.

Peace is certainly not the absence of conflict or the absence of security. Tennyson writes:

> "Why do they prate of the blessings of peace? We have made them a curse,
> And lust of gain, in the spirit of Cain, is it better or worse
> Than the heart of the citizen hissing in war?"

The contented, peaceful fishermen did not have peace before they followed Jesus. Such peace was a delusion. They were at the mercy of anyone who could conquer them. They were at the mercy of schools of fish. They relied on their own strength. They may have escaped turmoil for awhile, but they did not escape inner stirrings of the spirit. They did not know the peace of God at all.

But later on, when John was on Patmos and in prison, he knew peace. Peter, who was perse-

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cuted throughout his later life, knew peace. From a secular point of view, they were in the midst of a world-changing conflict and they died at the hands of the opposition. Their peace was not what we discover in the peace of mind cults of today. Yet they had the "marvelous peace of God."

This peace was like the ocean. Deep down beneath the waves, there is a serenity about the ocean, but on the surface there are swells, waves, and even typhoons. The ocean does not lose its basic rhythm of peace.

Great music may often provide magnificent excitement on the surface, and even reflect conflict and discord. Wagner and Beethoven are often tumultuous and even stormy, but there is experienced unity and structure and serenity in the total impact.

This kind of peace is illustrated in a happy family. On the surface there are noise and activity and excitement and argument. But even a home that looks like a beehive may express a deep peace in the background. Tennyson wrote about his wife: "The peace of God came into my life before the altar when I wedded her." The peace of God is like that. It is what rest is to the body, what sleep is to the activity of the day, what serenity is to the home, what depth is to the ocean.

Louisa Alcott, who wrote Little Women, in her first twenty-eight years moved twenty-nine times. Even today that would be a record matched only by trailer lovers. Her home was fundamentally happy even against the background of constant change.

Peace in Activity

WE begin to see what is meant by the peace that Peter and John of Patmos experienced in the midst of their rugged missionary careers. Their serenity was no "flight of the alone to the alone." It was no detachment from life. Their work was full of urgency as they expected the end of the age. They spent their days and nights in feverish activity, for the kingdom was just around the corner. But one never feels that they were jittery or shallow or anxious. From the depths of their being came a strong sense of dependableness. Peter was like a rock. John's soul was released from unfaith to seek the kingdom of peace. They knew the marvelous peace of God and thus could face prison on Patmos or crucifixion in Rome with equanimity. That simply was not the issue.

The peace of God, then, is the source of tremendous activity. If we are going to reform the world, to overcome evil with good, to serve our fellow men, we need resources like the depths of an overflowing spring. Then God's grace will continue to work from within us to provide integrity of purpose and power to do his will.

If we have this kind of peace, the pace of modern life is not so appalling or devastating. Like Louisa Alcott who moved twenty-nine times in twenty-eight years, we can keep our serenity and keep moving. There is no greatness in anyone without serenity. There is no great art of living without the peace of God. The blessedness that Jesus promised Peter and John, and which he promises to us today, is to the poor in spirit and the pure in heart, to the peacemakers and those who suffer for righteousness' sake. Out of the hurly-burly of life comes a peace that passes understanding, and it throws us back into the maelstrom better able to keep our heads above water and swim in the direction God chooses.

> "The peace of God, it is no peace,
> But strife closed in the sod.
> Yet, brothers pray for but one thing—
> The marvelous peace of God."

Forgiveness

BY

PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

WHEN the score is about even it is easier to forgive. Unfortunately it is not usual for both parties to agree when the score is even. One or the other feels that just one more stroke must be struck to get even and then the account can be closed.

I have found it helpful when trying to forgive an offense to remember what I have done to offend. Forgiveness flows more freely from a heart which is genuinely ashamed and knows its own need to be forgiven.

Yet God freely forgives those he has not offended. He never stands in need of our forgiveness. Here is one of the points at which we stand in utter amazement before him. What a love it is which forgives those who return evil when they have received good.

There is some inkling of it in the incident of the slave being brutally flogged and taunted by the master with the question, "What can Jesus Christ do for you now?" He replied: "He can teach me to forgive you."

Forgiveness is like the pearl which forms in an oyster at the very point where a wound is inflicted by some foreign body. Out of harm comes great beauty.

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Religion and the Mind

BY
CLINTON J. KEW

PSYCHOSOMATIC

"WHAT is psychosomatic medicine? Does religion have any bearing on this type of medicine?" These questions have been asked by many people who have read several popular books in the field of psychology.



Psychosomatic as a term frequently means thinking of the human being as consisting of two separate parts: a mind and a body. Recent studies have shown that there is a close connection between mental states and physical disorders. Psychosomatic medicine means that an emotional disease will affect the body, and a physical disease will affect the mind and the emotions. In other words, a sick mind will disturb bodily functions and a sick body will affect the mind. Thinking has a great deal in common with emotional reactions and emotional components enter into a great deal of thinking.

About 380 B. C., Plato in the Republic anticipated this in his narrative of Socrates' dissertion on the cure of a headache: "Charmides had been complaining of a headache, and Critias had asked Socrates to make believe that he could cure him of it. Socrates said that he had a charm which he had learned when serving with the army, of one of the physicians of the Thracian king, Zemolxix. This physician had told Socrates that the cure of a part should not be attempted without the treatment of the whole, and also that no attempt should be made to cure the body without the soul, and therefore, if the head and body are to be well, you must begin by curing the mind: that is the first thing. And he who taught me the cure and the charm added a special direction: 'Let no one persuade you to cure the head until he has given you his soul to be cured. For this is the great error of our day in the treatment of the human body, that physicians separate the soul from the body'."

If we can think of the human being as a single system, we can understand that anything which affects the body will affect the mind and the emotions. Even the common cold affects our thinking. Some people, as soon as they feel a cold developing, immediately make up their minds that certain plans must be terminated. Others lament that the next few days of the cold will be unhappy ones.

Similarly, there is no emotional disturbance which does not affect the functions of the body. For instance, a man is afraid of losing his job. He may have a bad mental picture of being idle and in need of food for his family. An anxiety attack may come. This mental picture may stir him up to such an extent that his breathing may become shallow or deep, his heart may palpitate, and he may experience a chocking sensation. These disturbances are only bodily manifestations of his mental and emotional disturbances. In other words, all disease is psychosomatic.

It is not a question of having mental medicine when our minds are disturbed or physical medicine when our bodies are ill. It is necessary for us to treat the whole organism. This is where religious belief plays a large part in the healing of diseases, both physical and mental.

Prinzhorn implies the necessity of treating the whole man when he wrote his prescription of the ideal healer back in 1932: "One wise priest from each of the great religious communities, one lawyer, one teacher, one psychologist, one wise philosopher, and three physicians possessing a very firm biological basis." Everyone is acquainted with the statement of Jung where he says, "there has not been one whose problem in the last resort was not that of finding a religious outlook on life." Religion has a large state in the happy functioning of men, women and children.

Much of the illness today is due to the fact that people have no love, because they have never experienced it; no faith, because they are afraid of the future; no hope, because they are disillusioned by their lives; no understanding, because they have failed to find significance in their own existence. Everyone needs faith, hope and love. Spiritual healing can be regarded as a kind of surgery. As an officer in the art of spiritual hygiene, the minister must not only keep his flock from going astray, but he must seek them when they are lost.

A woman is on the operating table. The doctors do not want to give her ether as she is afraid

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of death. The chaplain is sent for. If he is the kind of person who has lived in an atmosphere of holiness, his very presence in the operating room will bring fresh light and hope to the fearful woman. A manic-depressive student in a mental hospital has rebelled against his shock treatments. The chaplain enters the room and the young man runs to him for help. With the help of the chaplain who carried confidence and love within him, the young man regained confidence in the doctors and his cure was assured.

Public worship is very important in these days of fear and tension. When people realize that the individual ministry is an integral part of public worship, that too will be undertaken in the physician of the soul's white surplice. "Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is of God."

Questions should be addressed to Mr. Kew at St. Luke's Church, S. Fullerton Ave. & Union St., Montclair, N. J.

The Big and Little in Religion

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

RELIGION is really a big thing, but when a little mind is confronted with a big thing, it bites off only a small chunk of the whole, and that which was a big thing goes on its way, while the morsel becomes the big thing to the little mind.

Religion has much to do with various things. It is infinite in its diversity.

It has been the motive power for many things. It has promoted education, philanthropy, social service, lodges, cults, philosophies and other movements.

It has concerned itself with prophecy, healing, spirit rapping, telepathy, and other wonders. In the hands of Mohammedans it has sanctified many wives and much slaughter, and in the hands of the Mormon many wives and much business sagacity.

The man who is self-seeking can invoke religion to gratify his lust, slay his enemies, fill his pocket or cure his ills.

The man who lives in an academic world can give a philosophic turn to his religion or a religious turn to his philosophy, and so discover a new religion.

The man who does big business can invoke religion to protect his dividends and the man who works by the day can curse religion because it does not increase his wages.

Religion is elemental. It is like air and fire and water. With these elements one can sail his craft into the harbor where he would be, and with the same elements he can destroy his ship and be engulfed in the very element by which he plies his trade.

The man who is prosperous can use religion to embalm his conscience and the man who is down on his luck can secure religious charms with which to dispel his misfortune.

The man who is well can ignore religion so long as he has a good appetite, and the man who is ill can become religious to aid his digestion.

A Potent Force

YET religion is the same potent, kindly force which Christ sanctified. It still has force to make us friends with God; to replace hatred for personal enemies with love for those who have despitefully used us; and to inspire sinners with a longing to be clean.

Like fire, it has power to illuminate the understanding; enkindle the affections; energize the will, and burn out the dross.

Like fire, it may also derange the mind; consume love; scotch the will and burn up the most valuable of our possessions.

Like fire, it must be watched, confined, guided, directed, and it will warm men into friendliness and contentment; but like fire it may become a devastating conflagration, destroying the valuables of life as well as its refuse.

Religion has made men saints and hypocrites; has lit the fires of hospitality and the inquisition; has built up Jerusalem and devastated Smyrna. It has produced Christ and Judas; St. Francis and Torquemada; Allenby and Kaiser Wilhelm. In other words, religion is a force which, like all other forces, man may use for his development or for his destruction; for his redemption or for his judgment.

The mother who has seen her child scorched

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by fire loves not the fire; but the cold, hungry, lonesome traveler loves a fire-place.

After all, things ought never to be condemned because of our own personal experience, but rather on the broader ground of their benevolent purpose.

So a man should not condemn religion because he has been swindled by a hypocrite, but rather should praise religion because it has given a Christ to the world.

It is only thus that we can find the way that leadeth to eternal life.

Darkness or Light

THE world is full of many ills and many blessings. You may dwell on its wrongs or its blessings and you yourself will become darkness or light to those who look to you for blessing and find in you what you have found in the world.

Elemental things are realities, but they do not change their nature to suit our moods.

God gives us a force in religion and we seem to think we can treat it merely as a sentiment.

The average man dislikes to think and loves to feel.

We want thrills, impressions, emotions, and so we frequent the movies, sing jazz songs, and give bizarre entertainments.

Those who have the money to spend seek to find satisfaction in creating the impression that they are prosperous, while they are grumbling at the size of their bills and the lack of satisfaction that they get out of life. Prosperous people, therefore, grow blase, stodgy, dull, because they foolishly think that joy can be purchased with money.

Dimensions of Christ

A LITTLE soul cannot be a big man because it has the temporary power of spending much money, nor can such a soul expect to experience big things after the money has been spent.

In the same way the bigness of religion is limited by the size of the soul that comes in contact with it.

As we have intimated, it usually takes a bite, gets an impression and runs eagerly away with the morsel, thinking that it has captured the prize.

Religion can make men big, but it also can make them petty; and when one has persuaded himself that "the sky is falling" because he has been hit by a raindrop, he has helped to make religion ridiculous.

Let us endeavor to study the dimensions of Christ and then bring our own life into comparison with those dimensions.

Cracking Walnuts

BY

WILLIAM PAUL BARNDS

Rector of St. Matthew's, Lincoln

RECOLLECTIONS of my Missouri childhood came back to me as I cracked some black walnuts. The shells are hard and it takes a hard blow of the hammer to break them. An ordinary nutcracker will not do the job.

There are other things that take some cracking before the inner worth appears. Some parts of the Bible are hard to understand at first reading, because they are couched in archaic phraseology, or a literary form that is not familiar in our present day. How rewarding, though, are the effort and study which enable us to get to the spiritual meaning contained within the shell of the outer form!

Sometimes we are confronted with problems that come in a form which makes them hard to solve. Repeated efforts may be necessary but when by persistence the solution is reached, it proves to be worthwhile. It is hard to get to know some persons. They have a shell about them. Once this is penetrated, a satisfying friendship may develop, better than a casual acquaintance with a more approachable but perhaps superficial person.

Forming a new habit or learning an unfamiliar technique frequently requires repeated efforts and for the time being one seems to make little progress but at length the goal is reached. Some of the best things in life do not come to us only with effort. But when we keep cracking away, the hard encasing shell is broken and the real inner value is our reward.

An Invitation To Roman Catholics

By ROBERT S. TRENBATH

Rector of Trinity, Washington, D. C.

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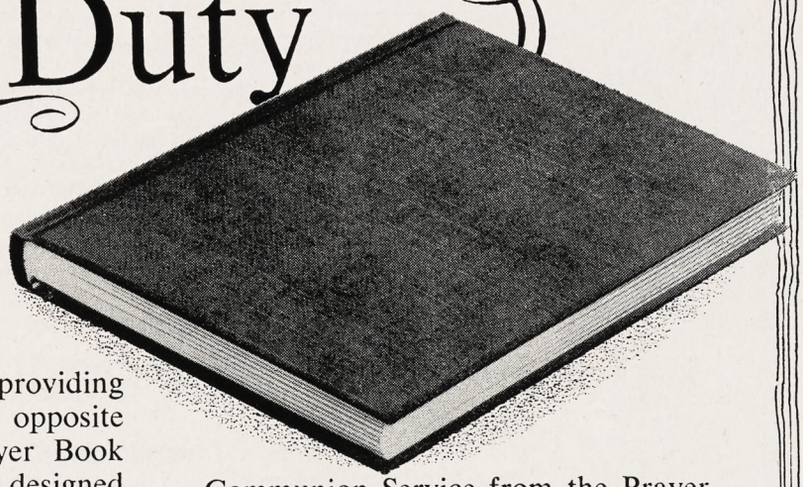

By the
REV. M. L. YATES
General Theological Seminary

The only devotional manual providing worship material on pages opposite the Holy Communion Prayer Book pages, *Our Bounden Duty* is designed to help members of the Church interpret the Holy Communion as the solemn action by which they perform their "bounden duty." It is an excellent background text for clergymen preparing Confirmation classes and for clarifying the meaning and significance of the Service for students and other parishoners.

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NEWS OF OTHER CHURCHES

FIGHTING SEGREGATION A CHURCH TASK

Action to improve the lot of racial minorities in the United States, especially in the fields of housing, legislation and church membership, was recommended by the Pacific Northwest institute of race and cultural relations meeting at Portland.

Church bodies were urged to "join other organizations in a long-range policy of reducing segregation on a national level." At the same time, denominational authorities were asked to work toward the principle of non-segregation in all newly established congregations.

As measures to combat segregation in housing, the institute called on church members to:

(1) Form a united front of community groups against realty boards which restrict sales on grounds of race, creed or national origin.

(2) "Debunk the myth" of depreciation of property values due to sale of real estate to non-Caucasians.

(3) Refuse to sign petitions to exclude certain races from a neighborhood.

(4) Refuse to list property with firms which discriminate against certain races in selling.

(5) Actively welcome members of other races who move into a neighborhood.

(6) Refuse to be parties to plans to exploit members of other races who are trying to obtain housing.

WHITTEMORE ASSOCIATES INSTALLS CARILLON

Religious music will ring out over Boston four times daily starting Sept. 24, when Whittemore Associates, dealers in church supplies, dedicates what is believed to be the first bell carillon on any retail store in this country. The carillon, comprising 25 bells, weighs two and a half tons.

Representatives of religious, political, business, music and other fields are expected to attend the presentation ceremony. The Rev. Frank Jennings, executive secretary of the Massachusetts Council of Churches, is scheduled to offer the dedication prayer, and Dr. Kamiel Lefevere, carilloneur of Riverside church, New York, will play the first notes on the new instrument.

Other slated participants are Boston's Mayor John B. Hynes, T. K. Hebert, Dutch consul in Boston, and Guus Fritsen of the Dutch firm which made the carillon. Mr. Fritsen ac-

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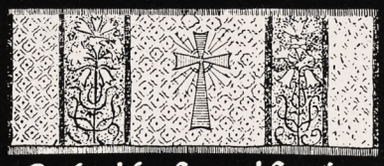

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companied the bells on their voyage from the Netherlands and assisted in their installation in a special steel structure over the facade of the four-story business house.

Caroll Whittemore, head of the Boston store, said the carillon would be used "to provide music to lift the spirits of hurrying wayfarers." After the dedication, hymns will be played daily at 9 a. m., noon, 1 p. m., and 5 p. m.

JACK McMICHAEL REELECTED HEAD OF FEDERATION

Jack McMichael, under constant attack in recent months as being too leftist, was reelected executive head of the Methodist Federation for Social Action at the annual meeting held this month in Evanston. The vote was overwhelming in his favor after a two-hour debate when the leader of the Boston University delegation, Roger Ragen, threatened to withdraw if McMichael was retained.

SEX EDUCATION SOUGHT BY METHODISTS

A program of education which would deal with sex, marriage and family life was urged in a report on moral standards adopted by Methodist young people, meeting at Lafayette, Ind. It recommended a committee to study literature on sex and recommend approved materials. It also advocated that youth be informed of the conflicts involved in mixed marriages and that protests be made to advertisers, publishers and movie producers on the improper use of sex in their media.

An imprisoned Negro conscientious objector, James Lawson of Massillon, O., was reelected a vice-president, with a letter going to President Truman charging that CO's "are receiving decidedly longer sentences on the average than federal offenders convicted of embezzlement, forgery, counterfeiting, larceny, white slavery, liquor and narcotic law violations." In the message to the White House, Lawson was characterized as "a representative of our finest Christian youth" and pointed out that besides serving as the conference's vice-president, he represented the Methodist Church in the united Christian youth movement and at the midcentury White House conference on children and youth last December.

ACTIVE CHURCH MEMBERS LEAD SUCCESSFUL MARRIAGE

First place for successful marriages is held by couples who are active church members, participants in the annual summer workshop of the American institute of family relations were told.

Reporting on a survey he made, Joseph B. Henry, of the institute's educational department, said in second place for marital success were those who, while no longer active in church work, attended Sunday school and church regularly beyond childhood into their early adult years.

Third place, according to the survey, is held by couples who, although not closely identified with a church, had a wedding ceremony performed by a clergyman.

Mr. Henry said the survey disclosed that couples who have no church affiliation and are married by a justice of the peace are in the greatest danger of seeing their marriage go on the rocks.

A report of another study on the relation between church membership and marital success was presented by Dr. Paul Popenoe, head of the institute. He said his study showed that a mixed marriage is two or three times as likely to end in divorce as when persons of the same faith are united. In spite of the risk involved, Dr. Popenoe said, his study indicated that an increasing number of people are crossing faith lines in contracting matrimony.

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CHURCHES OVERSEAS

ARCHBISHOP SENDS GREETINGS TO METHODISTS

The Archbishop of Canterbury sent greetings to the eight hundred delegates attending the world conference of the Methodist Church, meeting at Oxford. "If there had been a clearer vision of the true purpose of God," he wrote, "there would have been no need for separation between us. Yet God turns even the shortcomings and sins of his people to the furtherance of his purpose. He is now leading us to see that there can be no resting in our divisions, but a constant pressing on to find again the unity in which every revealed truth of God shall be preserved for the salvation of his people."

Methodist leaders from several countries gave accounts of the religious situation and the work of their Church, including a report for the U. S. by Bishop Baker of Los Angeles. Speaker for the Churches of Asia was the Rev. S. G. Mendis of Ceylon who told of efforts there toward reunion. "The younger Churches can no longer be divided by denominationalism but must stand together. They know their goal and where they are going."

SCIENCE & RELIGION CONFLICT MORE SUBTLE

Developments in the field of pyschology have produced a "more subtle and painful" form of conflict between science and religion, the Rev. Donald M. Baillie of the University of St. Andrews told the British association for the advancement of science at its annuel meeting at Edinburgh. Preaching at a convention service in St. Giles Cathedral, Prof. Baillie said that, while in the past theologians and scientists have clashed over particular teachings, present-day psychology has led to "a struggle between two different habits of mind" in the same person.

In some quarters, he said, psychological discoveries have brought about "a meticulous dread of wishful thinking—a self-questioning as to whether one's religion is anything more than an escape into fantasy, or one's God anything more than a projection."

He declared that such psychological efforts to "explain away" religious belief go against "the devout persuasion in our hearts, deeper than all proofs and arguments, which told us about God and the meaning of life."

Thus, Prof. Baillie asserted, "the intellectual might be torn between two opposite temptations, on the one hand, to be very chary and non-committal about all religious belief because of his scientific conscience, and on the other hand, to flee from his scientific conscience altogether, with a certain dishonesty, because he was afraid of straining his faith in God."

YOUTH DELEGATES ALARMED OVER CHURCH DIVISIONS

Delegates to an international Christian youth conference sponsored here by the British Council of Churches expressed concern over the Church divisions which kept them from having a united communion service.

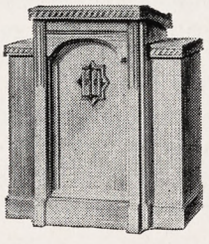
"Early in the conference," an official press release said, "these young people were disturbed by the need to hold two separate communion services. Most attended both services—the Anglican one and the Free Church one. But those not belonging to the Anglican communion were not invited to partake at the Anglican service and felt cut off."

The release added that "the Anglican young people themselves were most deeply disturbed. Many discussion groups tried to understand more fully why the Churches of Britain were thus divided at a communion service."

At the conference, more than 1,100 delegates aged 18 to 39 discussed four main topics: work, international affairs, education, and evangelism. Evangelism drew the greatest interest of the young people, 200 of whom came from overseas.

NEW PRIMATE IN CANADA

Bishop Walter F. Barfoot of Alberta was installed as the new primate of the Church of England in Canada at a service held in Christ Church Cathedral, Victoria, B. C.



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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Christian Way. By Sydney Cave. Philosophical Library. $3.75.

Responding to questions of senior students in his seminars on Christian ethics concerning the significance of the teaching of Jesus and its relation to our modern situation, the Principal of New College, London, has written a useful volume, which might well supplement in some degree, though certainly not supplant, the profounder work of Brunner to which he is so deeply indebted. The scope of the book is suggested by its three main divisions: New Testament Ethics; Methods and Motives; Life in Community (marriage, industry and state.) A final chapter discusses the Church's task.—Oscar J. F. Seitz

Strengthening the Spiritual Life. By Nels F. S. Ferre. Harper. $1.00.

In these talks, delivered before the International Convention of Disciples of Christ, Dr. Ferre searches his own experience for practical guidance in the life of private devotion. It is interesting that, along with the works of the great Christian writers and the devotional sections of the Bible, he recommends the Episcopal Book of Common Prayer as a companion in the development of Christian character. Nor does he omit reference to mystical writings of other religions for, he asks, "Can its (religion's) universal speech separate us from the love of God in Christ Jesus, our Lord?" Perhaps the chapter which is most needed in this day of broken homes and busy fathers and children is that on "Strengthening Through Family Devotions."—Sydney Temple

Religion and the New Psychology. By Alson J. Smith. Doubleday. $2.50.

This book is one of a series of attempts to relate the field of psychical activity with both science and religion. That Dr. Smith has succeeded, at least in some measure, in making an interesting case is proven by the introductions which were written by Bishop Pardue of Pittsburgh, and by Dr. J. B. Rhine, professor and director of the parapsychology laboratory at Duke University.

Following a brief survey of the modern study of psychic phenomena, particularly communication with the dead, the author turns to the modern, scientific study of the phenomena grouped together under the term extra-sensory perception, or E.S.P. In brief, the results of this study are, for science, the end of materialistic emphasis, and the opening of new vistas for research; for religion, it confirms the existence of the soul, of God, and of human free will. While the book is a little too uncritical in places, and the author tends to claim too much for his subject, neither is unusual in a study such as this. Indeed, the treatment is notable for its restraint in handling material which can make such an impact, and which is so interesting to so many people. —Robert Hill

God So Loved the World. By Elizabeth Goudge. Coward - McCann. $3.50.

The author of "Green Dolphin Street" employs the novelist's skill to give us the story of Jesus. The book is beautifully written and covers the life of our Lord from the time the angels appeared to Mary until the resurrection. Although she uses her imagination in the background material she follows the gospel story reverently and humbly. This is not a scholarly account of the life of Jesus, but it is beautiful and it is sincere. It should prove helpful and inspirational to the layman.—G.H.M.

Beyond East and West. By John C. H. Wu. Sheed and Ward. $3.50.

The spiritual autobiography of a Chinese convert to Roman Catholicism. Dr. Wu was born into an old fashioned Chinese home at Ningpo in 1899, had his early education in traditional Chinese fashion, but as a youth transferred to a mission school to study Western subjects, was converted to Christianity and joined the Methodist Church. Coming to America to study law he lapsed into a vague theism and returned to China to a successful career as a lawyer, judge and member of the legislative Yuan, but to a life a moral chaos. In 1937 he was converted to Roman Catholicism, and this book is essentially an account of the spiritual experiences which from childhood had been preparing him, as he thinks, for that conversion. Perhaps its greatest interest is the light that it throws incidentally on home life and public life in the China of his generation. —Elsie Gordon Jeffery

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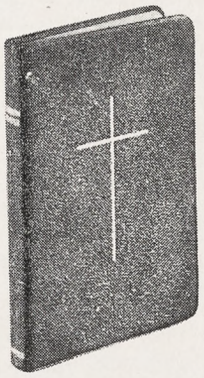

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PEOPLE

DEATHS:

HENRY R. FELL, 42, rector of Trinity, Ottumwa, Iowa, died of a heart attack Aug. 21 while on maneuvers as a chaplain in Wisconsin.

EUGENE A. HEIM, 74, retired, died Aug. 22 at his summer home at Laporte, Pa.

ALBERT T. PHILLIPS, 70, rector of St. Mary's, Laguna Beach, Cal., died Aug. 27.

CLERGY CHANGES:

GEORGE DAVIDSON, rector of St. John's, Los Angeles, for 38 years is retiring as rector and from the active ministry on Oct. 1.

THOMAS L. COX, formerly rector of Christ Church, Blacksburg, Va., is now rector of Emmanuel, Geneva, Switzerland.

H. G. STACEY retired Sept. as rector of Christ Church, Dearborn, Mich., and from the active ministry.

EDWARD R. A. GREEN, formerly canon of St. Paul's Cathedral, Detroit, is now rector of Christ Church, Dearborn.

B. H. CREWE, formerly rector of the Ascension, Detroit, is now vicar of St. Gabriel's, East Detroit.

CLYDE EVERTON, formerly of St. John's, Bandon, Ore., is now ass't at Trinity, San Jose, Cal.

EDWIN E. WEST, formerly rector of St. John's, San Francisco, is now rector of St. Mark's, Palo Alto, Cal.

F. J. KLOHN, formerly rector at Galion and Mt. Gilead, O., is now rector of St. Andrew's, Akron, O.

T. E. VOSSLER, ass't at Grace Church, Mansfield, O., became rector of Grace Church, Toledo, Sept. 15.

JOHN W. KNOBLE, formerly ass't at Trinity, New Haven, Conn., is now rector of Holy Trinity, Minneapolis, chaplain to Episcopal students at the University of Minn., and managing editor of the Minn. diocesan paper.

ARTHUR L. KENYON has resigned as rector of Trinity, Findlay, O., because of ill health.

G. F. GILMORE, formerly rector of All Saints, Appleton, Wis., is now rector of St. Paul's, Yonkers, N. Y.

A. W. KAHL, formerly ass't at St. Mark's, San Antonio, is now locum tenens of St. Luke's, Altoona, Pa.

C. E. EDINGER, formerly vicar of St. Luke's, Ferndale, Mich., is now rector of St. James, Cheboygan, Mich.

E. G. GUTHRIE has resigned as rector at New Philadelphia and Dennison, O., because of ill health.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

GRAY M. BLANDY
Clergyman of University of Texas

I read with interest the editorial about theological education (Witness, July 26). The last sentence of the opening paragraph was of particular interest. The fact that the majority of our seminaries lie concentrated along the eastern seaboard—or east of the Mississippi—would indicate that the "Church at large" to which you refer seems relatively content with this situation. Yet the most rapid expansion of the Episcopal Church in the past decade has been elsewhere. Having grown up almost in the shadows of ETS, I know of what great value to the work of the Church the presence of a seminary can be. It provides a center of inspiration for continuing study by the clergy, of resource leaders for many types of conferences for lay people, and the chance to introduce likely ministerial candidates to the actual life and work of seminary years.

Also, the fact that most of our present seminaries are struggling for adequate financial support seems to be no argument in favor of suppressing further seminaries. All it does testify to is the fact that the Church has failed to consider seriously enough the need for adequate seminary education, and the need of seminaries for wider support than either present fees or endowments will produce.

The fact that we have questions about the number of scholars in our midst who can staff our seminaries again points to the inadequate concern shown for seminaries in our Church structure. We have not deemed it essential to provide men free from demands on their time or their financial capacities to pursue further such studies as would fit them for teaching in seminaries.

Certainly I would be the last to suggest that we have seminaries inadequately staffed. But it does seem to me that one must take a venture in faith that a much-needed institution in a given area can through the years meet its requirements both financial and personal to do its best work.

At the same time, it seems required of us who see the problem to urge upon the Church that it encourage scholarship among its best equipped clergy, providing them with the time and resources to do a major service to the Church in the field of clergy education.

When I see the reserve of manpower which is available amongst our Roman brethren and also the opportunities amongst us which must be delayed because of lack of sufficient clergy to get the job done, then I cannot help but protest that the point of your editorial seems to me a call to retreat rather than to advance. However, I am quite ready to agree that the problems to which you point are serious problems; yet they do not convince me that to suppress further establishment of seminaries is the logical or practical answer to them.

THEODORE C. BRAUN
Editor of The Messenger
Organ of the Evangelical and Reformed Church

The Witness is a live magazine. I regularly enjoy reading it.

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HISTORICAL MAGAZINE

September, 1951

THE CLERGY OF THE EPISCOPAL CHURCH IN 1785

By Walter H. Stowe, Nelson W. Rightmyer, G. MacLaren Brydon, Lawrence F. London, and Albert Sidney Thomas

[No complete and accurate list of our clergy in 1785 (right in the midst of this Church's most critical era) has heretofore been available. The need of one has long been felt. Not only is this the most complete list ever compiled, but it is replete with biographical data and bibliographical references, hitherto not readily accessible. It is compiled by five authorities in the field. The article is introduced by an essay, "The Critical Period in the History of the American Episcopal Church," by Walter H. Stowe.]

BRITISH LEGISLATION AND AMERICAN EPISCOPACY

By Richard G. Salomon

[Presents hitherto unpublished information on the history of the act whereby the episcopate was given to the American Church, and how it came into existence, written by the Professor of Church History in Bexley Hall. Dr. Salomon did the research in England.]

CHRISTOPHER EDWARDS GADSDEN (1785-1852): FOURTH BISHOP OF SOUTH CAROLINA, 1840-1852

By Albert Sidney Thomas

[This biography, by the retired Bishop of South Carolina and the Historiographer of the Diocese, recovers to us the life and work of one of the great bishops of the Church, who has been unjustly neglected by historians.]

THE RELIGIOUS OPINIONS OF THOMAS JEFFERSON

By Arthur B. Kinsolving

[The Rector Emeritus of St. Paul's Church, Baltimore, died recently at the age of ninety years. His mental keenness and historical balance at such an advanced age, as evidenced by this essay, should be an inspiration to all.]

ORDINATIONS BY THE BISHOPS OF HONOLULU, 1862-1902

By Andrew Forest Muir

[This is a valuable contribution to the complete and accurate ordination record of the clergy of the Episcopal Church which, for the years 1785-1885, does not yet exist. Dr. Muir engaged in extensive research on the beginnings of the Anglican Church there.]

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The WITNESS

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PRESENTS RAILROAD BELL

To St. Simon's, San Fernando, California

(*Story on Page Five*)

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The WITNESS
For Christ and His Church

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STORY OF THE WEEK

New Social Action Group Seeks To Steer Middle Course

Group Organized At Washington Conference Dominated By Seminary Professors

★ A new Protestant social action group to be known as Christian Action was formed at a meeting in Washington, attended by more than 200 delegates from 20 denominations. The organizers were mostly theologians and seminary students, although some laymen, including several labor leaders, were present. The group will attempt to furnish Protestantism with a "solidly oriented middle ground" to help offset the influence of both leftists and rightists in the Church and society.

Emphasizing the group's concern with social evils of all types, a statement of purpose said: "Chief among the evils confronting the Church are wide economic inequalities, racialism, tension and conflict in a divided world, and growing insecurity, disillusionment, and fear which have placed millions under the jeopardy of totalitarian enslavement. We recognize that our failures and shortcomings have contributed to this disorder, and that the menace of international Communism reveals in a special way the failure of the Church to be true to its Lord."

Positive Program

The delegates stressed that the new organization must not merely oppose the present evils of society, but must affirm a positive political, social and economic program. An adopted resolution supporting this sentiment stated: "We affirm that the gospel impels us to work together for a responsible society —local, national, and world-wide —which will give each person or group a fair and equal opportunity to develop his full potentialities. This involves judgment on the political, economic, and social policies of our country. It also involves responsibility to seek constructive policy, consensus, and common action. We declare that church members have a responsibility as Christians to work in the power structures and centers of influence in society. As a group we intend to speak and act on concrete issues as they arise."

Foreign Policy

The conference endorsed an American foreign policy based on cooperation with the United Nations and urged that the natural resources of the free world be shared with other friendly nations in the fight against totalitarianism.

A resolution praising capitalism for providing the highest standard of living in the world provoked heated discussion. An original committee proposal to the conference had stated, "We reject the identification of 'free enterprise' with the will of God."

Prof. Kenneth Underwood of Yale Divinity School, told the conference that no economic system could be identified with the will of God and urged elimination of the specific reference to capitalism. His suggestion was adopted and the final conference draft read: "We reject the identification of capitalism, socialism or any economic and political system with the will of God, since judgments about the political economy must be made as a response to the dynamic activity of God in concrete, specific situations related to national policies."

In another move, the conference voted down a resolution proposed by the Rev. Joseph Merchant, executive director of the Religion and Labor Foundation, which would have put the conference on record as condemning "monopolistic capitalism" as an evil equally as great as Communism and Fascism.

A motion to place more emphasis on the sin of the individual as the basis for the reformation of society was defeated. The motion was made by Prof. E. Ahmad Sheh of Lucknow University in India, now teaching at Emory University.

Who Can Belong

After a heated debate on membership in the new organization, the way was left open for Christian pacifists to join. Prof. A. T. Mollegen of Virginia Seminary, declared that there was no place in the organization for "watered down Quaker Unitarianism." Will Herberg, research director of Local 22, International Ladies Garment Workers Union, New York, sup-

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ported Dr. Mollegen and called for a ban on pacifists as well as Communists from Christian Action. The delegates, however, acting on the advice of several study groups, decided to revise their original statement of aims which would have barred pacifists by saying: "Though the majority of us agree that military power is necessary to withstand political tyranny, none of us places major reliance upon military power or accepts uncritically the decisions of the military."

Dr. Niebuhr

Prof. Reinhold Niebuhr of Union Seminary, generally recognized as the one setting policy for the new group, told the delegates that they faced four major problems. First is "a recrudescence of a type of conservatism in which Christian pietism becomes the screen for an un-Christian economic order." The second, according to Niebuhr, is "the group of rather pathetic fellow travelers who have debased Christian radicalism by subservience to Stalinism." The third is the "sheer irrelevance of a great deal of present Christian testimony on social issues to actual problems" and the fourth is that churchmen who have both the courage and wisdom to deal efficiently with social issues lack organization.

The new organization is out to supply it and starts with a yearly budget of $20,000. There is an 18-man executive board, which includes Prof. John Bennett and Prof. Niebuhr of Union, Dean Liston Pope and Prof. Kenneth Underwood of Yale Divinity School, Ray Gibbons, director of social action of the Congregational Church, Ernest Johnson, on the staff of the National Council of Churches, with which the new group will cooperate closely.

PROGRAM SUGGESTIONS FOR UN WEEK

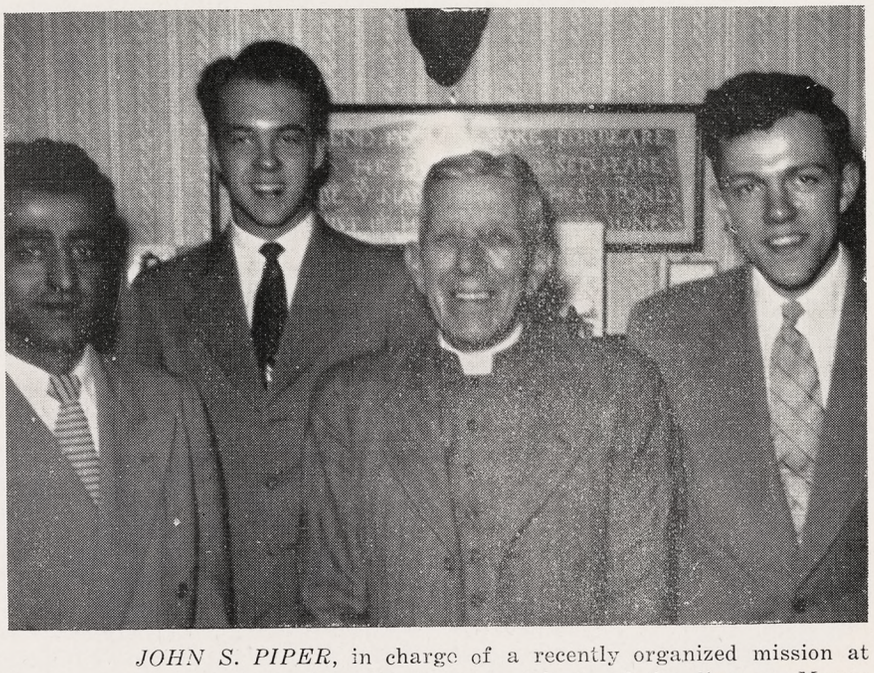
★ United Nations Week, 1951 is an eight-page leaflet published by the Church Peace Union. As an aid to churches, synagogues and other religious organizations in making plans for the celebration of UN day and UN week, the leaflet has been issued early so as to allow communities ample time to use it in making advance preparations for the observance.

The folder contains concrete suggestions for programs to celebrate the sixth anniversary of the United Nations. It also gives ideas for worship services, themes for sermons and talks, suggestions for UN projects and sources of materials for programs such as pamphlets, films, posters, etc. Copies of the leaflet may be obtained from the Church Peace Union, 170 East 64th Street, New York 21. Single copy, free. Special rates for quantity orders.

October 24, has, by resolution of the UN General Assembly, been designated as UN day. This day is observed on a world-wide basis. UN week—this year, October 21 to 27—is a period set in the United States by a large number of national organizations. The world-wide observance of UN day offers an important opportunity for all community organizations to make a concerted effort to stir wider interest in and deeper concern for the United Nations as the world's best hope for peace.

DEACONESSES MEET IN WASHINGTON

★ The College of Preachers on the close of Washington Cathedral buzzed with a new and different activity last week. The college, which ordinarily is host to groups of Episcopalian ministers for week-long conferences and post-ordination training, was the scene of the national conference of Deaconesses, with nineteen women from parishes as far away as Texas and Kansas attending the first conference for women ever held there.



JOHN S. PIPER, in charge of a recently organized mission at Hazard, Kentucky, with three postulants of the diocese: Magar Bdrosian, Marion H. Rambo, Harold Emery Jr.

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LAYMEN STAGE SERVICES EFFECTIVELY

★ This Is Our Business," is the title of the series of laymen's services conducted at St. George's Church, St. Louis Park, Minn., the last three Sundays in September. Two laymen of the congregation, Ben Ciscel and Charles Emery, developed the series to answer the question, "What does it really mean to be a Christian and a Churchman?"

The technique used is unusual and effective. Two average church-going business men, Ciscel and John Broughton, enter the church with the rest of the congregation and at service start a conversation loud enough for the entire audience to hear. Mr. Broughton asks many of the questions which so frequently puzzle Christians. Mr. Ciscel gives the answers. Then, during the service of holy communion, Ciscel explains the significance of the parts of the service audibly.

The first of the series takes up the church's job; second, the parish's job, and last, the individual's job.

The series leads up to the appearance at two October meetings of Bob DeHaven, northwest radio personality. Dr. DeHaven, with his gang of entertainers, has been appearing in small towns throughout Minnesota for some months in a program of personal evangelism as a layman. His appearance at St. George's will be his first meeting in the Twin Cities and suburbs. He will meet with the men of St. George on Oct. 9 and the Woman's Auxiliary Oct. 16.

WESTERN NEW YORK DISCUSSES SCHOOLS

★ With the opening discussion by the clergy panel on the faith of the church, the Episcopal Church School leaders' group of Western New York began its nineteenth year September 17th at 8 o'clock, at St. Simon's, Buffalo. The panel was composed of the Very Rev. Samuel N. Baxter, archdeacon of the diocese; the Rev. Leslie D. R. Hallett, canon of St. Paul's Cathedral; the Rev. Richard B. Townsend, rector of St. Mark's, and the Rev. H. Russell Barker, rector of St. Simon's. The Moderator was Mrs. R. Howard Smith of the Good Shepherd.

Originally designed to help the kindergarten and primary teachers, the group branched out into all age groups, and this year presented its broadcast program in endeavoring to help teachers with their specific lessons. During the summer the program committee, with their leader, Mrs. Eldon F. French, mapped out a suggested curriculum which many of the clergy approved. This will make it possible for teachers of each age group from nursery through Bible classes to receive such help as they wish from selected leaders of the diocese.

THE PICTURE ON THE COVER

★ A big brass bell that has traveled many thousands of miles atop the outmoded "iron horses" of the Union Pacific railroad, now completely replaced with Diesels, found a permanent home when the last of the old steam engines of the roalroad was dismantled and retired in Los Angeles.

The bell, 3000 pounds of brass and silver, was presented to the new St. Simon's church, San Fernando. It hangs in the church tower and rings out over the valley to call the congregation to worship in the church built, literally from the "ground up," by the members of the little mission. The adobe bricks which form the main structural part of the new church, 21,000 of them, were actually made by hand by the men of the mission during the past year.

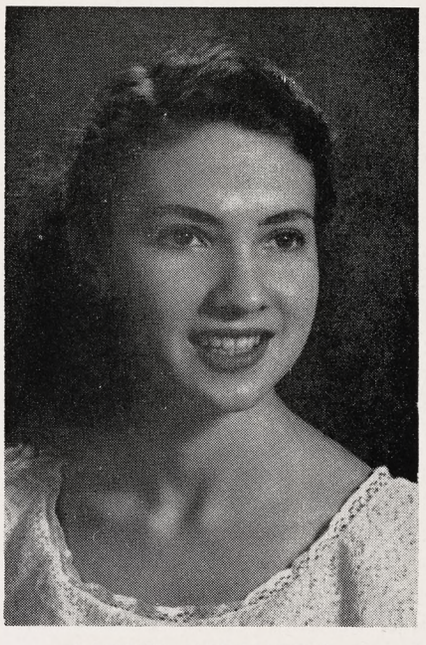
In the picture above John W. Padden, western division traffic manager of the Union Pacific (left) presents the bell to Bishop Donald Campbell, suffragan of Los Angeles, center, and the Rev. Elvin W. Smith, vicar of St. Simon's.

TELLS OF WORK WITH AGED

★ The Rev. Beverley M. Boyd, who is leaving a job with the National Council of Churches to accept a parish in Texas, told an international congress of gerontologists, meeting in St. Louis, that churches are giving increased attention to improving the welfare of older people. He told the delegates, however, that the history of the Church in dealing with the aged was not "a record of unbroken progress."

"In fact," he said, "at one period early release from this miserable earthly pilgrimage was stressed as is evidenced by the grim dolefulness of many hymns that still find a place in Church hymnals."

Turning to the role of Protestant churches in caring for older people, Boyd said: "Protestant churches are more aware today than ever before of their responsibility to the older person, within their respective groups and in the community." As a result of this awareness, he said, there are today approximately 350 to 375 Protestant homes for older people in this country. The majority of these



LOUISE GARDNER is one of the leaders of Episcopal students at the College of the Pacific

are under direct church or ecclesiastical control.

While paying high tribute to the Protestant Church's concern for the aged, Boyd warned against permitting a "sudden emphasis on youth" to lessen the Church's interest in older people. "This is not to decry the place of youth in either church or community," he said, adding: "Young and old alike are of inestimable value in the total program of the churches."

Dr. Boyd called upon Christians and Jews "as religiously minded persons" to cooperate and learn from one another in the field of care for the aged. He said church and synagogue should watch carefully what government agencies are doing in this field and should see that legislation affecting older people is properly administered. He also urged religious groups to cooperate with voluntary secular agencies concerned with the aged and to keep abreast of trends in the medical profession dealing with problems of old people.

Asserting that secular agencies have developed case work and group techniques that have proved valuable, he added, "Frankly, too many religious institutions are operated solely on the principle of custodial care as being the goal."

BISHOP KENNEDY VISITS OHIO

★ Bishop Harry S. Kennedy of Honolulu is addressing vestries in the diocese of Ohio, Sept. 24-Oct. 5, on the national work of the Church.

OLD RIVER BOAT BELL CALLS TO CHURCH

★ St. George's Church, Bismark, S. D., is again ringing its bell—formerly a pioneer river boat bell on the old Red Cloud, a 355-ton stern wheeler that operated from Bismark on both the Missouri and Yellowstone rivers in the early days.

The Red Cloud sank on July 11, 1882, near Ft. Peck, Mont. The bell was salvaged by an insurance company and was sold to the ship's owner, Capt. I. P. Baker. Later Capt. Baker presented the bell to the Episcopal Church, in those days "The Church of the Bread of Life," changed to St. George's in 1890.

Improper installation in the church tower gave the bell a tone that was objectionable. Recently it was taken down and installed properly with resulting improvement in tone. Through an electric timing device it will ring 15 minutes before church services, and at the time of the beginning of services, also at noon and 6 p.m. on weekdays and Sundays.

CLERGY MEETING AT TOLEDO

★ Clergy of the fifth province, Ohio, Michigan, Indiana, Illinois and Wisconsin, met for a conference on education at Toledo, September 17-21. The leaders were the heads of the department of the National Council: the Rev. John Heuss, Canon Ward, Canon Wedel, the Rev. Reuel Howe, Mrs. Dora Chaplin, Charlotte Tompkins.

IOWA PARISH GETS RADIO AWARD

★ St. John's, Mason City, Iowa, and the First Presbyterian Church of that city, received awards from the radio workshop of the National Council of Churches. The citation was "for a youth program beamed to youth and produced by youth." The two churches had combined their youth groups for 1950-51 and produced the play "Ideas Unlimited" which was tape recorded and broadcast over a local station.

NOTRE DAME ACCEPTS FIRED CADETS

★ As a follow-up of our editorial of last week, it is now announced that Notre Dame has accepted twenty-one of the students fired from West Point for cribbing. An anonymous benefactor, presumably interested in football, is paying their board, room and tuition.

RESTORE PULPIT AT ST. JOHN'S

★ The large, carved-stone pulpit at the Cathedral of St. John the Divine went back into service on September 16, after having been set aside for ten years. It was presented in 1916 by the late Mrs. Russell Sage in memory of Bishop Potter.

Since the time of its installation the pulpit had stood on the south of the crossing, according to Canon Thomas A. Sparks. Although the pulpit remained in place, its use was discontinued shortly after the cathedral's great nave was finished because its position prevented many in the congregation from seeing the preacher. A temporary wooden pulpit, placed at the end of the choir benches on the north side of the crossing, was used. It has been removed.

This summer, workmen took the many-sectioned pulpit apart, cleaned it, and reassembled it in its present location on the north side of the crossing after reinforcing the foundation in the crypt under it.

The massive structure was built of non-crystalline limestone marble, quarried in Knoxville, Tenn., at a cost of $25,000, Canon Sparks said. He estimated that the cost of replacing it at today's prices would be $150,000 to $200,000.

Bishop Donegan was the preacher at the service, speaking on the accomplishments of the present-day Church.

"It's time we revised our thinking and studied what contributions the Christian Church has made to the life of the world," he said.

He pointed to four points of accomplishment: The Church has kept alive the whole concept of God; held up before the world the figure of the Saviour of mankind; held up before men the moral order, and provided the means of grace, worship and the sacraments by which Christ is made available to man.

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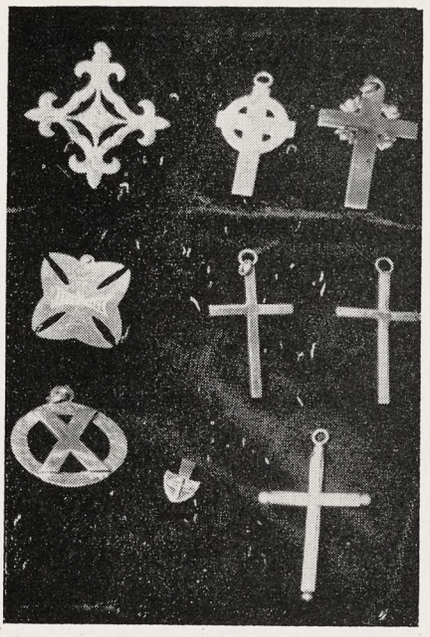

Ardent members of work shop at St. Joseph's, Detroit, create religious art objects of silver, ceramics, wood and plastics

Products of Detroit Work Shop Used By Church Overseas

★ Three years ago Bishop Emrich suggested to the Detroit clericus that every church have a special interest outside of its regular work. Among his suggestions was a craft shop for making religious objects. The rector of St. Joseph's Church, the Rev. William C. Hamm, liked the idea well enough to take on this particular project.

Soon a group of enthusiastic adults was launched on this new project. Since that time they have made special religious art objects of sterling silver, ceramics, wood, and plastics. The group meets every Wednesday evening in the studio rooms at St. Joseph's.

Mrs. Roger Williams, a teacher of silver work at Redford high school, is the directress of the studio. Among other things, the studio supplies silver crosses and ceramic plaques to Bishop Emrich for his awards to members of the diocese who have done outstanding work for the Church. These are always awarded at the annual diocesan dinner. Special crosses also have been made for missionary churches in the Philippines and Liberia. A pectoral cross was made for Bishop Tsu of China and a silver baptismal shell was made for St. Paul's Church, Jackson, Mich.

Many occupations and skills are represented in the group. Among the members are a research engineer, a sales promoter, college students, a sales executive, a real estate broker, laboratory technician, clerical workers, housewives, school teachers, and clergymen. One evening Bishop Hubbard joined the activities to make a sterling silver clasp for his cape.

This project is entirely voluntary. The time of the workers and the sales money is given to the church. The studio provided a new floor for the dining room of the parish house, and made more than three hundred oak card holders for the pews.

This enthusiastic group welcomes people who not only will work for the fun of it, but also are conscious that making silver crosses, reminders of the sacrifice of our Lord, is to the glory of God. It is interesting to note that the work shop bears the name of the patron saint of craftsmen, St. Joseph.

TUSCALOOSA CHURCHES UNITED FOR SCHOOL

★ The fiftieth anniversary of the first vacation church school was observed in Tuscaloosa, Ala., by four of the downtown churches uniting for the project: Presbyterian, Methodist, Christian and Episcopal. A steering committee set up committees on various phases of the school, selected leaders, ran a training institute. Each age group met in one of the churches. The enrollment reached 173 children with 62 teachers with the entire affair so successful that a similar school is planned for next summer.

CENTRAL NEW YORK CLERGY MEET

★ Clergy of the diocese of Central New York met at St. Peter's, Cazenovia, September 18-19, with Bishop Sherman, suffragan of Long Island, the leading speaker on the subject of stewardship. Other leaders were the Rev. Robert Fay, rector at Columbus, O., and Bishop Higley.

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PASTORAL INTERNESHIP FOR DIOCESE

★ For a 12 week period this summer candidates for the ministry in Western Mass., are receiving a "pastoral interneship" under the direction of clergymen experienced in all phases of the ministry.

The need for clergy specially trained in pastoral techniques has become increasingly recognized in recent years by the development of clinical training programs in general hospitals, mental hospitals and other institutions for the care of people. This type of institutional training is offered by most of the seminaries of the Episcopal Church and is a required course in several. The program being instituted by Western Massachusetts is a departure from the traditional institutionally centered programs in that the centers of experience will be in the normal and natural setting of parishes and missions.

The students will be assigned to key parishes and missions as curates and will be given a maximum of responsibility in all of the pastoral aspects of the church's life. Under the guidance of the resident clergy the "pastoral internees" will have opportunities to develop insights and abilities in dealing with pastoral situations by actually meeting and handling those situations as they arise. Premarital and post marital counseling; ministering to the sick and the bereaved; counseling of parishioners with personal problems; instructing children and young people; overseeing the operation of parish organizations and experiences in handling the business aspects of the parish are among the aims of the new program.

CHURCH SHOWS GROWTH IN PHILIPPINES

★ Statistics from the Philippine Episcopal Church include the following: Missions, 70; clergy, native 14; foreign, 18.

While a few new outstations have not yet reached the reporting stage in statistics, thirty missions have up to 400 members each. Nineteen missions have 400 to 1,000. Six have more than 1,000. At St. Mary's, Sagada, the central station alone has 5,075 baptized persons; its ten outstations have an additional 9,908. The priest in charge at Sagada thus has oversight of more Church members than any one of about fifty bishops has in his diocese or district.

The total number of baptized Church members in the Philippine Episcopal Church is 30,914. Of these, 11,275 or more than one-third are communicants. In the Episcopal Church as a whole, 56 dioceses and districts report fewer communicants; 75 dioceses and districts report fewer members.

BRYAN GREEN MISSION IN PHILADELPHIA

★ The Rev. Bryan Green is to conduct a preaching mission in Philadelphia, December 2 - 11. Services will be in Convention Hall, transformed into a church. He has previously held missions in New York, Washington, Boston, Houston, Los Angeles and San Francisco.

BARD COLLEGE GIVES SCHOLARSHIPS

★ Emmett O'Brien Jr. of Newington, Conn., and Peter F. Watterson of Upper Darby, Pa., have been awarded scholarships at Bard College. The scholarships, made possible by alumni, go to men who are preparing for the ministry of the Episcopal Church.

BISHOP BAYNE HITS PROTESTANTISM

★ Criticism of what he called a "painless Protestantism" now growing in America was made by Bishop Stephen Bayne of Olympia at a mass meeting held at Victoria, Canada. He said it is professed by people who feel that they don't have to believe anything much, or even go to church, "but they are to vote against the Roman Catholics." Also as part of this trend, he said, is a tendency to use religion as a sort of defense for the status quo.

The service, attended by 7000, was the largest of its kind ever held in Victoria.

QUESTIONNAIRE ON YOUTH

★ The 1,200 parishes and missions of the Second Province will shortly be receiving a "questionnaire on youth work'" as a result of a decision reached at a recent meeting of the provincial youth commission held at Grace Church, Utica, New York. Prepared with the help of a statistical expert, this questionnaire will attempt to secure an overall set of figures for the evaluation of the status of youth work in the province.

Since "youth work" is to be the principal topic of consideration at the next meeting of the synod to be held in Buffalo in October of 1951, the members of the commission are anxious to secure statistical evidence which will help in answering such questions as "How many persons between the ages of 12 and 25 are affiliated with the Episcopal Church in the second province?" "What activities do they engage in?" "How many persons are involved in these various activities?" "How much of the program of the united movement of the Church's youth is used in parish youth programs in the province?" and, "How is youth work financed in the parishes and missions?" Answers to these questions will help in presenting to the synod a true picture of the youth work of the eight Dioceses of New York and New Jersey, and in making plans for the future.

Alice Brown of Hudson, N. Y., is chairman of the commission and the Rev. Robert R. Spears Jr. of Auburn, N. Y., is provincial youth adviser. The commission meeting was attended by 28 clergy and young people representing the dioceses of Newark, Long Island, New York, Albany, Central New York, and Rochester.

EDITORIALS

Whence Cometh Our Help?

WE realize that the wicked world of politics is no place for the simple-hearted Christian or for anyone with ideals — yet the propagandists tell him often enough that the billions of dollars which the North Atlantic treaty nations are now spending on defense projects are to defend a free world, a democratic world of freedom of speech, freedom of religion, freedom of assembly, freedom from want and hunger. The Christian is led to believe that it does matter what he does—that what he does reflects his belief. Then he is suddenly confronted with the ethics of an American - Franco deal.

Since the British, French and American governments could find no common ground for an agreement with Franco-Spain, the USA has come to a unilateral understanding with Generalissimo Franco for "purely military" reasons. The USA has secured the use of air and naval bases in Spain; high Spanish officers are to be trained in American military schools of strategy and tactics; and a yet undisclosed amount of American military equipment and economic aid is to be sent to Spain. But, as many critics and commentators in both Europe and the USA have openly asserted, military strategy cannot be disassociated from political decisions and political realities. Dorothy Thompson even goes so far as to say that "when political policy accommodates itself to strategical considerations a country has adopted militarism"—and she was speaking of her own country!

This latest international 'deal' certainly seems to encourage the cynical philosophy that anything is right so long as it pays—one can do anything so long as one makes sure of winning. It is exactly the same philosophy that has dominated intercollegiate sports below the border and is rearing its ugly head in Canada—the coach must produce a winning team. And very soon one gets to the point where one believes that any means justifies any end we have in view—we begin to do what we so glibly accuse the despised communists of doing, anything to win. The pre-war proposed Hoare-Laval 'deal' that caused the resignation of men of principle from the British government has been forgotten. A leading Canadian editorial writer puts it with brutal frankness when he can write: "It is therefore clear that, when the crisis is big enough, the situation dangerous enough, abstract ideology counts for less than concrete military help." The means by which we are to achieve our ends become all-demanding.

This kind of thinking and this kind of action make nonsense of all our prating about an ideological war, or the righteousness of our cause, or the saving of Western Christendom. We here frankly admit that we have no guiding principles, except to win—any more than most intercollegiate football teams in the USA have had of late years. But why blame college basketball or football players for adopting standards in their struggle for existence that we openly follow in our national and international 'deals'? Why blame the youth of this North American continent for not following principles that we have no intention of following on a national scale?

It is deals such as the USA-Franco one that shatter what little idealism is left for the average western democrat, socialist or conservative. It is deals such as this that do more to sap the morale of western Europe in France, Germany, Italy and Britain than any Berlin blockade or any threats of Russian propaganda. It is deals such as this that shake the faith of the precarious govern-

"Quotes"

THAT the Almighty does make use of human agencies and directly intervenes in human affairs is one of the plainest statements of the Bible. I have so many evidences of his direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have not sufficient facts upon which to found it . . . I am satisfied that when the Almighty wants me to do or not to do a particular thing he finds a way of letting me know it.

—ABRAHAM LINCOLN

EDITOR'S NOTE: It is helpful occasionally to see ourselves as others see us. We present therefore as our editorial this week one that appeared in the September number of the Anglican Outlook, the very excellent magazine of the Church of England in Canada. We would add that the same critical appraisal of the US foreign policy has been voiced several times in recent months by the conservative weekly, the Church of England Newspaper.

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ments in France, Italy, Germany and Britain that the USA means actively to defend Western Europe and not merely to use it in the global defense of the American hemisphere. The Franco 'deal', coupled with the offer of further millions of military aid to Chiang Kai-shek, cannot but react against the continued American leadership of the western European nations. It can only breed further cynicism and moral disintegration.

The trial balloons of 1948, consisting of statements from Senator Chan Gurney, Coca-Cola's Jim Farley and the motion picture industry's Eric Johnson—warnings assessed correctly by our contemporary of the Protestant Episcopal Church in the USA, The Witness—have all been followed by the fait accompli. What The Witness then prophesied would be "the greatest moral delinquency that the USA has yet fallen into" has happened. However, it is publicly condoned as being 'functional'—the highest test in a crudely utilitarian and materialistic world. Britain managed to defy a whole continent without Generalissimo Franco's active help, or even Spanish bases, in 1940-41. One wonders what the Clement Attlee Brigade of the late Spanish civil war has to say on this latest deal in the interests of western democracy. And one wonders, too, where the Christian idealist can now stand who once was wont to repeat and sing the one hundred and twenty-first psalm—"from whence cometh my help?"

Maybe we should remind ourselves of the bitter consequences of Israel's experiences in seeking alliances with the great powers of her day, Egypt and Assyria.

Future of Free Catholicism

BY
CHAD WALSH
Professor at Beloit and Witness Contributing Editor

ROME is headed toward an increasing admixture of fable and superstition with the original deposit of faith. There are several roots of the evil. One is the tendency to equate the Kingdom of God with the Church. This raises the Church above criticism and makes it into a brazen idol. Another is the unscriptural and historically frail doctrine of papal infallibility. These two developments prepared the way for the baroque growth of Roman doctrine. Last century it was the Immaculate Conception, this century it is the Bodily Assumption of the Blessed Virgin. Here and there I come on trial balloons indicating that when the time is ripe—perhaps a century from now—an additional doctrine will be made essential to salvation: nisi per Mariam nulla salue.

If you think of primitive Christianity as a beautiful statue, you can say that Romanism preserves that statue but has covered it with so many layers of paint, hung so many strings of beads around the neck, fastened on so many earrings, and wrapped so many garments around the torso, that the general outlines of the statue are difficult to discern at first glance.

Meanwhile, Rome seems to be becoming more rigid all the time in its attitude toward other communions. Unconditional surrender is the only terms offered. I cannot imagine that in the foreseeable future there will be any change in this regard. But something else can happen—indeed it is already happening here and there on a small scale. The tensions within the Roman Church are probably much greater than most of us realize. Some of these are theological. Not every Roman scholar is inwardly happy at the free-and-easy attitude toward scriptural authority and the willingness to sprinkle holy water over every superstition that acquires enough popular backing. Other tensions are political, and arise from the unfortunate fact that Rome has formed embarrassing alliances with various reactionary political groups. Things explode occasionally. We all know of the groups that have broken away—the Old Catholics in Europe, the Polish National Church in America, the Philippine Independent Church. A few years ago a Roman Catholic bishop in Brazil started an independent catholic Church there. This sort of thing is likely to happen increasingly as Rome becomes more baroque, more involved in the affairs of this world, and more rigid and authoritarian. On such occasions, I think we should be on hand to establish friendly relations with these free catholic Churches. Experience shows that once the centralized control of Rome is shaken off, it is easy enough for the Anglican Church to enter into intercommunion with the

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new Churches. In this way, a federation of free catholic Churches, united by agreement on basic theology and by the bond of charity, may gradually evolve.

Eastern Orthodox

WHAT of the Eastern Orthodox Churches? It is difficult to say anything that the events of the next ten years may not negate. Politics is thoroughly mixed up with religion so far as these relationships are concerned. But several things are certain. The Eastern Churches have retained far more of the evangelical spirit than has Rome; there has been much less rigidity of structure, much less of a tendency to elevate legends and folklore to the status of essential doctrines. Considerable progress has already been made toward intercommunion with some branches of the Eastern Church. For the time being, the cold war seems to have slowed this natural development down. But the struggle between Russia and America cannot go on forever, and meanwhile we need to maintain and cultivate whatever friendly contacts with the Christian East we find possible. In time, as political conditions change, we may see the Eastern Churches joining with the Anglican communion and the offshoots of Rome to form a world-wide federation of intercommunion.

Meanwhile, in America I think we should seek the closest possible relations with the 600,000 members of the Orthodox Churches. There are several factors in our favor. For one thing, most of these people are anti-Communist, and inclined to fight off any attempt of the Kremlin to exert control over their ecclesiastical affairs. Another factor is that as the second and third generation members of American Orthodox Churches lose contact with the old world and forget their native languages, it is going to be harder and harder for their Churches to hold them without sweeping changes, which might involve conducting the services in English. We all know how readily a good many second-generation Greeks become Episcopalians when a Greek Church is not available. In time, we may be able to establish formal intercommunion with some or all of the Orthodox Churches in America; perhaps eventually an actual merger will become feasible. For the time being, at the very least we can make friends with individuals and learn all we can about their religious traditions.

World Council

I COME now to Geneva, and to the area of main controversy. What should be our attitude toward the Protestants? I know what many of the more catholic-mind Anglicans would say—"Give them a wide berth." I have observed more than one Episcopal priest who almost visibly drew back in the presence of a Congregational minister, as though fearful that the latter's necktie might brush against his rabat.

A good deal of this standoffishness comes from confusing Church union with Church cooperation. So far as the actual organic merger of the Episcopal Church with any other denomination is concerned, I think in all honesty we should make it clear that we could not do anything on a "vaguest common denominator" basis. If other Churches, less theologically minded, can unite organically without taking any clear-cut stand on the Incarnation, the Atonement, or the nature of the sacraments and the ministry—fine, let them go ahead. But it is dishonest for the Episcopal Church to enter into negotiations for union without laying the cards on the table. We are a catholic Church, and intend to remain one.

However, organic merger is very different from brotherly cooperation. We cannot merge on the bare basis of belief in "Jesus Christ as divine Lord and Saviour," but we can easily cooperate with other Churches on that basis. I do not share the apprehensions of some Episcopalians who wanted to keep our Church out of the newly founded National Council of Churches of Christ. There are vast areas of common concern that we share with the Protestants and all Christians; many problems that we can handle cooperatively without any compromise of our catholicity. I for one am proud that our Presiding Bishop was selected to head the National Council, and I hope that all the Episcopal clergy will give him moral support in his difficult task.

But there is much more to the question of cooperation with Protestants than I have so far indicated. Sometimes we fall into the error of talking as though Protestantism is one vast hotbed of heresy, whereas the Roman Church, for all its willfulness and arrogance, is simon pure. I don't think this is a correct way of viewing the actual situation. If heresy means divergence from the basic faith as stated in the Bible and given precise formulation by historic creeds and early ecumenical councils, then Geneva falls into heresy mostly through subtraction and Rome through addition. Geneva chips away at the statue. Rome adds unscriptural and unecumenical adornments and then insists that they be regarded as part of the original statue. I raise this question and raise it seriously: is such a Protestant Church as the Lutheran actually more heretical than the Roman Church? True, most branches of Lutheranism have lost the apostolic succession, but on the other hand Rome has burdened the conscience of

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its communicants with the Immaculate Conception, the Bodily Assumption of the blessed Virgin, and that hotbed of error the Infallibility of the Pope.

Let me tell you what I think. I believe that the Holy Ghost is at work to lead Christians to a purified catholicism — a catholicism which, because pure, would also be strongly evangelical. If he finds the Roman Church resistant to his plans, he will not be frustrated. He will take the Protestants and recatholicize them.

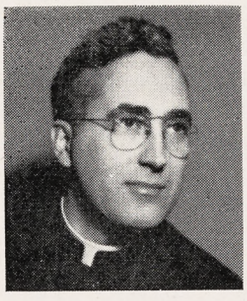
(Concluded Next Week)

Religion and the Mind

BY
CLINTON J. KEW

ANXIETY

IN the past month many letters have asked these questions over and over again: "How can I overcome anxiety? What causes it? Can religion really help?"



Anxiety is one of the commonest emotions of our modern life. It is one of the most distressing states in the lives of hundreds of thousands of people in all walks of life. Amid the hurry and strain of our present-day living, anxiety haunts both the rich and the poor, the scholar and the uneducated, the religious and the agnostic. It stalks people everywhere; it attaches itself to all kinds of objects; and it is one of the most disrupting factors in the lives of the young as well as the aged.

Fear and anxiety have much in common in that both are responses to danger. Fear, however, is immediate while anxiety is anticipated. Fear is intense, while anxiety is diffuse. Fear is momentary, but anxiety is persistent. When we experience fear, we can do something about it. But when we experience anxiety we feel helpless. The feeling tone in anxiety and fear, however, are the same.

There are two kinds of anxiety: normal and neurotic. Normal anxiety is concerned with outer dangers, neurotic anxiety is concerned with inner dangers. Normal anxiety is intelligible, neurotic anxiety is purposeless and unintelligible. Normal anxiety, like fear, is aroused by known dangers; neurotic anxiety is aroused by unknown dangers.

Anxiety is expressed in dozens of ways; such as, headaches, nausea, dizziness, homesickness, palpitations of the heart, sleepless nights, and respiratory disturbances. It varies all the way from the screaming of a young child to the anxiety attacks of adults. Any threat to one's love life, any fear of failure, or the possible loss of a job will cause anxiety. In fact, a large part of the adjustments we make as human beings is devoted to the avoidance of anxiety. Anxiety comes as a result of frustration. Any incident may become a setting for it. Specifically, anxiety is mental distress to some anticipated danger. It ranges from the most acute state of terror to the vague feeling of being ill at ease.

Anxiety, however, has a positive side in that it is the basis of much of our creative efforts. It spurs progress. It causes men to seek security and to work for the future. It has played a large part in laying a basis for the constructive efforts of society. For instance, the fear of air raids has caused people to organize classes for first aid care and protection.

What can we do to alleviate anxiety? Will religion help? It may appear strange to affirm that anxiety is not a natural response to danger. Anxiety is learned. Anxious parents pass it along to their children. It is not only what the parents say that counts in the lives of children, but how they feel and think. The children feel what their parents feel. They absorb anxiety from their parents. They may not understand what their parents say, but they can feel the tensions of worry about them. Even a little puppy will sense the worries and fears of adults.

Many books have been written recently on how to rid oneself of anxiety. One method is to become informed about the causes of anxiety. When one understands why one becomes a prey to vague fears, he becomes less anxious. Being informed about cancer, for instance, will reduce the terror of the disease. Another method is to do our work well and to surmount all the obstacles. Suspense and uncertainty are the greatest causes of anxiety. By keeping busy with our jobs, we shall eliminate many stimulants of anxiety. Still another method is to get ready for the emergency. One insures his automobile so as to avoid the possibilities of worry about accidents.

And lastly, we can believe that our minds belong to God as much as our bodies. If we are able to endure pain by offering our bodies to God, surely we can offer him our anxieties. We can make friends with our anxieties and accept them as they are. We can let the sense of God's pres-

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ence and his love enter our minds. If we can develop the habit of submitting to God in worship; if we can practice our religion day in and day out; if we can practice the presence of God, then we shall feel better and anxiety will never attack us again. This is one of the most important preventatives for anxiety and fear.

Psychotherapy is nothing more than working through the experiences which should have been accomplished normally many years before. Religion teaches us to understand ourselves and to live each experience in a straightforward normal way. By living as Christ wants us to live, consciously and unconsciously, we shall experience the love which casts out fear.

Questions should be addressed to Mr. Kew at St. Luke's Church, S. Fullerton Ave. & Union St., Montclair, N. J.

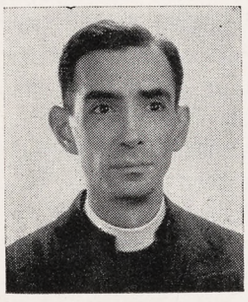
The Living Liturgy

BY

MASSEY H. SHEPHERD JR.

OUR INCOMPARABLE ALMANAC

ONE of the things that puts newcomers to the Prayer Book off their guard is the first fifty pages or so of the book. For this sizable preface to the liturgy is nothing more nor less than an almanac, full of calendar notes, time tables and schedules, full moons, Golden numbers, and Sunday letters. This is not all. In the heart of the book are the specific prayers and lessons to be read on specific Sundays and holy days throughout the year. Closer scrutiny of the Prayer Book shows that the whole liturgy is laid out in an ordered time-sequence of rites and observances, day by day, week by week, year by year, from birth to death. It is almost as though time insisted on imposing its tyranny even upon those moments when man lifts his heart and mind above the things that are temporal to commune with the things that are eternal.



Yet time does not control the liturgy. Rather the liturgy orders time, and thereby helps us to redeem it, by making the things that are temporal true sacraments of the things eternal. Our ordinary tasks and activities could not be carried on, at least in any social or community sense, unless we regulated them by clocks and calendars. Is it so strange then that our spiritual life should be ordered by 'times and seasons?' Whatever time is, let philosophers, scientists and mathematicians debate. Yet none of their definitions can ever enable us to escape time. It is one of the given conditions of our creatureliness. God has set up within the mysterious ordering of time that we may grow with it in his grace and spend it to his glory.

The liturgy takes time seriously because the Christian faith takes time seriously. We worship and believe in a God who reveals himself in history, in the concrete events of time and the prophetic insights of individual persons. To Christian faith the drama of history has meaning because each single event, each individual person has a unique, once-for-all significance. At the very center of our faith is an historical person, Jesus of Nazareth, who was crucified under Pontius Pilate and rose from the dead on the third day. On his particular cross and on none other was made the 'one oblation of himself once offered' for all time and for every place. The Prayer Book gives much space to the tables for finding the date of Easter because Easter is the supreme, concrete fact of history, the center of our faith, the center of our liturgy. Every Sunday and saints' day is a commemoration of Easter, a reliving of it here and now. Easter is the climax of history and the foretaste of history's fulfillment in the Age to Come.

God's gift of time is priceless. Time lost, wasted, or misused can never be recovered; it can only be redeemed by repentance and a resolute change of our wills and affections. God's forgiveness wipes out the shame and guilt but not the painful consequences of a misspent past. 'Remember not, Lord, our offenses, nor the offenses of our forefathers,' cries the Litany. Yet time need never be lost; it can always be improved and won. Each moment of the living present is the time of decision. And each decision has lasting consequences and opens new possibilities for growth in God's love and service. Day by day the Absolution of the Daily Offices prays 'that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy.'

The time pattern of the liturgy is not, any more than history itself, a cycle of vain and meaningless repetitions. It continually confronts us with ever new moments of decision. In every Eucharist we ask him to 'forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life.' Every season calls like Advent: 'knowing the time, that now it is high time to awake out of sleep.' In Holy Bap-

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tism we make a once-for-all renunciation of evil and profession of allegiance and promise of obedience. In Confirmation a definite acceptance of Jesus Christ as Lord and Saviour is promised, and a once-for-all gift of the Spirit is imparted for our daily increase in his gifts of grace. A life-long pledge of fidelity and love is exchanged by the parties to Holy Matrimony, a decision that is binding until death. Unless we make a mockery of our liturgy, our lives must be different after every act of participation in its rites. 'For now is our salvation nearer than when we believed.' The Kingdom of God is always nigh at hand. Repent, believe, watch!

Program of Education

BY
HELEN WEBB
St. John's Church, Franklin, Pa.

IN the early 19th century, Horace Bushnell, the great religious educator of that day, expressed the vision of the world-wide Christian Church in these words: "A child is to grow up a Christian and never know himself as being otherwise." This is a vision which the Christian Church has held these many centuries. It is a vision which is a tremendous task for the Christian Church to put into effect. It is a vision which requires for accomplishment a definite program in Christian education and a definite plan of action. So we ask these questions. Does the world-wide Christian Church today have such a program and if so, how is it put into action?

We must answer these questions this way. The world-wide Christian Church is now represented by many denominations upon which it depends for action. Therefore each Christian body must develop its own program of Christian education and its own plans for putting that program into action. But to be effective such plans of action should be developed around two basic groups: the home and the church. This means that the program should be put into action first by the Christian home, with the parents as teachers, through the help of the church, and second, by the church through its formal educational program with parents and teachers working together, and with the teachers trained for their special tasks.

Why do we say the home and then the church? For this reason. The child's first contact is his home. His first teachers are his parents. It is in the home that his attitudes and feelings toward life in general are moulded. Just so are his attitudes and feelings toward the Christian Church moulded. From his home, then, the child one day becomes an active part of the Christian Church which continues the Christian teachings begun in his home and adds to them as the child grows from one level of understanding to another. But this does not mean that Christian education leaves the home at this point. It is always a cooperative business between the home and the church, for at baptism parents promise to see that their children are brought up in the Christian faith. Our Prayer Book requests our parents at our baptism to promise that "they will take heed that the child learn all things a Christian should know."

In order to carry out this cooperative responsibility parents should take an active part in the whole life of the church and should be regular attendants at church. In our own church our parents, at the time of their confirmation, took a vow to be in church every Sunday. (And so will all of us at our confirmation). The same holds true for our teachers in the church school.

Plan of Action

WE then ask these questions. Does our own St. John's Church have a definite program of Christian education and does it have a definite plan of action for carrying out the program? The answer, of course, is yes, to each question. But let me elaborate briefly upon our program and plan of action by picturing for you first, our home program, and second, our formal church school program, as they serve our groups from the cradle through the ninth grade. (The role of our

The author is the wife of the rector of St. John's, Franklin, Pa., and the paper was read at a service, in place of a sermon, by Joyce Andre, age twelve.

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church in the lives of those beyond these age groups is another story).

First, as to the home. We have a home cradle roll which includes babies from the day of birth to their third birthday. Into each home where there are babies of these ages, we send a printed leaflet every month which guide the parents in the Christian nurture of their children and which suggests helpful readings on understanding children. In the homes of the children from three years of age through the ninth grade we place a reading book each quarter related to the subject of study for that quarter. Three times a year our parents and teachers meet for the distribution of these reading books and for explanation of plans for their use, and for the distribution and use of other home materials for the kindergarten, primary, and junior groups. Other books for reading are available through our church school library. Monthly reports from our parents are sent to our teachers on our progress in our home projects, and reports are sent to the parents from the teachers twice a year.

Second, as to our Sunday Church School. The child at age three moves from his home into our church school where we help him become a part of the Christian life outside his own home. He then continues in the church school through the various grades.

Our studies are child-centered. We mean by that, that they are built around the experience and understanding of the children at successive age levels. Our studies are Bible-centered. We mean by that, that the Bible is the basic textbook for each year of our school curriculum. Our studies are missions-centered. We mean by that, that they stress the missionary task of the Church. Our studies are educationally sound. We mean by that, that they embody the best educational principles. Our studies are theologically sound. We mean by that, that they relate the whole person and the whole of life to God.

Our studies are developed on a three-year cycle plan. By this plan, when we have gone through twelve years of church school, beginning at age three, we will have completed four cycles of three years each. The main themes for our studies are, Jesus Christ, the Holy Bible, and the Christian Church with adaptations of these themes on the various age levels. This year our subject was the history of the Christian Church.

Our church school is developed upon the educational principles that we learn by doing. Therefore, we engage in discussion, creative handwork, weekly homework, home reading, dramatic activity, play activity, and memory work based upon association of ideas.

Function of the Plan

THE Sunday morning session is one hour long. During this hour a variety of activity goes on. The pre-school class, (three-year-olds), the kindergarten, and the primary classes, in their separate class rooms, enter into informal worship suitable for them. They listen to stories, and sing songs and say little prayers. They work at their tables with crayons, scissors, paper and paste to make the stories of the day come alive. They look at pictures, make original drawings, or scrap books, carry on conversation, or study nature to learn of the orderliness of the universe and the wonders of God's world. They enter into physical activity for learning to play together, for expressing ideas, and for learning to share.

These groups are informal for the most part yet orderly. Their programs give direction to the child in his spiritual, physical and social growth.

The junior and junior high groups participate in a brief worship service in the church under the leadership of the rector with opportunity for individual leadership. In their class rooms they discuss the lesson of the day with much freedom, make posters, maps, villages, a model church, and other things of interest to them but always related to the topic at hand. Among the number of projects of interest to these groups are two that appealed greatly: a time line, made by the lower junior group, and a wall map made by the junior high girls. The time line depicts, through pictures and drawings, great events in Church history from the beginning of the Christian Church to the present day, these events appearing under their proper centuries. The wall map shows the spread of the Bible in its many languages throughout the world and the persons who made this possible.

Such projects give these age groups an opportunity to express themselves, to show that they are responsible individuals, and to lead them to a decision for Christ.

During Lent the lower age groups meet once a week on a weekday, for study of some area of work carried on by our National Church at home or abroad. Our methods are the same as for our Sunday sessions. We close the workshops with original dramatizations based on the life, customs, and events of the people and countries we study.

Each teacher in our church school receives individual coaching in our program, plan of action, and methods for a period of one school year. Other meetings are held for group instruction, reports, and discussion and exchange of ideas. By such means we develop leaders who are able to

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use our materials to lead our children to a commitment to Christ.

Such is our program of Christian education and our plan of action for our children from birth through the ninth grade which is helping each child to "grow up a Christian and never know himself as being otherwise."

Nurture

BY

ANSON PHELPS STOKES JR.

Rector of St. Bartholomew's, New York

FIFTY years ago there was great emphasis on increasing the size of the Christian Church. Today, in the opinion of many, it is more important to increase the devotion of those who are its members.

Our nation is arming itself not only in terms of numbers of men but also in terms of the equipment and training of men and the spirit and purpose of our national policy. We are having—and they are probably necessary despite the obvious dangers involved—patriotic "loyalty checks." Perhaps we need a spiritual "loyalty check" to see if Christians are ready to stand and be counted in a critical time. We would not send men unarmed into modern warfare. Spiritually we require armaments also. We must "put on the whole armour of God."

First of all, we need facts. To be sure, religion is a matter of faith, but faith is founded on fact. Why should we love our neighbor? Why should we be decent? Why should we believe in God? We do not hold these as goals simply because they are "nice," but rather because of certain events which once happened in history in the life of the people of Israel, in the life of one called Jesus of Nazareth, and in the life of the community which he founded, known as the Christian Church.

Too often we expect people to hold Christian attitudes without a knowledge of the facts on which they are based. Science gives men a body of definite facts; and religion, if it is to hold its place, cannot consist merely of vague emotion. The Church is realizing this. Preaching is not so frequently of the old fashioned hortatory type, but is more and more stressing its teaching function. The Episcopal Church is producing books on its faith.

Of course, while we start with facts, our religion does not end there. We do not read the Bible just out of curiosity or because it is good literature, but that we may be deeply influenced by it. The whole purpose of worship is to change our attitudes. We do not pray in order to change God's mind and get him to do our will, but in order to put ourselves ever more fully at his disposal and let him change us. The Church is a family in which, by regular worship, we seek gradually to change our attitudes so that they may be in harmony with the spirit of Christ, that we may be more understanding, more forgiving, more convinced and more courageous.

Last of all, attitudes are not sufficient unless they become rooted in the habit pattern of our lives. Dr. Moffat once preached a sermon on the text, "And he entered, as his custom was, into the synagogue on the Sabbath day." If our Lord needed habits of worship, how much more must we need them! A soldier drills long after he has mastered the theory of an action, in order that it may become so much a part of his habit pattern that in an emergency he will instinctively do the right thing. So it is with our Christian life. Having faced the facts of the faith, we seek to develop a Christian attitude and to make it part of our every-day pattern of behavior.

The Church is not a society of those who are already fully Christian. We have compared it to an army in which men are trained. It might be compared likewise to a school in which we are ever learning to live the Christian life. But perhaps it is best described as a family, into which we are born and in the life of which we are nurtured, so that we may understand the facts of Christianity, hold Christian attitudes, and exhibit them in the habit pattern of our lives.

The Bible has a note of urgency which is closely akin to the urgency of the times in which we live. We cannot rely on casual citizens and no longer can we count on casual Christians. Rather we must be a group of persons spiritually equipped and trained so that we know and show our faith in a time of testing.

An Invitation To Roman Catholics

By ROBERT S. TRENBATH

Rector of Trinity, Washington, D. C.

Reprinted as a leaflet at numerous requests

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Tunkhannock Pennsylvania

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BISHOP DUN PRESENTS SEMINARIES

★ Bishop Angus Dun of Washington is to speak on theological education at the synod of the fourth province, meeting at the Advent, Birmingham, Ala., October 23rd. Delegates will be divided into workshops to consider various phases of the work of the province. The Auxiliary will meet concurrently.

BUILD NEW CHURCH IN YONKERS

★ Bishop Donegan of New York broke ground Sept. 9 for the new $40,000 Church of St. Augustine's, Yonkers. The Rev. Alger Adams, vicar and a Witness editor, stated that they hope to have the brick and stone church completed in time for Christmas.

ANGLO-CATHOLICS MEET IN ENGLAND

★ The Rev. Albert J. duBois, director of the American Church Union, leaves for England October 11 to participate in the "Anglo-Catholic Progress" series of services and meetings. Over 200 clergymen and laymen of the Church of England are being organized into teams that will visit sixty cities of the country.

BETTER ATTENDANCE IN ENGLAND

★ "A return to church life among the intellectual and professional people in England since the end of World War II is a hopeful sign," commented Bishop Eastaugh of Kensington, London, who spent three weeks in Southern California en route home from an official Church visit to New Zealand and Australia.

Bishop Eastaugh preached at St. Edmund's, San Marino; at the Ascension in Sierra Madre, and at St. Paul's Cathedral, Los Angeles.

Bishop Eastaugh was one of six British bishops commissioned as envoys to carry the 250th birthday greetings from the Society for the Propagation of the Gospel in Foreign Parts to areas where the Church of England maintains activities.

The visiting Anglican dignitary left Sept. 17 for New York where he was the guest of the Presiding Bishop before returning to England Sept. 22.

At his press interview, Bishop Eastaugh further stated that a spiritual resurgence in Great Britain is particularly noticeable among the best type of students at Oxford and Cambridge but a great deal of work is ahead for the Church in awakening the industrial populace to a religious life. The bishop's area in London includes the city of Westminster with 204 parishes serving a population of two million people.

In discussing the rebuilding program in Great Britain, he commented that the Anglican Church is reorganizing the London diocese by combining parishes and abandoning some of the churches which were badly damaged during the blitz. As the ministry of works restricts building costing more than 100 pounds it is impossible to do much reconstruction of the damaged churches.



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ST. JAMES CHURCH STAGES PLAY

★ A popular English playwright's latest drama will be given for a limited run at St. James Church, New York. It is believed the presentation will mark the first time that an American church has housed a professional play.

Luther Greene, New York theatrical producer, has arranged to transport in its entirety from St. Thomas' Church in London, Christopher Fry's latest play, "A Sleep for Prisoners." The production was named as the most distinguished play brought forth by the Festival of Britain.

One of Mr. Fry's verse dramas, the play concerns four prisoners of war who are confined together for one night in a church in a foreign country. The time is indeterminate.

The church setting, although unique in this country, has been used before by Mr. Fry in England. "A Sleep for Prisoners" had its first performances in the University Church of St. Mary the Virgin in Oxford. Between engagements at St. Thomas' it was played in churches in Blackpool, Lancaster, Bournemouth, Brighton and Birmingham.

Mr. Fry is said to have chosen a church setting for his play as a "newer experiment in dramatic illusion."

The rights for the American engagements of "A Sleep for Prisoners" are controlled by Francitas Film Foundation, a non-sectarian and non-profit organization. Arrangements have been made for the disposition of its profits to educational and religious groups.

Mr. Greene has assigned the usual producer's profits to a group to establish a fund for financing future plays and films of an educational and religious nature.

The Rev. Arthur Lee Kinsolving, rector of St. James', has assigned the church's share of the receipts to Bishop Donegan to create a fund to improve conditions for underpaid missionaries.

BISHOP OF NEW GUINEA TO VISIT STATES

★ Bishop Strong of New Guinea is to visit the United States for missionary talks, sponsored from October 26 to December 3 by the American Church Union. His tour will begin on the east coast and end on the Pacific when he will leave for his diocese to greet the Archbishop of York who plans to spend the Christmas holidays there.

LAKE SUCCESS HAS NEW CHURCH

★ The Church of St. Philip and St. James, Lake Success, N. Y., was opened this month. The congregation was organized about a year ago and has been worshipping in a home. The Rev. James N. Dennison is rector.

Theological Seminaries in the Life of the Church

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* * * *

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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CHURCHES OVERSEAS

CANADIAN ANGLICANS WANT RELIGION IN SCHOOLS

Canada's provincial governments are using "delaying tactics" in introdusing religion in the schools, speakers declared at sessions of the executive council of the Church of England in Canada, meeting at Victoria. The Ontario government was specifically accused by delegates of failing to implement recommendations for religious training made by the Hope commission on education early this year.

Several delegates said they felt that religious education in public schools, not merely the reading of excerpts from the Bible, is "a paramount need today." Among them was Bishop Philip S. Abraham of Newfoundland, who said that "there must be interpretation of the Bible for the children." Canon Kenneth Naylor of Montreal said that "the real problem is a battle between secularism and Christianity in our schools." He charged that the secularists were bent on promoting their ideas through the schools.

Some members of the Council claimed that the Church itself was at fault in regard to religious education in the schools. "There is a general lack of interest on the part of the clergy," one member said. "We can't expect to gain further regulations until the provincial governments see us taking advantage of those already open to us."

CALCUTTA BISHOPS ARE NAMED

Two assistant bishops in the diocese of Calcutta have been announced by Arabindo Nath Mukerjee, bishop of the diocese and metropolitan of the Church in India, Pakistan, Burma and Ceylon. They are Archdeacon R. W. Bryan, who will have charge of West Bengal, and the Rev. J. D. Blair of the Oxford Mission Brethren who will have charge of the part of the diocese lying in East Pakistan. Consecration service will be in St. Paul's Cathedral, Calcutta, Oct. 14.

CANADIANS ANSWER POPE'S CHRISTIAN UNITY PLEA

A recent appeal by Pope Pius XII for Christian unity to oppose the enemies of religion was answered by the executive council of the Church of England in Canada.

"In reply to the appeal of the Pope that all Christians should unite in opposition to the foes of spiritual values in the world today," an adopted resolution stated, "members of the Anglican communion are bound to point out that cooperation among all Christian communions is possible through the World Council of Churches. The Pope has been invited to lead his followers into the fellowship and so strengthen spiritual unity against the onslaught of the common enemy. Unfortunately, he has so far refused this cooperation with other Christian people."

The resolution was drafted by a special committee named by Archbishop Walter F. Barfoot of Edmonton, primate of the Church, after another resolution was considered unsatisfactory. The first resolution said there could be no favorable reply to the Pope's appeal unless the papacy "changed its attitude in regard to its exclusiveness and totalitarianism."

METHODIST CENTER AT OXFORD

The Methodist Church is planning a world Methodist center at Oxford, England. An appeal for $420,000 is made to acquire and endow premises capable of housing forty and providing a chapel, library, common room and warden's quarters.

MACKEY SURVEYING PROTESTANT WORK

President John A. Mackay of Princeton Seminary returned to New York yesterday after making an extensive survey of Protestant work in Spain, Portugal and Italy. He is a recognized authority on the difficulties Protestants have in carrying on their work in countries dominated by the Roman Church. He will report to the board of missions of the Presbyterian Church, of which he is president.

DANISH CATHEDRAL MARKS 750th ANNIVERSARY

The king and queen of Denmark were among those attending a service commemorating the 750th anniversary of the cathedral at Aarhus, Denmark. Built in 1201 when Aarhus had a population of 500, it is now a landmark in a city of 100,000.

METHODISTS ORGANIZE WORLD COUNCIL

The world conference of the Methodist Church, meeting at Oxford, England, has set up a permanent secretariat to be known as the World Methodist Council, which will deal with evangelism, faith and order, women's work, education, exchange of preachers, youth work. It will have offices in the U. S. and England.

JAPANESE CHURCH HEAD TOURING GERMANY

Moderator Michio Kozaki of the United Church in Japan is now on a speaking tour in Germany at the invitation of the German Evangelical Missionary Council. Discussing the development of Christianity in his country, he said that before the war it was considered a "western thing" but that today, with mistrust and prejudices having vanished, Christianity has found a wide response. To many of the Japanese, he said, "it is a matter of understanding that Christianity is the only hope for Japan."

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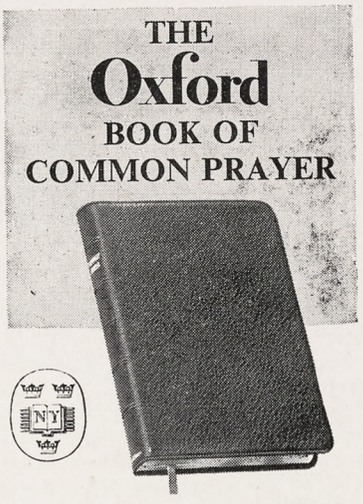

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THE NEW BOOKS

FREDERICK C. GRANT
Book Editor

The Christian in Politics. By Jerry Voorhis. Associated Press. $1.75.

This book must surely be unique. It is a simple and practical statement, written by a Churchman after many years of personal experience in politics, telling how serious Christians can apply their Christian convictions to political life.

The book can be used by readers of any political belief except the absolute fanatics at either hand. Moreover it is so courteously written that Jews or other non-Christians can read it to their advantage, although its roots lie deep in Christian doctrine. If all high school and college students would study and discuss and apply the contents of this small book, the coming generation of political life would almost certainly be transformed.—Gladys Barnes

The High Calling. By James Street. Doubleday. $3.00.

The story of a Baptist minister who comes back from a prominent post in a big city to give himself to building up a little church in the mill village where his ministry had begun. It is a wholesome picture of religious spirit among the "Plain People"; and if one is not too much disturbed by a clumsy style and unconvincing characterization, it will seem worth reading.—W. R. Bowie

You Can Preach. By G. Ray Jordan. Revell. $2.50.

A book on building and delivering the sermon. The title, "You Can Preach," is hopefully inviting. The reader will need its encouragement to persuade him to read through nearly a hundred commonplace first pages. After that, when he comes to the chapter on "Making the Sermon," he will find there and in the chapters following material which is interesting and helpful.—W. R. Bowie

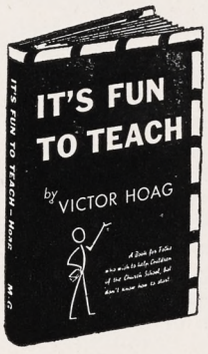
BOOKS RECEIVED

A Space of Life Between. By Frederick Ward Kates. Privately printed. 1951.
A collection of beautifully poems of youth.

A Method of Prayer. By Johannes Kelpius. Edited, with an Introduction by E. Gordon Alderfer. Harper. $1.50.
A fascinating little book of devotion, first published in Philadelphia in 1761. It was written by an early American mystic—a German pietist who brought over a community to settle among the Quakers.

Great Catholic Festivals. By James L. Monks Schuman. $2.50.
The latest volume in the Great Religious Festival Series is a well-illustrated explanation of the major Christian festivals, written by a learned Jesuit.

Books for Leaders and Teachers



IT'S FUN TO TEACH

By Victor Hoag

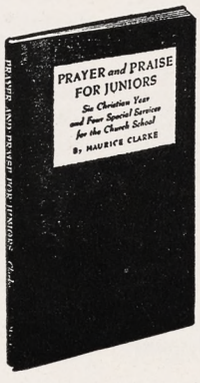
This practical book has been written to dignify teaching in the Church School as a hobby, and shows how teaching can be real fun. This is not theoretical pedagogy but practical common sense, a challenge and a duty for all who would practice the Christian faith and work at it. Dr. Hoag's book is the most provocative and readable one yet written for prospective, beginning and experienced Church School teachers. In addition to its excellent instructive content, **It's Fun to Teach** is fun to read.

Price, $3.25

LITTLE CHILDREN'S PRAISES

Services of Worship for Kindergarten and Primary Children

By Maurice Clarke



There is a true thrill in attending a well-planned worship service for children. In **Little Children's Praises** are plans and programs for worship services of an exceptional character. Here are services with originality and variety, emphasizing at all times the central place of worship in religion.

Price, $1.50

PRAYER AND PRAISE FOR JUNIORS

Six Christian Year and Four Special Services for the Church School

By Maurice Clarke

The same high caliber of material is found in this book as appears in **Little Children's Praise.** Six services complete the Christian year, and there are four additional services: Service of Dedication for Church School Teachers, Blessing of the Boxes, Service of Presentation of Lenten Offering and a Patriotic Service.

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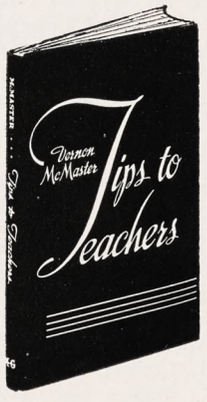
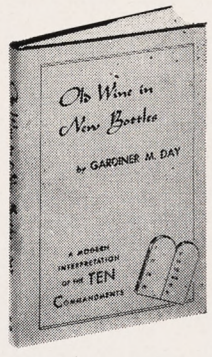
TIPS TO TEACHERS

By Vernon McMaster



In easy-to-read form, this book discusses the purpose of teaching, the child's way of learning, the goals of a Church School teacher, the tools teachers can use, the value of a Church School library, with guides to some general techniques and principles. Created around nine lively, provocative discussions between a rector and his teacher-trainees, the book is both entertaining and instructive. **Randolph Crump Miller says:** "Every rector should have this book on hand to present to those who say they really should not teach."

Price, $1.65



OLD WINE IN NEW BOTTLES

By Gardiner M. Day

Reveille Magazine says: "This book seems to get closer to the heart of the truth than any I have read on the Ten Commandments. In the text the author presents a brief historical background of each of the Ten Commandments together with a modern interpretation. A very valuable book. The Churchman says: "This is a first-rate little hand-book on the Ten Commandments. For brevity and clear thought this little volume is hard to beat."

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NEWS OF OTHER CHURCHES

STEPHEN FRITCHMAN UNDER FIRE

Stephen H. Fritchman, pastor of a Unitarian Church in Los Angeles, and formerly the editor of the national magazine of that Church, has been charged by a sub-committee of the House Committee on un-American Activities, as having "given aid and comfort to the Communist cause." In a press conference after the hearing Fritchman denounced the House committee as "seeking to invade the intimate confidence of the confessional" and striking a blow against "both American democracy and unfettered religion." He said he was profoundly shocked "at this first example to my knowledge of the committee's calling before it of a parish minister," and declared that every clergyman should be equally alarmed. Following the hearing the trustees of the church passed a resolution supporting the minister and stating that they "consider the committee's inquiry into speakers, meetings and activities of the church an attack upon our institution and upon all organized religion."

CHRISTIAN CITIZENSHIP BEING STRESSED

A Christian citizenship department has been set up by the Council for Social Action of the Congregational Church to replace its legislative department. Lobbying, main function of the latter, is to be minimized, with education through Washington seminars, publications that discuss the background of public problems, and the encouragement of local discussion groups, the new emphasis. The Council will however continue to testify before committees of Congress whenever legislation with which it has a particular moral concern is under discussion.

CHURCH MEMBERSHIP REACHES NEW HIGH

A new total membership of 87,548,621 in all religious bodies of this country is reported in the 1951 Yearbook of American Churches, which will be published this week under the auspices of the National Council of Churches. Figures compiled by official statisticians of Protestant, Roman Catholic, Jewish and other religious groups, according to the Yearbook, show that 285,834 congregations, parishes and similar local units now embrace 58.09 per cent of the nation's population. These religious groups are reported to have a total of 281,251 ordained men and women clergy, of whom 166,891 are actively engaged in religious work.

The most unique features of the yearbook is its compilation of clergy statistics, which it says is the first made in about 20 years. It reveals that 3,763 of the 281,251 ordained clergy are women, of whom 2,437 are active in church work.

CONGREGATION HONORS ITS MINISTERS

The Lutheran Church of Decorah, Iowa, has sent 51 of its members into the ministry during its 100 years of history, with 33 living with all but four of them still active. They are being honored with a five-day homecoming and mission festival, Sept. 26-30. The present pastor is the Rev. R. A. Ofstedal who shepherds 1,841 baptized members in a town of about 5,000.

KLAN DENOUNCED FOLLOWING DYNAMITING OF CHURCH

The Ku Klux Klan was denounced from a pulpit at Walhalla, S. C., as proclaiming "the same bigotry, prejudice, and intolerance that Hitler vomited." The denunciation was made by the Rev. A. L. Tubbs, Presbyterian minister, who said: "Our troops have fought bloody wars to conquer dictators intolerant of the ideals and ideas of peoples, and this fight must be carried on the home front against the Ku Klux Klan."

Mr. Tubbs issued his attack following the explosion of a dynamite charge at a Negro church in Swansea, S. C., where members of a white congregation were conducting a vacation Bible school. This incident was blamed on the Klan by the pastor of the white church (Swansea Baptist) who said that he and members of his congregation had received threatening communications from the Klan regarding the conduct of the classes.

R. C. SEMINARY IN WISCONSIN

A new Roman Catholic seminary has been dedicated at La Crosse, Wis., the ceremony being attended by about 12,000. It cost three million dollars with an estimated 95,000 making contributions. Attending was Francis P. Matthews, ambassador to Ireland and former secretary of the navy, who said that the American people "must continue to have faith in God" in facing the challenge of Communism.

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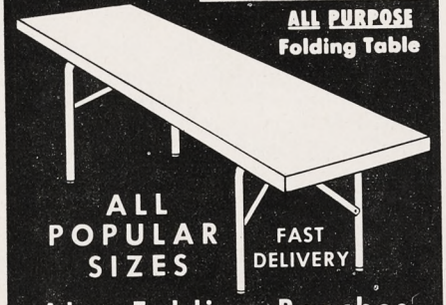
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PEOPLE

DEATHS:

GEORGE T. LASCELLE, 66, rector emeritus of the Messiah, Glen Falls, N. Y., died Sept. 16. He had previously been rector of St. John's, New York City.

ORDINATIONS:

ROBERT E. JUERGENS, vicar of St. John the Evangelist, Needles, Cal., was ordained priest by Bishop Campbell, Sept. 8.

LAY WORKERS:

HILDA L. DIETERLY, deaconess, formerly supt. of the House of the Good Shepherd, Utica, N. Y., is now matron of the Home of the Aged, Shippensburg, Pa.

MIRIAM A. HIRHWOOD is now director of youth work in the diocese of Alabama.

RITA WILKINS, Burlingame, Cal., has been awarded a fellowship by Trinity parish, N. Y., to study social work, living at Windham House.

SARAH LEWIS, formerly director of education at the Good Shepherd, Corpus Christi, Texas, is now director of education in the diocese of West Texas.

LESTER C. YOUNGWHO, formerly director of Protero Hill Neighborhood House, San Francisco, is now director of the Good Shepherd Center, San Antonio, Texas.

YVONNE GREATWOOD is the new director of education at St. Paul's Cathedral, Buffalo.

CLERGY CHANGES:

JAMES W. MONTGOMERY, formerly ass't at St. Luke's, Evanston, is now rector of St. John the Evangelist, Flossmoor, Ill.

ADOLPH W. KAHL, ass't at St. Mark's, San Antonio, Texas, becomes locum tenens of St. Luke's, Altoona, Pa., Oct. 7.

Z. A. JEFFERY, formerly rector of St. Andrew's, Methuen, Mass., is now rector of All Saints, Stoneham, Mass.

J. WILLARD YODER, formerly director of education, New York, is now residing at Hawthorne, N. Y.

ROBERT STELLAR, recent graduate of the Pacific, is now vicar of St. Timothy's, Compton, Cal.

FREDERICK W. RAPPA, formerly on the staff of St. Paul's Cathedral, Boston, is now rector of the Messiah, Auburndale, Mass.

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WARREN H. McKENNA, formerly rector of St. John's, Roxbury Cross, Mass., is now running a social service project on a farm at Epping, N. H.

GILBERT P. PRINCE, rector of St. Mark's, Van Nuys, Cal., is now dean of the Pasadena convocation and will have supervision of diocesan activities, particularly missions.

GERARD W. RUBINO, formerly in charge of St. Michael's, Bridgeport, Conn., is now rector of Christ Church, Warwick, N. Y.

LELAND B. HENRY, director of social service of New York, is rector of St. Mary's, Scarborough, N. Y.

NORMAN SPICER, formerly in charge of college work in New York, is now rector of All Saints, Leonia, N. J.

JOHN W. HERMAN, formerly ass't at St. Paul's, Waco, Texas, is now rector of Grace Church, Cuero, and in charge of the Holy Communion, Yoakum, Texas.

MELCHOR SAUCEDO, formerly rector of Templo de Jesus, Guadalajara, Mexico, is now in charge of Mission Santa Fe and the Chapel of the Good Samaritan, San Antonio, Texas.

WILBUR L. CASWELL, formerly rector of St. Paul's, Yonkers, N. Y., is now living at Patterson, Cal.

JOHN W. PYLE, formerly of the diocese of Los Angeles, is now vicar of the Redeemer, Yonkers, N. Y.

GERALD W. RUBINO, formerly rector of St. Michael's, Bridgeport, Conn., is now rector of Christ Church, Warwick, N. Y.

OWEN C. THOMAS, formerly of the diocese of Washington, is now director of college work in New York.

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GEORGE F. COLLARD, formerly of the diocese of N. Y., is now rector of St. Paul's, Columbia, Pa.

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The WITNESS

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October 4, 1951

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Canon West of Cathedral of St. John the Divine Celebrating

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★

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Christ Church, Middletown, N. J. Observes Historic Event

Bishop Hudson of England Visits Parish Which Prompted Founding of SPG

★ Governor Lewis Morris of New Jersey, writing to the Bishop of London in 1701, said: "Middletown was settled from New York and New England. It is a large township. There is no such thing as a church or religion among them. They are perhaps the most ignorant and wicked people in the world. Their meetings on Sunday are at the public house when they get their fill of rum and go to fighting and running of races."

The letter caused considerable consternation in English Church circles and resulted in a conference at Lambeth Palace attended by the Archbishop of Canterbury, the Bishop of London and other dignitaries. The Society for the Propagation of the Gospel in Foreign Parts was founded, the charter being granted that year by King William III. The first missionary, the Rev. George Keith, was dispatched forthwith to Middletown, to see what he could do about the rum drinking, fighting and racing. That he may not have been too successful is revealed in other records of the time which report horse races on Kings Highway, with the first prize a gallon of applejack and the second a peck of doughnuts. It is also recorded that the women of the village preferred gin to either applejack or rum and drank their full share of it.

Bishop Noel Baring Hudson of Newcastle, England, at one time the secretary of the SPG, found Middletown in a quieter mood when he visited Christ Church on September 27th to celebrate the 250th anniversary of the founding of the Society. Yet those familiar with the village as it is today could introduce him to places that no doubt would convince him that life goes on pretty much as it was when the Rev. George Keith arrived from England.

The dinner which followed the service last Thursday evening, in honor of Bishop Hudson and Bishop Gardner of New Jersey, was held in Leeds Hall, which reveals another interesting chapter in Christ Church history. William Leeds was reputed to be one of Captain Kidd's chief cohorts. On January 3, 1703, according to the records of George Keith, "William Leeds, and his sister Mary, late converts from Quakerism" were baptized at Christ Church. Upon his death he left 438 acres of his land "to the venerable and honorable Society for the Propagation of the Gospel in Foreign Parts, and to their successors for ever, for the use and habitation of a minister or clergyman of the Church of England, as it is by law now established, that shall be a missionary of the said society to preach the gospel to the inhabitants of Middletown and Shrewsbury." His neighbors, present at the reading of the will, drew the conclusion that the gift was conscience-money, an expiation for the pirate days under the famous Captain Kidd.

Whatever may have been the motive, Christ Church today derives an income from that original grant since the acres were eventually sold and the money invested in bonds and mortgages. Incidentally the land given by Leeds is today owned largely by Mrs. Lewis S. Thompson who is a communicant of Christ Church. Also the parish house, recently built, is doubtless the only church building in the country named in honor of a pirate.

Presiding at the dinner last Thursday was the present rector of the parish, the Rev. Andrew M. Van Dyke, and at the speakers table with Bishop Hudson and Bishop Gardner were the Rev. William B. Spofford Sr., former rector who resigned three years ago in order to devote full time to the Witness; the elected warden, Maltby Jelliffe, of the Central Hanover Trust Co. of New York; the rector's appointed warden, Samuel Riker, officer of the New Jersey Zinc Co., and Miss Louise Hartshorne who has the notable distinction of having served the parish as treasurer for over half a century.

BISHOP KINSOLVING IN TEXAS

★ Bishop Kinsolving of Arizona is in the diocese of Texas the first two weeks of October addressing rallies on the work of the Church. Both Bishop Quin and Bishop Hines are also speaking at the meetings set up at various population centers.

EPISCOPAL CHURCH NEWS

PRAYER MEETINGS FOR PEACE

★ Clergymen of all faiths, concerned over the failure of Korean truce talks, are sponsoring three simultaneous public prayer meetings and vigils for peace in New York, October 7th. They are sponsored by the interfaith committee for peace action.

A statement of principles by the religious leaders declared, "We, who are in close daily contact with our people are keenly aware of the fervent desires of their hearts and minds for peace. Since war is contrary to the principles of brotherhood, we believe that the people should be given an opportunity to express their firm conviction of the evil and hopelessness of continued bloodshed and urge that all nations involved make a real effort now to come to an immediate cessation of warfare and further human slaughter. For this purpose, we joined together and formed the Interfaith Committee for Peace Action."

Urging men of all beliefs to join the vigil for peace, the committee said, "With firm faith in the will of people, under God, to achieve a peaceful world, we call upon men and women of all persuasions, to meet with us in fellowship, to discuss soberly, charitably and without fear the means of establishing peace, and to ask the guidance and blessing of the Father of All upon our efforts."

The meetings will be held in Manhattan Center, 34th Street and Eighth Avenue; St. Nicholas Arena, 69 West 66th Street; and Rockland Palace, 155th Street and Eighth Avenue.

Among the large number to issue the appeal are the following Episcopalians: Prof. John Wild of Harvard; Prof. Joseph F. Fletcher of Episcopal Theological School; the Rev. Kenneth R. Forbes, executive chairman of the Episcopal League for Social Action and the Rev. W. B. Spofford Sr., managing editor of The Witness.

LAYREADER ADDRESSES CLERGY CONFERENCE

★ William H. Corwin, a layreader of the diocese of Rochester, was one of the headliners at the clergy conference of the diocese of Central New York, meeting Sept. 22-23, at St. Peter's, Cazenovia. He told of the recent conference at Seabury House where thirty men were trained for the every member canvass.

ARMY SEEKS MORE CHAPLAINS

★ The department of the army is appealing for 300 civilian chaplains of Protestant, Roman and Jewish groups to volunteer immediately for appointment as chaplains in the volunteer reserves.

Major General Roy H. Parker, chief of chaplains, explained that "these chaplains will be appointed to replace certain chaplains now on active duty who will soon complete their involuntary tour of service."

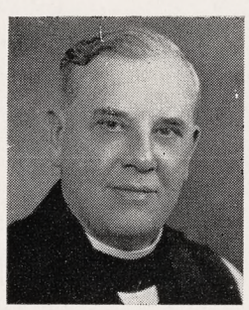
Chaplains who are appointed will receive a minimum of 60 days' notice before they are required to report for duty, unless a shorter notice is acceptable to the individual. The initial assignment when called to active service will normally be to the chaplain school, Fort Slocum, N. Y. for the six weeks officer basic course. The initial appointment will be the grade of lieutenant.

Applicants must be citizens of the United States, actively engaged in the civilian ministry, indorsed by their own denomination and educationally and physically qualified. While the appeal is made principally to clergy without previous military experience, applications for active service will continue to be accepted from reserve or national guard chaplains below the grade of major.

BROTHERHOOD HOLDS CONVENTION

★ Samuel S. Schmidt of York, Pa., was reelected president of the Brotherhood of St. Andrew at its convention held Sept. 14-16 at Romney, W. Va. An encouraging report of activities to enlarge the effectiveness of the organization was presented by Morton O. Mace, general secretary. During the past year seventy chapters have been chartered, compared with twenty-four last year. In furthering the work Mr. Mace has visited thirty-one dioceses, and several hundred parishes, as well as visits to seven seminaries.







CHURCHMEN IN THE NEWS: George Davidson resigns as rector of St. John's, Los Angeles, after a notable ministry; Bishop Gardner entertains Bishop Hudson at historic parish (see page three); Bishop Strider of West Virginia resumes his tasks after operations

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CLERGY CONFERENCE IN NEW YORK

★ The annual clergy conference of the diocese of New York met at West Point, September 24-27. The conference was for the clergy of the diocese of New York only. It was in the nature of a refresher school in theology and in practical techniques as applied to the whole of the Church's work in every parish and mission.

Bishop Horace W. B. Donegan presided and guided the conference in its deliberations. Among the speakers were the Rev. John Heuss, director of education of the National Council; Canon Wedel, warden of the College of Preachers; the Rev. Reuel Howe, professor of pastoral theology, Virginia Theological Seminary; the Rev. Vesper O. Ward, editor in chief of the new curriculum; Mrs. Dora Chaplin, associate editor of parent-home materials in the division of curriculum development; Miss Charlotte Tompkins, secretary of the audio-visual division of the department of education.

The clergy were the guests of Bishop Donegan throughout the conference.

TO CONSIDER FREEDOM AND RELIGION

★ Free inquiry in the modern world and its dependence on Christianity is the title of a conference to be held at Kenyon College on October 19-21. The fourth in a series of conferences on a theme of general concern, this year's conference will pay special attention to theology and to the divinity school of the college, Bexley Hall.

Speaking to an assemblage of laymen and clergy from all over the country will be the Rev. James Albert Pike, chaplain of Columbia University and chairman of the department of religion; also Prof. Amos Niven Wilder, chairman of the department of New Testament and early Christian literature, University of Chicago; Dr. Douglas Bush, professor of English at Harvard University; Dr. Richand George Salomon, professor of history and ecclesiastical history, Kenyon College; and President Gordon Keith Chalmers, Kenyon.

The current discussion of freedom in government and of freedom of discussion often assumes that the modern basis of liberty is a merely political philosophy. The conference at Kenyon will treat the Christian origins of political liberalism and the relation of Christianity to the maintenance of freedom.

EDUCATION THEME OF CONFERENCE

★ A conference on education for the diocese of Massachusetts was held Sept. 30-Oct. 3 at Grace Church, Newton, under the leadership of the Rev. Walter Williams of the National Council. Similar conferences for different areas are being held in Salem, Lawrence, New Bedford and Taunton.

EVANGELICALS HOLD CONFERENCE

★ A regional conference of the Episcopal Evangelical Fellowship was held recently at St. Paul's, Lynchburg, Va., with "Central Anglicanism" the theme. Speakers were Prof. William Clebsch and Prof. Clifford Stanley of Virginia Seminary; the Rev. Ernest A. DeBodernave of Christ Church, Philadelphia, and the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo., who is president of the fellowship. About 150 persons, representing eight dioceses, attended.

Announcement was made by Prof. Robert O. Kevin of Virginia Seminary that a new journal will presently be launched jointly by the Fellowship and the Evangelical Education Society. He declared that it was in no sense a rival to existing news magazines of the Church, but will be a news-letter, with one feature article interpreting some development in Church life from the point of view of the sponsoring groups.

BISHOP SHERRILL GIVES AWARDS OF MERIT

★ At a ceremony in New York, Bishop Sherrill, as president of the National Council of Churches, presented awards to five church leaders for the parts they played in founding the organization. Luther A. Weigle, dean emeritus of Yale Divinity School, topped the list which included H. N. Morse, Presbyterian; Samuel M. Cavert, general secretary of the Council; Roy G. Ross, associate secretary; Earle F. Adams, an administrative secretary.



BISHOP SCAIFE of Western New York meets with a group of young people. Also seated is the Rev. Kenneth W. Kadey, rector of St. Paul's, Harris Hill, who is youth advisor

SOUND TRUCK GETS 'EM OUT

★ At St. Thomas', Canyon City, Ore., now in its 75th year, things are beginning to pop. The vicar, the Rev. Albert E. Allen, and some of the lay members, realizing that it takes modern methods to appeal to modern people, have started to use the unusual to obtain their goals. For example, when the local weekly newspaper failed to run an article on the registrations and the opening of the vacation church school being held in Canyon City he and a couple of laymen got hold of a sound truck, and spent several hours going up one street and down the other announcing the particulars. Net result? Pretty good, we think—53 enrolled for the morning class, at the church, in Canyon City, and 33 enrolled for the afternoon class, held in the city hall, in Prairie City. In fact it was so successful that there is a full time church school in Prairie City now.

MISSIONARY RALLIES IN LOS ANGELES

★ The diocese of Los Angeles is holding twenty-three missionary rallies Sept. 30 - Oct. 5. Bishop Melcher of Brazil was the speaker last Sunday when thirty parishes with their combined choirs united for a meeting at Redlands' Bowl. Bishop William Gordon of Alaska and Bishop Hunter of Wyoming are also addressing many meetings, with all three bishops having such a packed schedule that most of the travelling is being done by air.

ANSON PHELPS STOKES IS HONORED

★ The Rev. Anson Phelps Stokes, former canon of Washington Cathedral, author of "Church and State in the United States," has been named the outstanding clergyman of the year by the Washington Pilgrimage of American Churchmen. Selected as the outstanding layman was William H. Stackel of Rochester, N. Y., president of the council of churches there in 1947-48. They received their rewards on Sept. 29 at a dinner attended by over 300 men and women who were invited because they have "distinguished themselves in Christian service." Features of the three-day pilgrimage were a meeting at which government leaders discussed "religious views of contemporary statesmen" and a service at Washington Cathedral last Sunday with Bishop Dun preaching.

BISHOP DeWOLFE VISITS HOLY TRINITY

★ The congregation of Holy Trinity, Brooklyn, welcomed Bishop DeWolfe for a confirmation service, followed by a reception, on Sept. 23rd. The former rector, William Howard Melish, who acceded to the ouster by the bishop after a long legal battle ending in the Supreme Court, was unable to be present due to illness. He did however establish a mood of concord through a letter in the parish bulletin.

"We are bound together," he wrote, "not because we think alike, or because we like one man and dislike another. I love the story which has come down to us about the apostle John. When he became old and unable to enter the church alone, he was carried in by his friends and was asked to speak. All he would say was: 'Beloved, let us love one another, for love is of God.' Would that I could be with you tonight. In over forty years it has been my privilege to welcome our bishop and to present to him boys and girls, men and women, for confirmation. After three major operations, that is beyond me today. The Church, as I have said many times, is the fellowship of all who love in the service of all who suffer. We have suffered many things together. But the God of love had sustained us and will do so to the very end."

At the morning service the Rev. William H. Melish, in charge of the parish until a successor to his father is elected, praised the congregation for their loyalty. He also declared that "there are many positions today that a Christian is driven to take that are not dissimilar to positions taken by left-wingers," citing the issues of peace and race relations as examples.

Lewis G. Reynolds, senior warden, expressed the hope that the visit by Bishop DeWolfe meant the "healing of the breach between the diocese and the parish" with several members of the vestry making similar expressions.

Bishop DeWolfe told the vestry after the service that he was always within phone distance and ready to counsel them in the selection of a new minister. He also said that his present visit was standard procedure and in no way indicated that the status of the Melish case had been changed.

Last April, the younger Melish, for a number of years his father's assistant, assumed charge of the parish, pending the election of a new rector. Later the parishioners voted overwhelmingly to ask the vestry to name him as rector. However no action has been taken by the vestry up to this time.



BISHOP DeWOLFE of Long Island resumes his visits to Holy Trinity, Brooklyn

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BISHOP HOBSON FAVORS NEW YORK CITY

★ Bishop Hobson of Southern Ohio was the only mid-westerner to favor New York as headquarters for the newly formed National Council of Churches. He said it should be there because headquarters should be as close as possible to the headquarters of the member churches, most of which are in the east. The committee to select a site came to no final decision but did agree on five criteria as the basis for selection: transportation facilities and communications between denominational headquarters; accessibility to press and radio; hotel accommodations and their cost; freedom from race discrimination; availability of an adequate supply of educated and skilled office workers.



BISHOP HOBSON urges New York for headquarters

The committee will hold hearings in January to give representatives of various cities a chance to present their claims. Chicago, Cleveland, Columbus and New York got the highest votes in answers to a questionnaire submitted to 29 member Churches.

EXPANSION PROGRAM IN LOS ANGELES

★ More than a half million dollars for new buildings and land will be spent during the next thirty days by missions in the diocese of Los Angeles. The program includes new churches, parish houses, church school buildings, and land purchased in several areas where congregations are planning to build. Canon W. Clinton Billig, executive assistant to Bishop Bloy who is in charge of the program, says that new missions are first developing combination buildings which will provide church facilities while at the same time making them the center for parish gatherings and church schools. The program was stimulated by a loan to the diocese of $175,000 by the National Council last January.

WOMEN ANNOUNCE PROJECTS

★ Churchwomen of more than 80 non-Roman communions, organized in some 1,800 state and local councils, United Church Women of the National Council of Churches, will observe "world community day" on November 2. Two projects are being completed. One is the raising of an "ecumenical scholarship fund" to bring to this country young people from overseas for training for leadership in their own communities. The other is the making or collecting of blankets and warm clothing to be sent overseas through Church World Service.

PARIS WELCOMES NEW CANON

★ A reception was held at the American Pro-Cathedral of the Holy Trinity, Paris, Sept. 13th, to welcome the Rev. Arnold R. Verduin, newly appointed canon and assistant to Dean Sturgis Lee Riddle.

TEXAS SEMINARY OPENS

★ Seven men have enrolled in the newly opened seminary of the diocese of Texas. Four of them have left other professions in order to study for the ministry. They are Major Arthur Edmonds, acting head of the physics department at A. & M.; Lane Denson 3rd, who has a graduate degree in geology; Graham Paulkingham of Canada who has a graduate degree in music; the Rev. Everett G. Smith, a professor in the school of business at the University of Texas; E. H. Campbell, manager of the Chamber of Commerce of Rusk County; William Shopshire of the diocese of West Texas; David Morris of the diocese of Dallas.

They will enroll in the Austin Presbyterian Seminary. Instructors from the diocese who will be affiliated with the Presbyterian institution are the Rev. Gray M. Blandy who will teach New Testament; the Rev. Lawrence Brown, teaching Church history and the Rev. John Holt, teaching Old Testament. Administrative officers are Bishop Hines, president, and Mr. Blandy, dean.

TRAINING TEAM ON EDUCATION

★ The leadership training team of the department of education of the National Council has started its fall itinerary. The Rev. Walter Williams, Mary L. Villaret and Eleanor Snyder lead the caravan of panel truck and station wagon which is setting up conferences to discuss plans and problems and to display available materials. The schedule calls for 35 stops between Sept. 19 and January 21. After seven stops in Massachusetts the group moves south for conferences in Dallas, North Texas and West Texas.

LAYMAN LEADS TEXAS CONFERENCE

★ Bertram Parker of Corpus Christi was the headliner at the laymen's conference of the diocese of Texas, meeting at Camp Allen, Sept. 22-23. He is a member of the national committee on laymen's work and chairman of that work in the seventh province. Bishop Quin addressed the laymen on work on the diocesan level and Bishop Hines on work in parishes.

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BISHOP THOMAS IS DEAD

★ Bishop William Thomas, missionary bishop of Southern Brazil from 1928 to 1949 when he retired, died at Bethesda, Maryland, September 18. He gave to the Church's work in Brazil his entire life as priest, suffragan bishop and bishop. A native of Mattapany, Maryland, he graduated from the Virginia Theological Seminary in 1904, and was ordained to the diaconate the same year. In 1905 he was ordained priest by the late Bishop Lucian Lee Kinsolving. For six years he was a professor in the theological school at Rio Grande do Sul, and from 1907 to 1911 was also rector of the Church of the Saviour there. In 1912 he founded the Southern Cross School at Porte Alegre, of which he was headmaster until his election and consecration as suffragan bishop in 1925. He was elected missionary bishop in 1928, continuing in active service to the time of his retirement.

One of the most important achievements of Bishop Thomas, aside from his pioneering in education in Brazil, was his work toward the division of the great district into three missionary dioceses, each with its bishop, two of the three bishops being Brazilians. This was accomplished by the General Convention of 1949.

DANIEL BAKER COLLEGE HAS OPENING

★ Daniel Baker College, Brownwood, Texas, began its second year of operation as an Episcopal college on September 12th. The enrollment shows a slight decrease in numbers over last year, as a result of the national situation. But the enrollment shows a sizeable increase of Episcopalian students from a wide state and out of state coverage. Seventeen states, two foreign possessions, and one foreign country are represented in the student body. From within Texas, students are enrolled from 12 cities, representing four of the five Texas dioceses.

There are sixteen Postulants enrolled from the dioceses of Dallas, Texas, Northern Indiana, Harrisburg, Erie, Milwaukee, Puerto Rico, Georgia, South Florida, and Honolulu.

The church work training program, started this year under the direction of Deaconess Katharina Putnam of the college faculty has an enrollment of six students: four freshmen and two juniors, from Wisconsin, Michigan, Washington, District of Columbia, Texas, and Venezuela. Additional enrollments for the spring semester are on file at present for this program.

The college begins this year a five-year campaign on a state wide basis for $2,500,000 for capital endowment and buildings.

MARRIAGE REUNION SERVICE

★ The Rev. Reginald M. Field conducted a married couple's reunion service last Sunday at Trinity Church, Albany, N. Y., with all of the principals of the 150 weddings where he has officiated invited to attend. In addition to brides and grooms, he invited other principals—bridesmaids, ushers, best men.

LESLIE GLENN HEADS NEW GROUP

★ The Rev. C. Leslie Glenn, rector of St. John's, Washington, is sharing the chairmanship with Rabbi Jerome M. Pines of Bethesda, Md., of the newly organized Religious Committee for Federation of the Democracies. Its purpose is "to conduct an educational program among clergymen and religious organizations on the need of a federal union of the democracies in order to combat the dangers of war and Communist aggression."

PSYCHIATRIST STRESSES ROLE OF FAITH

★ Can a "religious experience" cure a mentally-ill person? A prominent Montreal psychiatrist was asked that question when he addressed alumni of the United Theological College. After long thought, the psychiatrist, Dr. George E. Reed, medical superintendent of the Verdun Protestant Hospital for the mentally ill, made his reply.

A religious experience is one of the few things that might help a mentally-ill person, he said, but the most effective role of religion in regard to mental illness is a preventative one. He added that clergymen could help prevent mental breakdowns by helping people toward "spiritual faith that will give the only security that exists—moral security."

CORNERSTONES LAID FOR NEW CHURCHES

★ Bishop Scaife of Western New York recently laid cornerstones for two churches in the Buffalo area: the Advent at Kenmore, and Calvary at Williamsville. The cost of each church is about $175,000.

LAYMEN MEET IN CONNECTICUT

★ John E. Quarles, business man of Wellesley, Mass., was the leader at a conference of laymen of Connecticut that met over the weekend of September 29th to consider the work of the Church. They will then present it before parish groups in the diocese. Mr. Quarles was one of the group of thirty men recently trained at Seabury House. Also addressing the Connecticut laymen were Bishop Hatch and the Rev. Ralph D. Read, executive secretary of the diocese, who spoke of the work on a diocesan level.

LAYMEN HELP OUT THE CURATE

★ The men of St. Matthew's Church, Evanston, decided last week that their curate's house needed painting. So 28 of them spent all day doing just that. The whole job was finished by supper time. One mishap occurred. A can of paint fell on the head of the senior warden. But it really didn't matter, for his wife said "I'm only concerned with getting him cleaned up now."

EDITORIALS

Speak For Peace

IN these mad days of hysteria, when the official Church tends more and more to give religious sanction to everything done by the brass of the Pentagon, it is nice to be able to report that at least a handful of Episcopalians met over the Labor Day weekend to consider our foreign policy in the light of Christian truth. They gathered as members of the Episcopal Pacifist Fellowship, with Pastor Andre Trocme of France as their leader and with Bishop Lawrence of Western Massachusetts the chaplain. They spent their hours considering the theological basis of pacifism and "Steps to Peace," the recent analysis of the U. S. foreign policy issued by the Quakers. At the end of the conference the forty or fifty Church leaders present unanimously adopted a statement. We do not consider it either profound or startling, but it is so much better than anything to come from any recent gathering of Church people that we hope our readers will give it the study that it deserves. The statement:

Recalling our Lord's saying that the light of the body is the eye, and that the whole body is full of darkness if the eye does not function, we believe that the Church today is called to be the eye which gives light to so many peoples who

"... are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

Remembering also Jesus' warning against "certain who trusted in themselves that they were righteous, and despised others," the first word which came to us, as American churchmen, was our need for humility and repentance.

With regard to principles of procedure in the handling of international affairs, it seems to us that the power of the Pentagon should at all times be subordinate to that of the State Department, the President and Congress. We also believe that policies of the United Nations should not be pressured by Russia or the United States, or the nationalism of any government. The Church, we think, should endeavor to bring into public view the full light of the gospel as applied to specific current issues under guidance of the Holy Spirit. Since the fate of millions of God's children depends upon the correct solution of many of these problems, the Church should formulate and follow a program for its action as the Church, that is compatible with the mind of Christ.

Asknowledging our liability to error in attempting to point a way through the pitfalls which beset the East-West conflict, we are nevertheless constrained to make known our convictions about certain immediate issues. We hope that they may be shared by a larger circle of citizens and be put before the appropriate governmental authorities. We believe:

One; That the need of stopping the spread of war is so urgent that it should not be sacrificed for considerations of military strategy, such as insistance on a boundary other than the 38th parallel in Korea.

Two; That in all the treaty arrangements to be made with Japan no pressure should be put upon her to rearm or to give military bases to another nation, thus violating the spirit of the peace articles of Japan's constitution.

Three; That the efforts being made to induce Western Germany to rearm should be abandoned; also that the Eastern and Western Zones should be reunited into a single unarmed country.

Four; That since the exclusion of any government from the United Nations' endeavors to win peace by conference, conciliation and consent seems to us wrong in principle, the de facto government of Communist China should be admitted tc membership in the United Nations.

Five; That the United States should propose a bold new plan to break the disarmament deadlock, possibly along the lines of Senator McMahon's proposals.

"Quotes"

BY maintaining a hands-off policy towards all effort for social amelioration, the Church perpetuates the injustices of the moment and sanctifies the status quo as, somehow, God's will for the hour. Its total pessimism blinds it to the possibilities for achieving relative justice in any given situation, though such achievement is always precarious and threatened by dissolution. Ironically enough, by refusing to relate itself positively to the social struggle, the Church puts its very existence in peril. Where the Church refuses to offer Christian leadership to the masses, Satan raises up his own, which proceeds to muffle the voice of the Church to a whisper. This is the lesson of the totalitarian state. A Church that is negatively related to the struggles of history can neither be salt nor light to the world.

—CULBERT G. RUTENBER

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We realize that extreme difficulties lie in the way of carrying out the foregoing proposals, but we believe that God continually comes into human life for the fulfillment of his objectives. His way of uniting opponents summons us to the practice of undiscouraged patience and long-suffering perseverance. But if we suffer for God's purposes, we know where the ultimate victory will lie.

A Famous Ecclesiastical Law Suit

BY
WILLIAM A. ROBERTSON
Layman of Grace Church, Orange, N. J.

LAST year marked the one hundredth anniversary of the determination of one of the most famous ecclesiastical law suits ever decided by an English court. The case was that of Gorham vs. The Bishop of Exeter. It involved a question of infant baptism, and it arose under the following circumstances.

Prior to 1847, the Rev. George C. Gorham, a clergyman of the Church of England, was living in the diocese of Exeter. In 1847, he was presented by the Crown to the parish of Brampford Speke in that diocese. The bishop of the diocese, Doctor Henry Phillpotts, refused to institute Mr. Gorham into his new post because of his views on the subject of infant baptism. Mr. Gorham believed that baptism, when administered to an infant, did not convey grace to the recipient because of lack of understanding at so tender an age. He did not decline or refuse to administer the sacrament to an infant, but simply believed that it was a mere formal act.

After an extended correspondence between the Bishop and Mr. Gorham, and an oral examination of Mr. Gorham lasting eight days, the Bishop still declined to institute; and Mr. Gorham then commenced a suit in the ecclesiastical court called the Court of Arches. The court was asked to order the bishop to make the institution, or to, itself, perform such an act. A book written by Mr. Gorham constituted the record before the court. The judge of that court bore the title of dean of the Arches, and was a very distinguished international lawyer named Sir Herbert Jenner Fust. Eminent counsel appeared on both sides. The decision of the court was long and able in favor of the bishop, because Mr. Gorham's views were deemed to be not in accordance with the laws of the Church of England. Mr. Gorham then appealed to the highest ecclesiastcial tribunal possible to him, namely the judicial committee of her Majesty's Privy Council.

The judicial committee is, in reality, a court of great eminence and importance in civil cases, as well as ecclesiastical. Though called a committee, it really acts as a court of last resort in giving advice to the Crown for deciding appeals in cases where the common law courts of England are without jurisdiction. The Crown always adopts the recommendation made to it, never assuming to substitute its own judgment for that of the committee.

Noted Jurists

WHEN the Gorham appeal came on for hearing, it was listened to by some of England's most eminent lawyers and jurists, who composed the judicial committee. Among these were the following: Lord Chief Justice Campbell, of the Court of Queen's Bench; Baron Parke, afterward Lord Wensleydale, one of the greatest judges of the nineteenth century; Mr. Pemberton Leigh, a famous equity lawyer, who afterwards became Yord Kingsdom; Doctor Stephen Lushington, a great admiralty and equity lawyer; Lord Langdale, the Master of the Rolls, a position which made him the second highest equity judge in the land, next to the Lord Chancellor. There were also present the Vice Chancellor, Sir James Lewis Knight Bruce; and by special request of her Majesty the Queen, the Archbishop of Canterbury, the Archbishop of York, and the Bishop of London, Doctor Bromfield. The argument consumed three days.

The decision of the committee was written by Lord Langdale, whose name was Henry Bickersteth. He belonged to the same family as Rev. Edward H. Bickersteth, the author of some of our beautiful hymns. The decision resulted in a victory for Mr. Gorham, and a reversal of the decision of the Arches Court. The decision is a masterpiece of fine judicial reasoning.

After stating the views of Mr. Gorham on the

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subject, as best the committee were able to understand them, Lord Langdale says: "These being, as we collect them, the opinions of Mr. Gorham, the question which we have to decide is, not whether they are theologically sound or unsound —not whether upon some of the doctrines comprised in the opinions, other opinions opposite to them may or may not be held with equal or even greater reason by other learned and pious ministers of the Church—but whether these opinions now under our consideration are contrary or repugnant to the doctrines which the Church of England, by its articles, formularies, and rubrics, requires to be held by its ministers, so that, upon the ground of those opinions, the appellant can lawfully be excluded from the benefice to which he has been presented."

Gorham vs. Bishop of Exeter, The Jurist, Vol. 50 (1850), Pt. 1, p. 449.

In conclusion, after showing that the Church of England had never made any final determination on the subject of infant baptism, though always providing for it in practice and commending it, his Lordship shows that the whole subject is one as to which some of the most eminent clergymen of the Church have never been in agreement. He cites very distinguished names of men whose authority stood very high. The conclusion was, therefore, that a clergyman was at liberty to hold his own particular views, one way or the other, because the Church had left the matter open. The Bishop of London and the Vice Chancellor Knight-Bruce dissented from the majority opinion, but filed no opinion of their own.

Great Controversy

THE rendition of this decision created a tremendous and violent discussion and dissension among both clergy and laity, which lasted for years. Mr. Gladstone himself took part in this. The number of pamphlets written was about eighty. The high Church party was particularly angry that such a doctrinal question should have been decided by a law court. The Bishop of Exeter himself vainly sought to secure a writ of prohibition from one of the regular law courts, so as to prevent the judgment being carried out. Applications were made to the Court of Queens Bench, the Court of Common Pleas, and the Court of Exchequer. No one of these tribunals would grant the writ. Even the Court of Arches itself felt in a peculiar position, at being ordered to institute a clergyman into a benefice over the protest of the bishop of the diocese. The court consulted the Archbishop of Canterbury on this point. But that official saw no difficulty in proceeding, and finally Mr. Gorham was duly instituted into the position of vicar or rector of the parish of Brampford Speke.

The Bishop of Exeter, however, wrote a severe rebuke to the Archbishop of Canterbury denouncing all that had been done.

The decision of the Privy Council was followed by the departure from the Church of England of many who held high Church views, such persons joining the Roman Catholic Church.

It is pleasant to record that the Bishop of Exeter did not harbor any ill will to his opponent, but contributed money to a fund to put the parish church of Brampford Speke in repair.

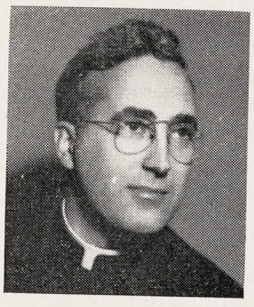
Religion and the Mind

BY

CLINTON J. KEW

A SENSE OF GUILT

"IN the past three years I have been feeling guilty. Yet I don't know what I am guilty of. I have joined three churches recently, but they have not helped me. Why do I have a sense of guilt?" A man of about 60 has asked this question.



First of all, let us consider guilt. It is a variety of anxiety. It is a form of fear, even though the feared object is not discernable. Guilt feelings arise from the demands of the conscience. For instance, a man has forgotten to do an errand for his neighbor, and while his friend will not know about it for several days, his guilt feelings persist. Why? Something within him has told him that he has done something wrong. This uncomfortable feeling has been stirred up by his own inner standards which make up his conscience.

Dr. Freud has told us that we inherit a rudimentary conscience. To this we add all the teachings and feelings of our parents, the school, and the church. Our total set of values which we have assimilated in our growth is called conscience.

Our minds are divided into two parts: conscience and unconscience. Our conscience has its conscious and its unconscious parts too. To all this we add reason when we make a decision. When people pray, "we have done those things

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which we ought not to have done," we are dealing with our conscience. When we have a sense of guilt like the man who asked the question above, we don't know why it exists because it is largely in the unconscious mind. In Psalm 19:12 we find an excellent illustration: "O cleanse thou me from my secret faults." Here the psalmist asks to be cleansed of those faults which are unknown to him, that is, those of which he is not conscious. "Keep back thy servant also from presumptuous sins," is the next sentence. Here he prays to be delivered from willful faults, those of which he is conscious.

These values which have been absorbed on the infantile level often persist throughout life. Very often adults will become sensitive about faults which their parents were critical of when they were growing up. An elderly woman said recently, "I should be guilty, I am having a good time." This woman had been brought up in a narrow, puritanical home. Her utterance undoubtedly expressed a vague sense of guilt concerning guilt feeling from another time and place. During her early life she was not supposed to enjoy life too much as it was sinful.

Certain individuals feel guilty even when their reason has long since informed them that they are forgiven. "Confession does not relieve me of my sense of guilt," a woman remarked recently. As indicated above, a "sense of guilt" differs from conscious guilt. A childish, infantile conscience does not accept forgiveness even when reason does. The residue of the past gets in the way and makes forgiveness almost impossible. The capacity for self-criticism is inherent in human beings. If parents make their children feel unnecessarily guilty, this "carry-over" conscience will interfere with normal life when they grow older.

In these days of tension and frustration, the greatest cause of a sense of guilt is due to internalized hostility which turns on the self. A person keeps it in his unconscious; he doesn't let it out; he feels resentful to the world; and he believes that life hasn't been fair to him. Instead of accepting life as he finds it, he becomes resentful of it. This internalized resentment comes out in the form of depression and a sense of guilt. This is difficult for people to understand. The infantile part of the conscience, charged with guilt from another time and place, often is touched off by incidents; such as, the death of a loved one. If this happens the grief will be prolonged.

People with a healthy conscience will never have a neurosis. Conscience still plays a tremendous part in the emotional and mental illnesses of people. It is our job to cultivate normal, healthy consciences in the lives of our children and to recognize our own faults. A deep feeling of peace comes to those who are at peace with their conscience. Religious penance, confession and understanding help us resolve our guilt feelings. Many great souls have been made as the result of the fiery furnace of guilt. Religion helps us to resolve our guilt and thus set into operation those forces which make for culture and morality.

Questions should be addressed to Mr. Kew at St. Luke's Church, S. Fullerton Ave. & Union St., Montclair, N. J.

Future of Free Catholicism

BY
CHAD WALSH
Professor at Beloit College

CHANGES IN PROTESTANTISM

I happen to have a good many contacts with Protestants of various denominations, and increasingly I have become aware that many of them feel that the Reformation, while doubtless godly, was too thorough; that a part of the basic Christian heritage was lost in the passion of housecleaning. Sometimes this realization does not reach the point of being definitely expressed in words; rather, the feeling is revealed by widespread changes that are going on in Protestant liturgical practices. Perhaps some of them will sound trivial to you, as though they spring more from esthetic than theological concerns. But I would not dismiss them too quickly. I think they betoken a deepest dissatisfaction, and that they point toward the eventual rediscovery of the full catholic faith. I have in mind the large number of Protestant churches which now have the divided chancel and are altar-centered; the increasing use of candles, crosses, and other aids to worship; the markedly more liturgical nature of worship as set forth in the service books recently prepared by many denominations. For example, one of the Presbyterian morning services is almost identical with matins, and one of their communion services is very close in structure to ours. Most amazing of all, the new Congregational manual for worship makes provision for a nuptial mass, though it is not called by that fighting name.

I know of one Methodist church where every Sunday, at nine o'clock, the minister says what

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we would call low mass; he even uses the common cup. Perhaps most significant of all is the Iona Movement in the Church of Scotland, which is endeavoring to revive the Church calendar and symbolism, and establish holy communion as the usual form of Sunday worship. Already this movement has attracted a good deal of attention in American Presbyterian circles.

If any Protestant tendencies in a Catholic direction were confined to liturgical practices I might be inclined to write them off as superficial, but the liturgical unrest is matched by a genuine theological revival. Protestant liberalism is definitely on the way out. In most cases it is being replaced by neo-orthodoxy, with its emphatic belief in the sovereignty of God, the reality of sin, and the Incarnation and Atonement. It is true that neo-orthodoxy, as developed by Barth, Brunner and Niebuhr, has rather a Calvinistic flavor, and says all too little about the nature of the Church, its sacraments, and its ministry. Even so, it represents a very long step away from vague "Golden Rule liberalism" and toward the fullness of the Christian faith.

Our Special Mission

THE Episcopal Church has a special mission toward the Protestants. We need to bear witness, by the life of our own Church, that catholic and evangelical are not contradictory terms, and that a catholic framework and spirit can be flexible enough to permit a very large degree of individual liberty; in other words, that catholicism can be dynamic and free. But we need to do more than this. We need to rub shoulders with Protestants, both clerical and lay. The contact won't hurt us any. Protestants don't bite. Coming in contact with the challenge of their outlook won't do us any harm. The more I see of Protestantism, the more precious our catholicism seems to me; but at the same time, I get a renewed appreciation for the evangelical spirit and want it to flourish vigorously within a sturdy catholic framework. And what can we contribute to make it a two-way exchange? We can answer innumerable questions; we can explain how it is possible for a Church to be both Protestant and Catholic; we can be on hand when any Protestant shows catholic twinges, and help him develop to the utmost the latent catholic elements in his own tradition.

Will this ever reach the point where actual Church union or at least intercommunion will be possible? I believe it will, though it may not be in the lifetime of any of us. The apostolic succession is the most obvious stumbling block, but with the passage of time I doubt that it will loom any larger to many Protestants than the altar-centered church or the frequent celebration of holy communion does to many of them now. One thing leads to another. Catholicism is all of one piece. If the Protestant Churches gradually acquire an awareness of the Church as the mystical body of Christ, if they come to a more objective understanding of the sacraments, if they begin to see that worship should be centered in the altar, not the pulpit—then, and perhaps only then, they will be able to see how the historic ministry fits into the total picture.

Expression of Hope

If we hold back, if we barricade ourselves in our small corner of the Christian world, it is because we are strong on sanctus bells, incense, and vestments, but weak on the theological virtues. To mingle with the Protestants in friendship, and legitimate cooperation is a manifestation first of all of faith—faith in the power of God to overcome the divisions of Christendom, faith that he is quietly working to restore the wholeness of the Church and its doctrine, and that he is willing to use the least of us in his holy work.

Contact with Protestants is also an expression of hope — the belief that the seemingly impossible is a clear possibility when God is in the picture. Most of all, it is an expression of charity, of agape—of the same sort of love that our Lord revealed when he let no barriers of religion, class, or social opinion hinder him from mingling freely with every human being who crossed his path.

The more catholic-minded portion of the Anglican communion is sometimes accused of being too theological in viewpoint. I would say that we are not theological enough. We need to preach and cultivate and practice the theological virtues, until they become a part of our blood and flesh and bones. The minutiae of ritual and discipline, no matter how important, are secondary to this. When the theological virtues become an ardent reality, such a power will be generated that other things will take care of themselves. Love in particular is so great a magnet that it will draw all men toward it. After they are attracted, they will learn quickly enough the meaning and importance of the faith that we profess and the way of worship that we practice. "Though I have the gift of prophecy and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing . . . And now abideth faith, hope, and charity; these three; but the greatest of these is charity."

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Entwhistle Visits His Seminary

BY
THOMAS V. BARRETT
Rector of R. E. Lee Memorial Church, Lexington, Va.

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"I'M off to the seminary," said the Rev. Samuel Entwhistle, as he kissed his wife Isabel goodbye. "If you need any help with anything, Lord Nelson will be around. I'll be back Thursday."

"Have a good time," Isabel said. "I'm sure it will do you good. You need some rest."

"I need inspiration," Samuel retorted trying to look uninspired. "Sorry to leave you alone with the altar guild dinner, but it will be the first time I've heard the annual Underdonk lecture for fifteen years."

"Heavens," said Isabel, "it sounds like something you do to a doughnut." Good bye . . ."

When Samuel arrived at the seminary he felt at least five years younger. It was a day fresh with the first smell of spring. His imagination back-tracked twenty years, and he remembered how fine it had been to go to early communion when spring first came to the yard after the dark winter mornings. A shadow of regret touched for a moment his benign spirit and made him feel five years older. "Ah those were the days when I was filled with a real piety . . . and zeal," he thought to himself. "At the time I hardly realized the joy of being here, among believing Christians, all with a common purpose." He sighed wistfully, and felt ten years older.

As he approached the entrance of Wipple Hall where a room had been assigned to him, a seminarian with a low forehead and a somber eye appeared in the doorway. He looked at Samuel with somber disdain.

"Good morning," Samuel boomed heartily. "Lovely morning."

"G'mng," the seminarian gritted looking somberly at Samuel's knees. He finally raised his head, gave Samuel a pitying look and moved off up the path.

"Mmm," Mr. Entwhistle murmured to himself, "a problem case; or perhaps a neo-orthodox." He entered the dark hall, stopped to recall whether room 17 was to the right or left. Two more seminarians drifted toward him, intent in conversation.

"Of course," said one, "what Paul probably meant to say was . . ."

"Good morning," interrupted Samuel cheerfully. "I'm Samuel Entwhistle, Church of the Tribulation, Middleville. Could you tell me where room 17 is?"

"Next to the last door, Father. On the left," said the second seminarian, looking with disapproval at Samuel's anglican vest.

"Back for the Underdonk lectures," Number One asked with magnificent disinterest.

"Yes . . ." said Samuel somewhat ashamed, but unable to figure out why. Surely the Underdonk lectures hadn't become improper.

"Are you in Bishop Plump's diocese?" asked Number Two.

"No, Bishop Eiderdown's," said Samuel.

"Did you attend Bishop Plump's consecration?"

Samuel shook his head negatively.

"I did. Beautiful service. Everything done correctly. Bishop Plump wore full regalia. Do you know Father Hardline? I'm sure you'd like him. He's vice-president of the B. M. M. It's making tremendous headway in the southwest Father Oswald says."

"What's the B. M. M.?" Samuel asked, feeling definitely ashamed.

The seminarian looked quite shocked.

"Why the Back to Mariolatry Movement. You must have heard of it."

"Oh yes," Samuel agreed absently, thinking of Bishop Plump filling out his full regalia.

"As I was saying," said Number One to Number Two, "it's too bad Paul didn't consider the full implications of his position. Father Egbert says that women should wear hats in church because . . ."

"What time is lunch," Samuel asked rudely.

"One," said Number Two . . . "do you have Tenebrae at the Tribulation?"

Mr. Entwhistle scratched his mind trying to remember what tenebrae was. We must have it, he thought. We have everything else at the Tribulation. It had something to do with Shrove Tuesday or Maundy Thursday. He wasn't sure which. The best defense is a good offense, he told himself.

"No, but we have a rip-snorting pancake supper on Shrove Tuesday . . . put on by the Men's Club." Samuel beamed.

The seminarians nodded coldly, and moved on out of the building. Samuel shrugged, shuddered slightly and walked to room 17. He thought he caught a faint swell of incense in the corridor. He knocked timidly on the door, wondering if he might be interrupting a special service. The door was opened by a tall young man whose appearance reminded Samuel of a mole just coming up to the sunlight after a struggle with the roots of an elm tree.

"Good morning. I'm Samuel Entwhistle. They told me I was to . . . I was assigned to this room. If there's a mistake . . ."

"Come in," said the pale youth softly. "It's quite all right. This is my room but I'm moving over to Pearson Hall." Samuel stepped into the sanctuary. It reminded him of the Green Pastures Funeral Home.

"I guess you gentlemen are to room here together. The couch is quite comfortable."

Samuel peered through a light smog of what smelled like the smoke of burning sandalwood and saw a man his own age sprawling on the couch.

"I'm afraid I've forgotten your names," the youth stammered.

"Jerry Black," said the man, climbing to his feet. "Aren't you Entwhistle? Thought a remembered you. Two classes after yours. Read about you in the Witness the other day."

"Ah of course," said Samuel shaking hands. He tried vainly to remember Black. The shades of the windows were pulled down against the spring sunshine. It was rather difficult to distinguish the man's features.

"Well, I'll run along," young pale face twittered. "Hope you're comfortable here. If I can help . . ." He nodded and glided from the room. Samuel looked around, sniffed, and fixed his eyes glassily on a fierce Persian rug tapestry that half covered a wall. In front of it was a small shrine with a statue of some unidentified saint, illuminated by three candles.

"Exotic, isn't it," remarked Rev. Black. "There's another in the bedroom if this seems too much in the baroque tradition. Pure Gothic."

"It's dark in here isn't it?" Samuel asked, half whispering as he peered into a twilight bedroom.

Rev. Black looked shocked. "It's supposed to be dark. It's a catacomb—or a crypt; I haven't figured which. There's probably an old martyr entombed under the couch."

"What are the three candles for?" Samuel asked, realizing he ought to know.

"You've heard of the Trinity, no doubt?"

"Hmm," said Mr. Entwhistle, "but . . . but ..."

"Your guess is as good as mine," Mr. Black shrugged. "What else could it mean? Unless we're in a pawn shop."

Samuel reached for a Chesterfield. Rev. Black coughed with a faint tone of disapproval.

"Do you think smoking is permissible in here?" He cocked an eyebrow. Samuel grinned, raised a window shade, then the window. He inhaled deeply first of the cigarette; then of the spring breeze that drifted into the room.

"Better watch out," Mr. Black warned, lighting a Camel. "You'll lose the fine flavor of Byzantium, and all the mystery of the ancient east."

"It's stuffy in here," Samuel complained. Mr. Black sniffed with appreciation. "Not if you like opium," he answered.

"I can't understand," Samuel began. "On such a glorious spring day . . ."

"Let's get out of here," said Rev. Black. He stopped at the door, turned and gave Samuel a sinister look.

"Szhall we go to ze Casbah?" he asked with a leer.

Later on, after dinner, Samuel's spirits rose a few notches. He saw several alumni he hadn't met for years, and a few of his favorite faculty members. He began to look upon seminary life from a broader viewpoint. After all, he told himself, the boys were young and hadn't really had time to mellow. But after all, they were a fine upstanding group, and seemed to be deeply inspired with a real zeal. At evensong Gordon Quince Bunce of Old Danes' Church preached an eloquent sermon on the social responsibility of the Christian priest. Samuel had a proper awe for Gordon Quince Bunce. Everybody knew Gordon Quince Bunce was probably the best preacher in the whole Church. Samuel began to feel quite inspired. Then he overtook a small knot of seminarians on the chapel steps.

"Sheer sentimentalism . . ."

"Did you hear him call the Holy Spirit IT?"

"Father Rector thinks Gordon Quince Bunce is over-rated."

"He didn't even mention the problems in Romans VII in his second point."

"Weak stuff theologically, I'd say. The whole thing was terribly Nestorian."

"And unaware of the enormous influence of Nazianzus."

"Well, I thought he was pretty good in what he said about the necessity of decision."

"Not bad . . . but his interpretation of Christian fortitude. Sheer Pelagianism. The trouble is he's probably not read a book since he got out of here. Some of these old boys ought to retire."

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Mr. Entwhistle eased off into the night feeling old, ignorant and quite uninspired. Later in the evening he and Black tried a conversation with three seminarians and the new instructor in Ascetic Theology and Liturgics. The discourse didn't seem to make much progress. One seminarian kept talking about the grass-root movement toward a valid ecumenical encounter; a second one persisted in using a private language which seemed to be based fundamentally on words like charisma, the kerygma, the concrete existential situation, and the dynamic paradox of history. Or was it the paradox of dynamic history, or perhaps the history of dynamic paradoxes, or maybe even the paradox of historical dynamics. Samuel couldn't quite remember. The professor of ascetic theology quoted long passages from Pascal and suggested the parish communion as the most workable cure for international tensions. The third seminarian was quite clearly a pure example of the neurotic personality of our time, Samuel thought. He brooded in a corner and tried only twice to enter the conversation by saying, "Of course Canon Quirck says . . ." Samuel never found out what Canon Quirck did say, as the others were evidently allergic to Quirck and pressed on vigorously after the charisma of the existential ecumenical kerygma. As for Rev. Black, Samuel felt that he wasn't really trying to hold up the intellectual honor of the old grads. Black tried five times, without success, to find out from somebody if the Giants were ever going to win another pennant. The complete evasion of his question pushed him back into a brooding, profound and silent meditation. At ten thirty the seance broke up and Black came out of his reverie.

"Come on Entwhistle," he muttered. "Let's go back to our existential nest and see if we can have a valid ecumenical encounter."

"I don't believe," said Samuel smugly, on the way to their room, "that you have the faintest idea what a kerygma is."

"Tell me," Black said.

"Well," Samuel began, knitting his brows in thought. "I'm not quite positive myself. But from the way they spoke, I judge it's that doohickey thing worn over the left arm when in full regalia."

"Did you get all inspired?" asked Isabel, greeting Samuel at the door of the rectory.

"My dear," said the Rev. Samuel Entwhistle, "you've no idea. It was positively exhilirating."

"What happened?"

"Anything in the refrigerator, my dear?" countered Samuel setting down his suitcase.

"Some cold chicken," Isabel said proceeding to the kitchen. "What happened?"

"Well, to begin with I met a fine chap named Black. Real down to earth sort of person. Knew him slightly in seminary. He's at Booville, Kansas. We sort of hung around together. Shared a room. You should have seen the room."

"Was it pleasant?"

Samuel pursed his lips. "In a way, yes. You know the lounge downstairs at the Bijou theatre?"

"You mean the one with the swans and rhododendrons all over the wall and the fawn over the drinking fountain?"

"That's supposed to be Pan." Mr. Entwhistle bit into a chicken wing.

"You mean your room was like that?"

"Somewhat. There was a little shrine . . . statue of Saint Kerygma. Or somebody. No light. I mean windows closed, shades down, smelled of incense. Like a harem."

"Samuel, when were you in a harem?" Isabel inquired sweetly. "How was Underdonk?"

"Who?"

"Underdonk. You know, the lectures."

"Oh that," muttered Samuel around the corner of the chicken wing.

"Tell little Isabel all," Mrs. Entwhistle demanded skeptically.

"Well to tell you the truth," said Samuel, "we . . . we . . . didn't get to the lectures."

"WHAT? I thought that's what you went for."

"Well, it was . . . but you see . . . it was such nice weather . . . and that room we had . . . so gloomy . . . candles . . . opium . . . saints all around . . . so Black thought . . . nice fellow Black . . . he thought since it was such a lovely day . . . it was really too nice to stay inside that little shrine affair . . . and we really got in for the best part of the program . . . fine sermon by Gordon Quince Bunce . . . very inspiring. So the next day . . . well, we thought perhaps the lectures might be a little . . . dry . . . and Oh shucks, my dear," Samuel said smiling broadly, "it was tremendously inspiring . . . full of existential kerygma . . . or charisma . . . the Yankees beat the Indians. Double header."

"You great big cheat," Isabel said.

"Furthermore," Mr. Entwhistle went on, "I feel quite confident that the Holy Spirit escaped to the stadium before we did."

"No doubt," Isabel remarked reaching for a drumstick.

"And," her husband raised a forefinger in warning, "if you ever hear me threaten to go back for an Underdonk lecture in the next fifteen years I would appreciate it if you would just say 'catacombs' with a rising inflection."

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EPISCOPAL CHURCH NEWS

CONFERENCE ON ALCOHOLISM

★ A conference on alcoholism as a problem confronting the parish priest is to be held at North Conway, N. H., October 8-9, to which all clergy of New England have been invited. There are to be panels with various experts taking part, dealing with physiological, psychological, and social points of view in relation to alcoholism. There will also be an exhibit of literature dealing with the subject.

MANY NOMINATED FOR MILWAUKEE

★ When the convention of the diocese of Milwaukee meets on October 8th to elect a coadjutor a lively time is expected. The committee on nominations is offering the names of 29 men whom they consider qualified for the position. They are Bishop Boynton, suffragan of New York, Bishop Voegeli of Haiti, and the following Reverends: G. B. Armstrong, E. A. Batchelder, Victor Lolle, E. B. Bosshard, B. G. Buley, J. V. Butler Jr., Daniel Corrigan, A. J. du Bois, James M. Duncan, Donald Hallock, John Heuss, John Higgins, Alden Kelley, Howard Kennedy, F. W. Lickfield, Clarence Lund, Charles S. Martin, K. D. Martin, Malcolm Maynard, J. B. Midworth, Joseph Minnis, J. O. Patterson, James A. Pike, W. C. R. Sheridan, Killard Stimpson, G. F. White, Lawson Willard.

FEAST OF HARVEST IN SYRACUSE

★ The annual feast of harvest was held September 23 at Calvary, Syracuse, N. Y., with Bishop Campbell, superior of the Order of the Holy Cross, the guest of honor. On the 27th Bishop Campbell conducted a healing service.

MAYOR LaGUARDIA MEMORIAL

★ A memorial service for the late Mayor Fiorello LaGuardia was held at his grave on September 23. Officiating was the Rev. Gerald V. Barry, rector of Christ Church, Riverdale, where the former mayor was a communicant.



BISHOP SALINAS y VELASCO of Mexico entertained a youth group from the southwest: Harriet Anderson, the Bishop, Joyce Anderson, the Rev. C. C. Stutzer, Vincent Reese. Kneeling: John Cassady, Terry Moore, Jim Paget

BISHOP DONEGAN DEDICATES

★ Bishop Donegan of New York is to dedicate a processional cross this coming Sunday which was given in honor of the rector, the Rev. Roelif Brooks. That afternoon he goes to Chappaqua where he dedicates the new parish house of the Church of St. Mary the Virgin. The Rev. Howard D. Perkins is rector.

BISHOP HUANG ACCEPTS POST IN WASHINGTON

★ Bishop K. Y. Huang of China has accepted the position of associate rector of St. Stephen's and the Incarnation, Washington, D. C.

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THE PRESS

Edited by
GEORGE MacMURRAY

RECTOR vs. MINISTER:—The Rev. William E. Hart of the Church of England in Canada, has this to say on the subject of titles in the Anglican Outlook:

I like to think of the church as a democratic institution, yet some of our clergy use the title Rector as if they were lords over God's heritage. For such a one to say, "I am the Rector" means "I am the boss, and I am going to run my parish." The word minister is altogether different. It means servant, the opposite to master. Literally master means the "greater one," and minister the lesser. We use the word minister in two connections, in politics as well as in the church. Jesus Christ may be considered the Prime Minister, the First Servant and Head of the Church. He came to minister and to give his life.

SOUTHERNERS FIGHT BIAS:—The Southern Patriot, organ of the Southern Conference Educational Fund, recently took a poke at the Churches for their slowness in opposing racial discrimination and bias. After pointing out progress in legislation in this field, the magazine asks: "If the denial of equal rights for all citizens is unjust in the eyes of the secular law, then where lies the morality of Jim Crow church schools. 'lily-white' churches and 'separate - but - equal' church activities? In the tenets of the Christian ethic which insists upon the equal and indivisible value of all human souls, thoughtful Southern clergymen are finding no justification for the traditional practices of their various sects. The clergy is coming to recognize that it has underestimated the humanitarian maturity of its flocks, and has been too timid in proclaiming its divine message."

INTERESTING IDEA:—Late—or maybe early—to say anything about Lent. But from English papers the event was poorly observed last Spring. Among the causes of a poor Lent were bad weather and no star preachers with great drawing capacity similar to Studdert-Kennedy or Dick Sheppard. There was some rumbling to make Lent shorter. The suggestion that the season should be reduced to ten or fourteen days finds a good deal of favor. If it were so shortened, say the supporters of the proposal, it might be possible to generate a real measure of interest and devotion. Something like an annual mission might be held, culminating in the glory of Easter. Easter, in that case, would have behind it a period of real preparation which it certainly lacks in many parishes as things are.

If a shorter Lent were introduced with really intensive preparation and work more might be accomplished, and after a time the longer season might find favor once more.

RELIGION IS NEWS:—Three Eastern newspapers, The New York Times, Newark (N. J.) News, and Providence (R. I.) Journal-Bulletin were recently honored for their reporting of religious activities by the national religious publicity council. Said Edwin L. James, managing editor of the "Times": Newspapers are giving more and more space to major developments in the religious world . . . because the papers think that religious news interests their readers. The barriers of misunderstanding which once existed between the press and religion are gradually being broken down—I hope to the benefit of both. I think the church is, even if belatedly, finding it has an important ally in newspapers. It seems to me that the press, on the other hand, is perhaps also belatedly coming to a more complete realization that there is news in religion.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Studies in Jewish Theology. Ed. by J. Rabbinowitz and M. S. Lew. Oxford Univ. Press. $5.00.

This is the memorial volume in honor of the late Professor Arthur Marmorstein—one of the greatest scholars of modern Judaism. The translated and reprinted essays are of very great value to serious students of the Bible and of early Christian doctrine, e.g. the Unity of God in Rabbinic Literature; The Imitation of God; The Holy Spirit in Rabbinic Legend; The Doctrine of the Resurrection of the Dead in Rabbinic Theology; Judaism and Christianity in the Middle of the Third Century. Christian and Jewish scholars are drawing closer together every year. Let us hope the intelligent laity of both Church and Synagogue will do likewise. We have much to learn from each other, we modern Jews and Christians!

Protestant Biblical Interpretation. By Bernard Ramm. W. A. Wilde. $1.75.

This "Textbook of Hermeneutics for Conservative Protestants" reflects the continuing emphasis on methodology among those who insist that "(a) the Bible is the Word of God and (b) therefore it must contain only one system of theology" (p. 91). Dr. Ramm evidently believes that this is "the general system of Calvinism" (p. 105, n.6); but his syllogism will perhaps not seem self-evident to Anglicans. Given his presuppositions, as well as the fact that many of his arguments are directed against straw men whom he calls liberals or Catholics, his book is intelligent and persuasive. It represents a moderate and irenic type of fundamentalism which will probably become increasingly influential.—R. M. G.

Statement On Race. By Ashley Montagu. Henry Schuman. $2.00.

Here is a book to own. It gives three things: (1) An authoritative, brief and readable exposition of the known facts about race and their bearing upon human relations, both international and local; (2) The texts of the UNESCO "Statement by Experts on Race Problems" and of the UN "Universal Declaration of Human Rights"; and (3) a brilliant and moving defense of cooperation, brotherhood and love, using with discrimination the sciences of biology, anthropology and history to prove their superiority in influence and persistence over competition, hostile aggression and hate. Dr. Montagu, head of the Department of Anthropology at Rutgers, author of Man's Most Dangerous Myth: The Fallacy of Race, drafted and edited the UNESCO statement with the collaboration of a group of the world's outstanding scholars, and in this valuable book, writes in plain language a brief chapter of explanation upon each of the major paragraphs of that statement. An exceptionally well annotated list of books and pamphlets on Race is appended.—Arthur L. Swift Jr.

The Royalty of the Pulpit. By DeWitt Jones. Harper. $5.00.

This report on the Lyman Beecher Lectures on Preaching from 1872 to 1949 is fascinating to those who presume to practice that art. Brief biographies and analyses of the theology and methods of the seventy lecturers present a pageantry of the changing years, with their impact on the preacher, that is invaluable to the student. In the amazing variety there is a unity that is composed of tremendous faith in the message uttered and, in the words of Phillips Brooks, "your own intelligent delight in what you are doing."—J. H. T.

Design for Living: From Jewish Life and Lore. By Esther Rudy. Bloch. $3.00.

This volume is intended primarily to introduce Jewish young people to the moral and ethical heritage of their faith. It is organized in four main sections, entitled Torah, Talmud, Judaism and Labor, each with acrostic sub-headings. Around this frame the writer has added the living flesh and blood of citations from the Torah, Prophets and Wisdom Literature, Talmudic Haggada and thumbnail sketches of great figures of Jewish history.—Paul W. Meyer.

The Romance of New Testament Scholarship. By Wilbert Francis Howard. London: Epsworth Press. 7s.6d.

Lectures delivered in this country at Drew University. It is a fascinating story of the development of New Testament scholarship through the centuries, including the discovery and study of manuscripts, including the papyri, and the lives of such great modern New Testament scholars as Bishop Westcott, Bishop Lightfoot, Dr. Hort, and Dr. Ramsay. It would be a fine thing if this little book were available in an American reprint.

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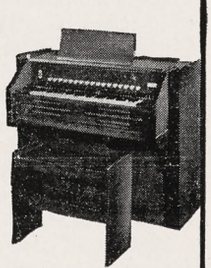

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CHURCHES OVERSEAS

ANGLO-CATHOLICS CAUTION ON REUNION MOVES

Actions toward reunion which "blur distinctions between the Church of England and non-episcopal communions" were scored in a statement issued by the Anglo-Catholic Council. The complaint, addressed to the assembly of the Church of England, stated that actions were frequently taken which make light of fundamental theological differences and traditions. The statement concluded by saying that they did not believe in holding joint services; inviting non-conformists to preach; in proposals for inter-communion.

ALBERT SCHWEITZER GETS AWARD

Albert Schweitzer has received an award of $2,380 for promoting peace by the association of book publishers and sellers of west Germany. In accepting the noted missionary said that the only way out of today's "misery" was for people to become worthy of each other's trust.

ARCHBISHOP EXPELLED FROM CHINA

The Roman Catholic archbishop of Anking, China, a Jesuit, together with five other Spanish priests and a nun, have arrived in Hong Kong after being expelled from their diocese in central China. They are accused "of plotting an armed uprising against the government and endangering the interests of the state and people."

CHRISTIAN-MARXIST GROUPS ARE URGED

Newspapers in eastern Germany are urging the formation of "Christian-Marxist Working Committees" which will "work toward an understanding between Christianity and Marxism" and "thus overcome peacefully the tensions which are presently threatening mankind."

ARCHBISHOP OF YORK WARNS ON MARRIAGE

The Archbishop of York expressed regret that no official of the Church was included on the royal commission set up to deal with marriage problems. Addressing his convocation, he urged that spokesmen for the Church should give evidence before the commission. The Church, he said, could testify that the increase in divorces and the departure from the Christian conception of marriage as a lifelong union were harmful to the social and moral health of the nation and detrimental to the happiness of its children.

MAORI TRIBESMEN HAVE BISHOP

Wiremu N. Panapa was consecrated bishop of Waiapu, New Zealand, by Archbishop West-Watson, primate of New Zealand, at the cathedral at Napier. He will serve the Maori people throughout the country. Following the service tribesmen paid homage to their new bishop with traditional songs, action chants and speeches. Replying to the tributes, the new bishop said, "The new canoe of Aotearoa (the Long White Cloud, which is the native name for New Zealand) has been christened and lies on the beach ready to be launched. There is an old Maori proverb, 'Be careful how you launch a canoe lest the surging of the tide damage the ornamentation.' I am really saying that of myself."

STAMP TO HONOR BOUNTY BIBLE

The famous Bounty Bible is to be honored on a postage stamp issued by Pitcairn Island. The Bible was left aboard the ship when the despotic Captain Bly and others of his crew were cast off the ship near Tahiti. Salvaged by the nine mutineers who ultimately settled on the island, it was for many years the only book there.



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NEWS OF OTHER CHURCHES

MINISTERS ASSAIL RENO JUDGES

A dispute over who should perform marriages has flared anew between ministers and civil magistrates. It started when members of the ministers association appeared before county commissioners to protest against what they called "wholesale marrying practices" of county judges. They presented a tabulation of marriages during June by four judges which showed that between them they performed 1056 marriages, collecting the customary fee of $11 for each one. The ministers disclaim any personal motives. They said: "We plan to have a public meeting in the near future at which the judges will be invited to explain why they are devoting so much time to performing marriages when some court cases have been set over until 1953."

MISSOURI SYNOD SETS RECORD BUDGET

A $5,250,000 budget, largest ever proposed, has been adopted by the fiscal committee of the Missouri synod of the Lutheran Church. It is in addition to a ten million dollar drive to be launched next Spring for missions and education.

PHILADELPHIA COMMISSION MARKS ANNIVERSARY

The Philadelphia Fellowship Commission, dedicated to "promoting equal treatment and opportunities for all people," will celebrate its tenth anniversary October 11. More than 280 community officials, including 37 religious leaders, will sponsor a program of "rededication of the people of Philadelphia to William Penn's ideal of a city of brotherly living."

JUDGE FREES CO; SCORES DRAFT BOARD

A member of Jehovah's Witnesses on trial for draft evasion was freed by a federal judge in Detroit. After directing a reluctant jury to find Walter Kobil, 25, of La Salle, "not guilty," Federal Judge Frank A. Picard criticized the draft board for arbitrary and capricious handling of the case.

"When Kobil came to the draft board for a hearing," said the judge, "he brought two witnesses with him and the board refused to hear them. That was wrong and it was un-American."

The board at La Salle classified Kobil as 1-A, in spite of his plea that he obtain conscientious objector classification. His parents are Jehovah's Witnesses, and he was brought up as a member of the sect. At least a dozen previous cases have been heard here involving members of various religious sects on draft evasion charges and in every one the defendant has lost and received the maximum five-year prison term.

CHRISTIAN QUARTET SINGS AT SYNAGOGUE

Christians of four denominations provided the music at Rosh Hashanah and Yom Kippur services at Temple Israel, Layayette, Ind. The quartet was composed of a Baptist, a Methodist, a Lutheran and an Episcopalian, Burton Burns.

SENATE NARROWS ADMISSIONS TAX EXEMPTIONS

The Senate finance committee has recommended repeal of the 20% tax on "any admissions all the proceeds of which inure exclusively to the benefit of a church or a convention or association of churches." It voted however to keep the present tax on all motion picture exhibitions, regardless of sponsorship, and on any carnival, rodeo, or circus in which any professional performer participates for compensation.

CAN ANYBODY BEAT THIS RECORD?

The Rev. John C. Williams, ordained 66 years ago as a Presbyterian minister, just had his 93rd birthday. He is still the pastor of the church at Washington, Ark. He is also still correspondent for a Little Rock daily, a job he has held for the past 20 years.

METHODIST UNIVERSITY HAS RABBI AS CHAPLAIN

Boston University has named Rabbi Charles Freeman, director of the Jewish work at the institution, as chaplain to the entire student body until a permanent successor is named for the position left vacant during the summer by a resignation. Rabbi Freeman will be responsible for organizing and administering the entire student program of the university, largest Methodist institution of its kind in the country.

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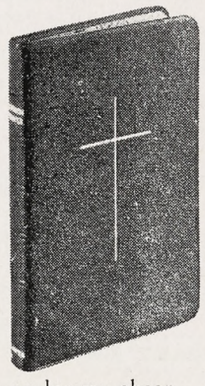

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PEOPLE

CLERGY CHANGES:

WILLIAM MARTIN, formerly a canon at Christ Church Cathedral, Louisville, Ky., is now in charge of St. Alban's and St. Mary's, Houston, Texas.

ROLLIN J. FAIRBANKS is in charge of St. Elisabeth's, Sudbury, Mass. He continues on the faculties of Episcopal Theological School and Harvard Divinity School.

RICHARD H. GURLEY, formerly rector of St. Martin's, Radnor, Pa., is now vicar of All Saints, Fitchburg, Mass.

WILLIAM B. WILLIAMSON, formerly rector of St. Stephen's, Catasauqua, Pa., is now rector of Grace Church, Honesdale, Pa.

JACKSON A. MARTIN, formerly the rector of the Holy Comforter, Gadsden, Ala., is now rector of St. Mark's, Pleasantville, N. J.

MAYNARD G. ARGEDUX, formerly ass't at Trinity, Miami, Fla., is now rector of Trinity, Daytona Beach, Fla.

DEATHS:

WILLIAM M. M. THOMAS, 73, missionary bishop of Southern Brazil, 1928-49, died at Bethesda, Md., Sept. 18. See news section.

LAY WORKERS:

ILIONE BALDWIN has resigned as advisor in education for the diocese of Texas and has returned to her home at Los Altos, Cal.

EDWARD L. HAWTHORNE, formerly student personnel administrator at Alfred University, has been appointed executive director of St. Barnabas House, New York City. The new building of the institution gives temporary shelter to over 600, aged 2 to 11, each year.

ORDINATIONS:

WILLIAM K. REID was ordained priest Sept. 19, by Bishop Sawyer at the Church of Our Father, Foxbury, Pa., where he is in charge. He was formerly a lawyer.

JOHN M. PRITTIE was ordained priest Sept. 21 by Bishop Sawyer at Holy Trinity, Brookville, Pa., where he is in charge. He was formerly a business man.

GEORGE E. CLARKE was ordained priest Sept. 22 by Bishop Sawyer at St. Laurence Church, Osceola Mills, Pa., where he is in charge. He is also in charge of churches at Gearhartville, Houtzdale and Hawk Run. He was formerly in the Church Army.

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BACKFIRE

ELLIOTT CALVIN
Layman of New York

I want to thank you for the excellent articles by Mr. Kew. Those which have appeared so far are excellent. There is always a danger, I think, in dealing with such a subject as "Religion and the Mind" since it calls for a thoroughly professional job. Otherwise more harm is done than good. But Mr. Kew has already revealed that he is definitely in the professional class. I am sure his column will be read eagerly.

MARY CORBIN
Churchwoman of Chicago

The report of the disgraceful Cicero riot by Mr. Sontag (Witness, Sept. 6) was objective and to the point. Certainly none of us here in Chicago who have an awareness of what our religion requires were anything by ashamed of the affair. But as Mr. Sontag points out, leaders in other cities—not only Church leaders but others—would do well to prepare now for similar outbreaks. They can be prevented if a sound educational program is launched in time.

JOHN D. GRAY
Layman of Indianapolis

I have been a member of the CIO for a good many years. I have also been a member of the Episcopal Church for a still longer period. It is a simple statement of fact that many working people find their union a substitute for their church. The reason, I think, is that they believe, rightly or wrongly, that the Church caters to the employing group and has little concern for the welfare of workers. I do not know whether it is a policy of yours to print articles regularly like the one by labor leader Michael Budzanoski in your issue of Sept. 6. I hope that it is since I am sure it will serve to bring labor and the Church closer together. I ask you to send me 25 copies of that number which I wish to give to some of my fellow union members.

MRS. JAMES SWIFT
Churchwoman of New York

It does not seem to me that your heading "Mexican Government Hampers Church Activities" is justified by the story that follows, (Witness, Sept. 20). The report speaks of "difficulties" but why not be specific and name places and incidents. I have spent a good deal of time in Mexico in recent years since it is a delightful place for a vacation. And any observing person soon discovers that the country is dominated by the Roman Church, including the government. All Protestant work is carried on there with great difficulty. This ought to be known, though I presume Bishop Salinas would have even greater difficulties if the Mexican authorities discovered that he was reporting conditions to Church authorities in the United States.

W. H. WILSON
Layman of Boston

The article by Bishop Johnson on the Big and Little in Religion (Sept. 20) was one of the finest I have ever read in any paper. I am a new comer to the Witness and so am not familiar with his writing, but if this is typical then I most heartily agree with Bishop Pardue that "he is the best writer the American Church has produced."

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The WITNESS

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October 11, 1951



BISHOP EMERY OF NORTH DAKOTA
Pronounces Benediction at his First Convocation

THE SAINT AND THE HUMAN CONDITION

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For Christ and His Church

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The WITNESS

FOR CHRIST AND HIS CHURCH

OCTOBER 11, 1951

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STORY OF THE WEEK

Bishop Angus Dun of Washington Replies to President

His Sermon Makes It Clear That Church Cannot Be Used for Politics

★ Bishop Angus Dun of Washington took issue with President Truman in a sermon preached at Washington Cathedral, September 30th, attended by delegates to the convocation of the Washington Pilgrimage of American Churchmen. The President had chided the same group only two days before on the failure of religious leaders to unite in a common affirmation of faith at a time of crisis. He told them that for some time he had been endeavoring to bring together without success the religious leaders of the world in "one common act which will affirm those religious and moral principles on which all agree."

Bishop Dun did not quote the President's speech directly but in an obvious reference to it, he told the pilgrims that "Christian faith and devotion cannot be mobilized by political leadership for political ends, however good."

He said that "the God who makes himself known to us in scripture, who makes himself known to us in Christ, cannot be bargained with, cannot be mobilized or used for our human purposes. He can only be trusted and loved and served."

Characterizing communism as a "demonic religion" and a "demonic obsession," the Episcopal Church leader asserted that "there are frightened servants of mammon who think this might be a good time to finance the church to fight this threatening form of godlessness so that mammon might be served in peace."

"On the surface," he added, "There is considerable appeal in the idea that the churches might be mobilized to strengthen the weak political sinews of the traditionally Christian West.

"But you who come here in the spirit of pilgrimage surely know that Christian faith and devotion cannot be financed from outside, nor at bottom can Christian faith and devotion be mobilized by political leadership for political end, however good."

Bishop Dun told the assembled pilgrims, who had come to the capital city to visit national shrines and review the religious bases of historical documents, that the United States had "good reason" to fear communism.

"We are arming mightily to hold it at bay," he said, and "speaking as a man and a citizen, I believe that is right.

"But we shall not overcome it by the energies fear can give us. We shall not overcome it by might alone. If within our might there are not at work the energies and the wisdom that can come alone from truer faith and a truer hope, we can neither save ourselves nor our world."

Before the Bishop began his sermon, the pilgrimage was welcomed to the vesper service by Dean Francis B. Sayre Jr. of the cathedral.

The varied representation of the group among a number of denominations was pointed up during the service when the Rev. Harold F. Carr, pastor of the Lakewood, Ohio, Methodist Church, knelt before the altar in his clerical robes and led the congregation in the litany of dedication.

Early that afternoon the advisory committee of the pilgrimage met to discuss future plans. It was their unanimous opinion that the project be made an annual affair, with the next gathering scheduled for April, 1952.

All of the committee members emphasized that the pilgrimage had no axe to grind, was independent of any sponsoring organization and would continue to remain in that category.

White House reporters saw in the President's proposal an explanation for the visit to the Vatican last summer of Myron C. Taylor, a communicant of St. Bartholomew's Episcopal Church, New York. It was reported at the time that he carried to the Pope a message from Mr. Truman. Later, in answer to a question at a press conference, the President said that Mr. Taylor had made a report on the mobilization of the spiritual forces of the world.

Upon being advised of details of the President's proposals, presumably by Mr. Taylor, the Pope is said to have indicated that his pontifical statements appealing to all Christians to bring about a united Church by everyone joining the Roman Church answered the purpose Mr. Truman intended.

EPISCOPAL CHURCH NEWS

RUSSELL DILL IS DEAD

★ Russell E. Dill, treasurer of the National Council, died at his summer home, Big Wolf Lake, Faust, N. Y., September 27th after a long illness. He was 57 years old and is survived by Mrs. Dill and one son, George Post Dill. He was born in San Jose, California. He attended the University of California, majoring in economics. He made



a special study of the textile industry also, and was for a time the head of a large textile organization.

In 1930 he became a specialist on the reorganization of industrial companies, serving in this capacity with large department stores, motor companies and an aircraft company. During world war two he was sent to England to confer with army authorities concerning confidential matters in regard to aerial warfare.

Mr. Dill was widely traveled, and for many years had been interested in the world-wide missionary program of the Church. He was an organist, having been both choirmaster and organist at Calvary Presbyterian Church, San Francisco, for a number of years. He was an active member and former vestryman of Christ Church, Bronxville, N. Y.

He joined the National Council as treasurer in 1948.

ANNIVERSARY SERVICE IN LONG ISLAND

★ Bishop Noel Baring Hudson of Newcastle and representative of the Society for the Propagation of the Gospel will preach to a joint service of the four Colonial parishes of Long Island on Sunday, October 14 at 4 p. m. at Grace Church, Jamaica. The parishes, among the first sponsored by the society in America are: Grace, Jamaica, the Rev. Joseph H. Titus, rector, founded 1702; St. George's, Flushing, the Rev. Dougald Maclean, founded between 1702 and 1705; St. George's, Hempstead, the Rev. Victor Regan, founded 1704, and St. James', Elmhurst, the Rev. George W. Parsons, founded 1704. The combined choirs of the parishes will join in the service.

BANKER ADDRESSES LAYMEN

★ William M. Dorr, officer of a bank in Louisville, Ky., was the leader of a laymen's conference for the diocese of Southwestern Virginia, held Sept. 22-23 at the diocesan house in Roanoke. It was in preparation for the presentation of the Church program throughout the diocese. Bishop Phillips and the Rev. Wilfred E. Roach of Radford discussed the program on the diocesan level.

RIVERDALE PARISH CELEBRATES

★ Bishop Donegan is to preach at Christ Church, Riverdale, New York City, next Sunday morning, the occasion being the celebration of the 85th anniversary of the founding of the parish. The Rev. Gerald V. Barry is rector.

LARGE ENROLLMENT AT CAMBRIDGE

★ With thirty-seven new students, the Episcopal Theological School at Cambridge opened September 24. This will make a total of ninety students in the three-year course, and is one of the largest enrollments in the history of the school. The new students come from all parts of this country but for the first time in several years there are no foreign students. Most of the students enrolled in the school will carry in addition to their academic work, programs of assistance in various parishes and social organizations in the neighborhood of Cambridge, this being part of the modern practical program of their training for the parish ministry.

Dean Charles L. Taylor has announced the new additions to the staff. The Rev. Charles W. F. Smith, formerly rector of St. Andrew's Church, Wellesley, is to fill the chair of professor of New Testament. Before going to the Wellesley parish, he was canon chancellor of Washington Cathedral, and a member of the staff of the College of Preachers. During that period he was also instructor in homiletics at the Virginia Theological Seminary, of which institution he is still a trustee. Gabriel Farrell, for the past twenty years director of Perkins Institution for the Blind, is to be on the staff as administrative assistant to the dean. The Rev. William H. Clark, rector of St. Paul's Church, Concord, Mass., is to serve as a part time tutor. Grover Oberle, organist of Emmanuel Church, Boston, is to be choir director.

MIDWEST SYNOD AT ANN ARBOR

★ The close ties between all branches of the Church's work and the increasing activity of the laity in all fields of service, were the points stressed at the

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synod of the fifth province held in Ann Arbor September 18-20. Clergy, laymen and laywomen alike, benefited from the total picture presented of all aspects of the Church's task in the modern world.

In pointing out that everything we do is a part of the educational work of the Church, the Rev. John Huess, of the department of education of the National Council, stated that the great danger is in allowing good works to overshadow the religious motive. Concerning missionary activity, Huess spoke of man's primary need to become one with God, and of the Church's task in coming to man first with the gospel of reconciliation and secondly with the corporal works of mercy. The task of telling the missionary story had passed from the bishops to the laity in large degree, he said.

In other sessions Bishop Bentley explained the mission of the overseas department and said that the Church has a hold-the-line policy where there is opposition; reported progress in nonstrategic areas; and stressed the great need for salary readjustments among the missionary personnel.

The address given by the Rev. Roger W. Blanchard of the home department aroused considerable interest with its emphasis on the importance of recruiting young men and young women, from colleges and universities particularly, for service in the Church. The outcome of his address was the appointment of a committee headed by Bishop Randall, retired suffragan bishop of Chicago, to investigate and recommend recruiting procedures within the province.

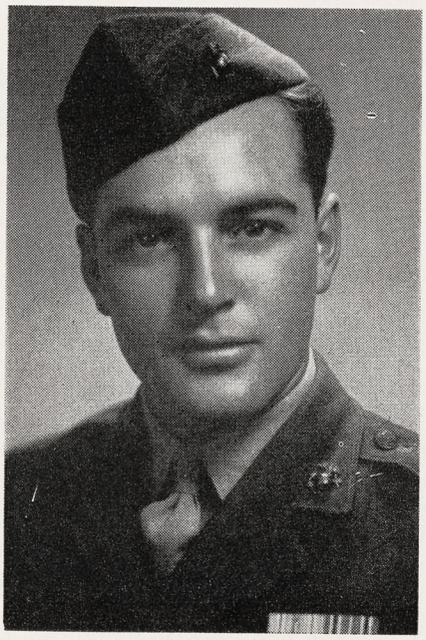
Mrs. Arthur W. Sherman, executive secretary of the Woman's Auxiliary, pointed out that the Auxiliary is not a separate organization, but an instrument to stimulate interest, integrate, and help sponsor the total Church program among women. She also said that the two programs sponsored by the Auxiliary are missionary supply work and the United Thank Offering. In connection with the U. T. O. it was stated that Roger Babson had called it the ". . . greatest single force for good in the world today."

Other National Council leaders who took part in the meetings were the Rev. George A. Wieland, the Rev. Almon R. Pepper, Messrs. Robert Jordan and the late Russell E. Dill.

Bishop Herman R. Page of Northern Michigan, is president of the province.

BISHOP PEABODY CELEBRATES

★ Bishop Malcom E. Peabody observed the 13th anniversary of his consecration September 29 by celebrating at the Church of the Saviour, Syracuse. Prayers of thanksgiving for his Episcopate were offered in parishes of his diocese which stretches from the St. Lawrence River to the Pennsylvania border. During his years of leadership, the diocese has shown growth in membership strength with an increase in the number of clergy and the establishment of new parishes.



LT. ROBERT KLETZKER, student for orders, is serving in the marines

NORTH DAKOTA HAS CONVOCATION

★ Bishop Smith of Iowa was the headliner at the convocation of North Dakota which was held September 23-24 at the Advent, Devils Lake. He preached on "Observations on the life of the Church today" at the opening service and was also the chief speaker at the dinner when he spoke on evangelism and stewardship.

Bishop Emery in his first annual address placed the following objectives and asked for wholehearted support: "to lead our present communicants to greater enlightenment and deeper spiritual experience; to increase our zeal and improve methods for evangelism; and to raise our giving to a sacrificial level." He asked for a doubling of communicant strength by the end of this decade which would mean 6000 by '60. The delegates went on record as endorsing the Bishop's forward looking program.

The district budget for current expenses totals $6530 for 1952, that for 1951 was $3400. The missionary program calls for $6767 as share in the general Church program and $5000 for work in the district.

The Rev. Roger Blanchard, division of college work, addressed the clergy and laity at a luncheon. Colonel Perry Ragan of Colorado Springs, who had been the leader at the laymen's training conference held previous to the sessions, addressed the convocation, and Deaconess Elsie J. Riebe, recently returned from China, addressed the meeting of the Auxiliary and guilds.

RALLY SERVICE IN HOUSTON

★ Episcopal Churches of Houston, Texas, joined forced September 30th for a rally service held at Christ Church Cathedral. It was the first of several meetings being held at centers in the diocese which are being addressed this week and last by Bishop Quin, Bishop Hines and Bishop Kinsolving of Arizona.

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The Lord Bishop of Newcastle Will Visit Delaware

BY
NELSON RIGHTMYER
Prof. at Philadelphia Divinity School

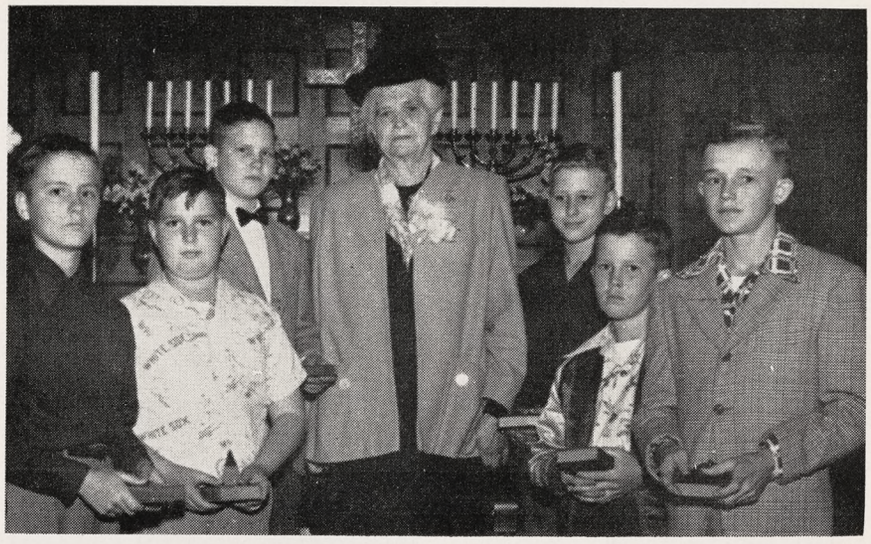
★ The late seventeenth and early eighteenth centuries saw the rise in England of numerous "Societies;" there was a Society for the Reformation of Manners as well as the society of pious young men which later became Methodism, and it was in this atmosphere that the Rev. Thomas Bray, rector of Sheldon, later appointed commissary for the Bishop of London to Maryland, founded The Society for the Promoting of Christian Knowledge in 1697 to spread the Christian religion at home and abroad throughout the British colonies. After a trip to Maryland and his return to England in the interest of the passage of the bill to establish the Church in Maryland, Dr. Bray succeeded in his plan to establish by royal charter a Society for the Propagation of the Gospel in Foreign Parts. The first meeting of the society was held in Lambeth Palace on June 27, 1701.

There was no Anglican diocese outside the British isles; today there are 233 dioceses outside the British isles. Then there were a few Englishmen scattered around the world served occasionally by a few British chaplains under the supervision of the Bishop of London; today there are millions of Anglicans of every race and color served by their native priests and bishops. The SPG has undoubtedly been one of the foundation stones upon which this tremendous spread of the gospel "as this Church has received the same" has been accomplished; throughout the Anglican world, therefore, thanksgiving to Almighty God is being offered in the two hundred fiftieth year of the Society for the Propagation of the Gospel in Foreign Parts.

The thanksgiving service for the diocese of Delaware will be held on October 21 in historic Immanuel Church, New Castle, when the Lord Bishop of Newcastle, England, formerly executive secretary of the SPG, will be the principal speaker. In the present diocese of Delaware nearly one-third of the churches owe their foundation or continuation to the generosity of the Society throughout the colonial era. New Castle Church, sometimes called the "Mother Church" of the diocese, was among the first churches in America to receive a missionary from the newly formed Society, the Rev. George Ross being appointed in August, 1703.

Before long the other two county seats, Lewes and Dover, also had resident missionaries appointed and supported by the Society, who spread out fan-wise from their river's-edge churches to cover the countryside. The Rev. Thomas Crawford was appointed to Dover in December of 1704, and the Rev. William Black was appointed to Lewes in July of 1706. The mission at Appoquinimy, although not a county seat, had been served by clergymen from Maryland for several years, and it, too, now came under the benefits of the Society; the Rev. Thomas Jenkins sailed in the same vessel which brought Black to Lewes and the Rev. John Talbot to Burlington, New Jersey.

Without the support of the Society no Anglican Church could have prospered in those early years. The people were poor, the living was hard, and only a relatively small number of the settlers were nominally Anglicans. In many cases the fifty pounds provided by the Society was the sole means of sustenance for the missionary and his family. Little wonder that few men volunteered for the service and that churches were sometimes left vacant for a time after the death or removal of the missionary. Replacements were hard to get. Even when Americans began to offer themselves for the ministry the result was too often tragic. The candidates had to go to England for ordination—6000 miles in a sailing ship—and too often they never returned. One of the most tragic appointments was that of Hugh Wilson and Samuel Giles, related to missionaries and trained by them. These young



MRS. BYRON D. MORRIS trained these boys for confirmation. Members of her class at Trinity, Apalachicola, Florida: Dickey Porter, Glen Totman, Fred Matthews, Frank Cook, DeWill Galloway, Richard Meyer

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men went to England, were ordained, and returned only to be drowned at the point of the capes within sight of land when the ship foundered. This tragedy prevented the division of one populous mission, Dover, for years.

The Society found another means of supplying these occasional vacancies in the ministry of the Swedish Church. The Swedes had settled along the Delaware before the advent of the English and had established five or six churches, all of which remain today—one in Delaware, one in New Jersey, and the rest in Pennsylvania. Here was a non-Roman episcopal ministry with acceptable orders, and the Society regularly used the Swedish priests to serve occasional vacancies.

The Lord Bishop of Newcastle will therefore be greeted when he appears in this old SPG mission by representatives from all those churches which owe their foundation or continuation to the generosity of the Society for the Propagation of the Gospel in Foreign Parts: the New Castle Mission (Immanuel Church, New Castle; St. James' Church, Stanton); the Appoquinimy Mission (St. Anne's Church, Middletown); the Dover Mission (Christ Church, Dover; St. Peter's Church, Smyrna; Christ Church, Milford); the Lewes Mission (St. Peter's Church, Lewes; St. George's Church; Indian River Hundred; St. John the Baptist's Church, Milton); The Swedish Church (Holy Trinity, Old Swedes, Wilmington): The "Maryland Chapels" (Prince George's Chapel, Dagsboro; Christ Church, Broad Creek).

NEW CHURCH IN ALBANY

☆ On Sunday, September 30, Bishop Barry laid the cornerstone of the new Grace Church, Albany, N. Y. The new building occupies the site of the old church. Services are being held temporarily in the adjoining parish hall. The Rev. L. N. Gavitt has been the rector since 1933.

THIRD PROVINCE SYNOD IN WILMINGTON

★ The synod of the third province will meet in Wilmington, Del., October 16-18, when bishops and delegates from thirteen dioceses will meet at the Cathedral Church of St. John. At the same time the Auxiliary will hold meetings at Trinity. Speakers will be Bishop Oldham, retired of Albany; Bishop Barth, coadjutor of Tennessee; Chaplain James Pike of Columbia University; Bishop Louttit of South Florida; President Clark Kuebler of Ripon College; the Rev. Roger Blanchard, head of the college work division of the National Council.

Bishop Powell of Maryland is the president of the province and Bishop Phillips of Southwestern Virginia is chairman of the program committee.

SERVICE STATION NOW A CHURCH

★ Bishop Peabody knocked on the door of what was once a gas and service station in Black River, N. Y. last Sunday to begin the service of dedication which will convert the building into St. John's Church. This latest addition to the increasing number of Episcopal parishes in the diocese of Central New York is the result of the response of families in the Black River area to the work of a team of missionaries headed by the Rev. William H. Cole of Clayton, dean of the North Country missionary district, and of the Rev. Edmund S. Mathews, vicar in Black River.

It was Mr. Mathews who, as a seminarian in the summer of 1950, made a survey of the community and established the need for the new parish and with Mrs. Henry J. Fikes, president of the church's executive committee, led in the formation of the parish a year ago and in the search for a suitable place of worship.

SUFFRAGAN BISHOP CONSECRATED

★ The Rev. Martin J. Bram was consecrated suffragan bishop of South Florida at Holy Trinity, West Palm Beach, September 21, with Bishou Louttit the consecrator and Bishop Mason of Dallas and Bishop Burton of Nassau the co-consecrators. Presentors were Bishop Juhan of Florida and Bishop West, coadjutor of Florida. The sermon was by Bishop Bloy of Los Angeles. He told the new bishop, an old friend and a seminary classmate, not to take himself too seriously since such an attitude "has ruined the sincere work of many a greater person than any of us."



EVERYONE SMILED when James P. Trotter was instituted at St. Francis, Turlock, California. L. to R.: Paul Shimmon; George D. Godfrey, pastor of the Presbyterian Church; Trotter; Bishop Walters; David Graham, rector of St. Paul's, Walnut Creek

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SUCCESSFUL SCHOOL AT SEWANEE

★ The graduate school of theology of the University of the South at Sewanee, Tenn., this summer was most successful. There were thirty-eight men from twenty-one dioceses present. The courses offered were: Prof. Marshall Fowyer Stewart of General Theological Seminary on "Belief in Christ During the Age of the Fathers;" Prof. Pierson Parker of General on "The Backgrounds of New Testament Faith;" Prof. Massey H. Shepherd Jr., of the Episcopal Theological School, and Witness columnist on "The Church in the Second Century;" Prof. John Sedberry Marshall, professor of philosophy in the University of the South, on "The Christian Philosophy of Human Nature" and the Rev. J. Willard Yoder presented the course on religious education for the National Council. The courses were all geared to men who were studying for their masters degrees in theology. This is a course which demands three years attendance and a thesis. Some few others were completing work for their batchelors degree in divinity and some were auditing courses. It was an earnest, hard working group of men and a devoted faculty.

For some few years Prof. Stewart has been the director of this school, a task which Massey H. Shepherd Jr. will take over for the ensuing year. This year and for the future the courses will come under the direct supervision of Dean F. Craighill Brown of the School of Theology.

BERKELEY ANNOUNCES NEW TEACHERS

★ The Berkeley Divinity School opened on September 24th with a record enrollment of 93 students, including one each from the Lutheran and Armenian Churches. Two graduate students, thirty juniors, and five special students were admitted. New faculty appointments include the Rev. Thomas S. Cline, as acting professor of moral and pastoral theology; the Rev. Howard F. Dunn, lecturer in homiletics; the Rev. John H. Esquirel, lecturer in canon law; the Rev. Norman S. Howell, lecturer in Christian missions; the Rev. Joseph A. Johnson, as instructor in Christian education; Professor Harmon A. Chapman of New York University as visiting professor in Christian philosophy and apologetics; Mr. Hiram Sibley is acting bursar, and Stanley A. Leavy, lecturer in the department of pastoral theology and consultant in psychiatry. Bishop William T. Havard, of St. David's is English lecturer and visiting professor of Church history, giving a course on the Celtic Church. At the opening service the new student stalls recently given to the chapel were occupied for the first time.

REDECORATION JOB IN CHICAGO

★ The complete cleaning and redecoration of St. James Church, Chicago, is being made possible by a layman who heeded the request of the rector, the Rev. Howard S. Kennedy, "that something be done to clean up this place." Kennedy has been given $14,000 by the layman, whose name is not being revealed, and the Chicago priest raised $6,000 among friends to finish the job. The entire nave, nartex, and sanctuary are being redecorated, as are Sunday school, assembly rooms, and the parish offices. The work will be finished in November.

St. James, where the Brotherhood of St. Andrew was founded, and which is the spiritual home of the Brotherhood of St. Andrew in Japan, will "now be able to serve as a clean and presentable meeting center in Chicago for any Episcopal group" according to a parish spokesman.

Since coming to St. James a short time ago Mr. Kennedy has obtained 60 medical, dental, and nursing students for the parish, many of whom receive communion on their way to work, and has begun an active canvass among hotels and apartments for non-active Episcopalians.

CHURCH PROGRAM PRESENTED

★ Forty key laymen of Southern California met September 29th at Pasadena to hear John C. F. Merrifield, business man of Seattle, Washington, present the program of the Church. Following his address an intensive instruction session was held so that those attending might pass on the message to others. Also addressing the meeting was Bishop Campbell, suffragan, and the Rev. Edward McNair and the Rev. Charles H. Perry.



EPISCOPAL STUDENT CENTER at Louisiana State University is a memorial to the late Bishop Davis Sessums

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EDITORIALS

Why People Lie

IT is a distressing thing, and a fearful thing, to read our papers these days and to learn about the great amount of dishonesty which controls the lives of men. From recent revelations, the evil practice of lying, distorting, slandering, and name-calling is no respecter of age, sex or station. Congressmen are guilty; executive officers are guilty; college athletes are guilty. And, as a result, a feeling of trust and confidence in one's fellow has given rise to feelings of suspicion, hatred and distrust.

Why do men lie? Basically, it is because they are fearful and self-centered. They lie for personal advantage or else they lie to protect themselves from social condemnation and to earn themselves a bit of security, false though it may be. Men lie, in the last analysis, because they are sinful and, lacking true interest in the well-being of all the others who make up the human community, they believe that what happens to them only is important. Given this sense of values, lying and dishonesty become a logical manner of conduct since they effectively cut off real relationship with other beings and exalt one's own personal desires and wishes.

And yet, to a Christian, lying and dishonesty are sins. In his epistle to the Colossians, St. Paul counsels: "Lie not one to another, seeing that ye have put off the old man with his deeds." In other words, the Christian owes it to himself, and to his God, as a new, or converted man, to tell the truth.

In Shakespeare's tragedy, Othello, one of the greatest villians of literature, Iago, announces that falsehood is a parasite that lives on the body of honesty. Lying and dishonesty is only effective as a means of conduct when the liar or thief is working within a framework of trust. If no man trusted another, or believed the words of another, all speech would be a lie and all actions would be suspect. The liar can continue to be false only when he has trusting souls to fool.

As Christians, we believe that the world was created by a good and logical God. He made our order of existence according to certain natural laws—laws which can be trusted to operate at all times. Without trust in these laws, we would soon be dead or insane. We could not exist without a firm belief in them. God does not lie nor does he distort his laws. Therefore, we can live our lives in trust.

And man is created in the image of God. We are meant to live our lives in imitation of him. Such imitation means that for us all falsehood, lying, slander, and dishonesty is evil and destroys the basic nature of creation as God has made it. If we have put off the old man with all of his deeds, we do not lie to one another but live in a fellowship of trust and love.

★

"Quotes"

HOW can a Church claim to be God's Church if it fails to seek earnestly for the weaker members of society and to stand boldly in their behalf for proper standards of education and living? How can it retain its selfrespect if it makes no protest against the overworking of young children and women; the crowding of people into narrow and filthy and unsanitary quarters; against the payment of such low wages as make normal family living simply impossible to employees? Indifference and insensibility on the part of the Church to such wrongs cannot escape the condemnation of the law of Christ.—No man can read the Sermon on the Mount with an open mind and then dare to say that the Church has fulfilled its whole function when it has taught and listened to doctrinal and moral teaching.

—ETHELBERT TALBOT
Late Bishop of Bethlehem

★

A Holy Estate

IT has been said that the survival of man rests with the Christian Church alone because it is the one institution of life which is fundamentally concerned with marriage and family life. Since time began, of course, man and woman have joined themselves in love and affection and have sought to raise and protect their families. All religions and philosophies, as well as all sciences, recognize this basic fact of life.

Through the centuries, however, the Church has been the special protector of the marriage relationship. In no other faith, save Judaism and Christianity, is marriage held in such sacred esteem. We are forever conscious of the fact that Jesus of Nazareth was a member of a family and that he was nurtured in life by his parents, Joseph and Mary, who had committed themselves to each other before God.

In marriage two persons enter into a relationship which, of necessity, forces them, as individuals, to forego their own exclusive pleasure. This is a hard thing for us to do. We each have our own wishes, ideals and desires. To make them

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fit into the wishes, ideals and desires of another person is difficult. But that is what marriage demands of us. All marriage is a treasure which is bought at a great price: the price of losing one's identity and freedom in the identity of another creature.

There is little wonder, in a time when man has chosen to live increasingly without God, that one out of four marriages ends in divorce. In an era when men, seemingly, count only material things as good, it is logical that the marriage bond should be, not a strong wire cable, but a cotton thread which snaps under the slightest pressure.

The Church, however, teaches extreme reverence for marriage. Marriage is a cable, not a thread. This means that marriage is never to be lightly entered into nor is it to be profaned or lightly set aside. Rather it is a holy tie between two of God's creatures which must be honored and preserved as a holy estate.

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The Saint and The Human Condition

BY

T. S. KIRKPATRICK SCOTT-CRAIG

Professor of Philosophy, Dartmouth College

"THE best of a bad job is all any of us make of it—
Except of course, the saints . . ."

So counsels Sir Henry Reilly, that enigmatic central figure in Mr. Eliot's Cocktail Party. He is speaking to a world which is still the wasteland, a world filled with lunacy, violence, stupidity, greed: a world where millions are increasingly making not the best but the worst of a bad job. To make the best of a bad job, to achieve, in our inhuman world, what Sir Henry later calls "the human condition," is therefore a salvation to be worked out with diligence. Fortunately the end and the means can be stated in familiar terms—avoidance of excessive expectation, giving and taking what there is to give and take, contentment with the morning which separates, contentment with the evening which brings us together for casual talk before the fire.

We can, however, as Sir Henry explains, take a more striking course. We can rise with the saints above the human condition. We can do more than make the best of a bad job out of what there is to give and take; and this likewise is a salvation to be worked out with diligence. But, in this case, Sir Henry concludes, the way can not be described in familiar terms; the path of the saint is one along which we must "journey blind."

If the Cocktail Party be a true reading of our times, of the world and we ourselves be a wasteland, a domain not of justice and friendship and charity, but of injustice, unfriendship, uncharity —then one must confess, as Sir Henry is unwilling to do, that the doctrine of the human condition is just as esoteric as the doctrine of sanctity. All doctrines, philosophical as well as theological, is esoteric in the circumstances of our day. Even the splendid renewal of philosophy and theology through the partial re-discovery of Aristotle and Aquinas dismays us too often by the antics of an animated skeleton.

For we have seemingly forgotten that when philosophy and theology have been great, they have been imaginative philosophy and imaginative theology. Aristotle appealed to minds whose imaginations had been stretched by Homer and Aeschylus; Aquinas to spirits whose imaginations had been stretched beyond breaking-point by the Divine Liturgy, and by that incredible poem, the Bible. Philosophical and theological doctrine, philosophical and theological instruction, can be alive only in a world which possesses or is possessed by imagination. If we cannot imagine what it would be like to emerge from the wasteland to the human condition of giving and taking; if we cannot imagine what it would be like to emerge from the wasteland to sanctity; then no doctrinal instruction, no planning or controls, no exhortation or command, above all no coercion, can bring us one inch nearer justice, or friendship, or charity.

Visual Imagination

IF we cannot imagine . . . Now, since man is above all the seeing animal, his imagination is above all a visual imagination. If we want to fool at home with that electrical marvel which opens the doors for us in Pennsylvania Station, we have to turn it into an electric eye and pretend it sees us

coming. If we lose our sight and become dependent on a dog to guide us, we have to pretend that it sees, rather than hears and smells, for us; we call it our seeing-eye dog. If from birth or infancy, like Helen Keller, or Kathryne Frick, we are afflicted with blindness, then we are just lucky if we do not fall into the hands of a teacher who does not diminish our sense of reality by trying to disguise our sensory deficiency. And I have no doubt that the odd philosophy which means so much to Miss Keller appealed to her in the first place because her teacher, unlike Miss Frick's, encouraged her to disguise her blindness, and to write as if she could visualize "blue pools of dog-violets" and "cascades of golden primroses." Perhaps to some people, unimaginative people, a primrose by the river's brim must remain a yellow primrose and nothing more; but if we induce people to imagine it as golden instead of yellow, corruption has already set in. We begin to see what isn't there; we are in the wasteland, with all its lunacy, madness, and death. For the lunatic, as well as the poet, is "of imagination all compact"; but while the poet "gives to airy nothing, a local habitation and a name," his dangerous relative with a distorted visual imagination continually "sees more devils than vast hell can hold; that is the madman."

Indeed, I sometimes wonder if the widespread attempt to have youngsters imagine Joyce Kilmer's trees, in the course of which they have to envisage trees standing on their heads to pray, does not indicate pretty clearly a crisis in the Western Imagination. For if your poetry be lunacy, how can we hope to approach the ways of salvation?

The poet Shelley once remarked, with romantic insight together with romantic exaggeration, that the poets are the unacknowledged legislators of the world. The poets are rather the unacknowledged executives of our world. For it is they who stretch our imaginations. It is they who enable us to see ourselves as we are and to imagine what it would be like to be different. It is they who, by stretching our imaginations, enable us to get things done which we had fancied could not be done; things good, things bad, things diabolic.

We can see this written large in the public life of our times. Was it not, for example, the poet in Mr. Churchill, his daring (perhaps too daring) identification of Britain's battle with the blood, toil, tears, and sweat of Gethsemane, which stretched the imagination of the British people to see themselves in another and greater light? And was it not this imaginative identification which released the inventiveness and valour needed to rescue the army from the beaches of Dunkirk, and to create a port of re-entry where none had been by land or sea? And is it not an impoverishment of imagination in honest Mr. Attlee and austere Sir Stafford Cripps, which goes far to explain the widespread dull resentment at the present state of welfare? Or to come to our own country; was it not the poet in Mr. Roosevelt which persuaded us that we had nought to fear but fear itself, and thereby enabled us to improvise our way out of the depression, out of the armistice, out of the phony war? And is it not at the moment a certain lack of poetry in the Pentagon, a certain imaginative stolidity in the White House—its studied policy of unrevolutionary renovation, its careful preservation of an eighteenth century facade—not to speak of the collapse of the State Department into a heap of broken images, which goes far to explain the contortions of Congress, the fantastic ineptitudes of Representative Tweedledum and Senator Tweedledee?

The faltering of the American imagination was of course already apparent in the Roosevelt era—when the President, in his own handwriting and by the hand of Mr. Willkie, transmitted to the Premier those timorous lines of Longfellow:

> Sail on, O Ship of State . . .
> Humanity with all its fears,
> Is hanging breathless on thy fate.

And it needed a strong dose of Churchillian imagination, the return through Clough to the images of sea and sky, to bring us back on an even keel:

> For while the tired waves, vainly breaking,
> Seem here no painful inch to gain
> Far back, through creeks and inlets making,
> Comes silent, flooding in, the main.

But nothing prepared me at least for that corruption of the American imagination, especially of the American Episcopalian imagination, that dreadful day—dies irae, dies illa—that parody of the Last Judgment, when the Secretary of State publicly identified his private duty to visit the prisoner, with what our Lord, seated on the mountain-side said privately to his disciples about that public event when the Son of Man shall visit us in his glory to separate the nations one from another. No wonder the newsmen were unfamiliar with the reference; no wonder they were overwhelmed when they found a State Department aide in the anteroom, thoughtfully providing a Bible where they could read the text. For the Bible does not claim that America is God's own country, or that any of our judgments are his judgment.

It is therefore not wholly surprising that,

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when on May Day some fanciful citizens of Wisconsin staged a Communist revolution, within a week the mayor had died of a cerebral hemorrhage, and one participating clergyman had died of coronary thrombosis. With the collapse and corruption of our imaginative world we have invented a diabolic dream with which we can kill ourselves more surely and quickly than in any atomic or biochemical war. In our lunacy we see more devils than vast hell can hold; and perish.

This-Worldly Adversary

WE can however take heart if we still dare to take just a peek behind the Iron Curtain. And the first thing to notice is that Mr. Stalin is blessedly innocent of any religious imagination whatsoever. (If he had one it was doubtless killed for him during his years in a theological seminary)! There is no reason for Christians to fear Communism, to approach it with holy dread, whether in the present cold war or in that blazing inferno to which we may have to resort. For Mr. Stalin, in a permanently significant remark during the late war, disclosed a total unimaginative realism which proves he is not the Devil. You recall what he said when a possible role for the Pope in the conflict was being discussed: "How many regiments has he got?" Stalin, having escaped both heaven and hell, is a this-worldly adversary indeed. Americans still have a sense of the other world, even if we dangerously identify the United States with God's own country; American Episcopalians have still some spiritual imagination even if they think unimaginatively of His Holiness as one among several foreign bishops. At least we do not imagine him as the Commander of the Swiss Guard. This Stalin does, and gives us the chance to meet him on a purely secular level. But the opportunity demands that our secular imaginations be stretched in time by poets and artists.

Here again our imaginative collapse may lead us to evaluate amiss the imaginative world in which and by which Russians, whether Marxists or Christians, appear to live—the tie that binds Stalin with Trotsky, with Lenin, with the Czars, with indeed the Dukes of Muscovy. We can fool ourselves all we like with empty talk about that animated skeleton dialectical materialism; we can fool ourselves too about the brute facts of the communist revolution, the police-state and the rest of it. For what we in the west are encountering for the first time is a vision of life in which bare theory and brute fact are both secondary; an imagination of existence which is, moreover, almost totally foreign to us; a view of human nature and destiny dominated by the Great Eurasian Plain, where (as Mr. Wolfe has finely said) empires have always spread with elemental force "like the tide over limitless flats."

Whereas the western imagination, the imagination of the peoples of the Atlantic Heart-Lake rests in the great images drawn from sea and sky, the images to which Mr. Churchill turned at the height of the last world war, images which can be permeated by Humanism and by Christianity —the Russian Orient and the imagination of the peoples of the Asiatic Heart-Land are dominated by the endless stretch of forest and steppe. And yet, as Mr. Wolfe so rightly concludes: "How could a people not be great and not aspire to greatness, whose horizon was as unlimited as this Eurasian Plain?"

Here is the secret weapon of the Soviets, the imaginative appeal of the USSR to millions in Russia, in China, in India. What chance do we, in the west, still have of understanding it? What chance have we of containing and repelling it, by the force of an infinitely greater and finer vision? What chance unless our poets and artists are already re-creating our secular and religious imaginations, and enabling us to approach the ways of salvation?

Now we may return to Mr. Eliot and the Cocktail Party. For the importance of the play to me at least lies in its dramatic stretching of my imagination to see, with Mr. Eliot's Chamberlaynes, the wasteland I am in at the beginning, and by the end what it would be like to be restored to the human condition, to be making the best of a bad job. Here is philosophic wisdom for our time in philosophic form, in imaginative form; just because through its beginning, middle, and end, through its dramatic logic, it evokes for us what it would mean to use, from the beginning, human means for human ends, to use, in justice and friendship "what there is to give and take."

Poets Contributions

AT this point I may begin to tread on dangerous ground, but while on the subject of the Cocktail Party, I feel impelled to remark that it is not, in its present form at least, exactly a treasury of theological wisdom. Mr. Eliot's Saint Celia bothers me; indeed his general approach to Christ and sanctity through the images of Krishna and Zarathustra is for me like seeking the unknown through the Unknowable—a technique more likely to bolster the views of Herbert Spencer than of more orthodox theologians. In fact, by listening, as Sir Henry Reilly might, to what Mr. Eliot does not say, I am almost led to believe that Protestants know more about sanctity than practicing Catholics; or if they don't know more about it

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they can talk about it more revealingly. I am not referring to eloquent sermons from distinguished pulpits, nor even to great lectures by Biblical theologians, but to the stretching of the spiritual imagination by poets nurtured on the dramatic poetry of the Bible. And in particular to the only profound Christian drama in English since Milton's Samson Agonistes, the Masque of Mercy by Robert Frost.

In that play, as you may recall, poor Jonas Dove, the Biblical Jonah for our day, the prophet of doom on injustice in the name of divine justice, finds that he cannot trust God to be justice alone, "can't trust God to be unmerciful." But under the ministrations of an analyst Paul, a greater than Sir Henry Reilly, he comes to cry out

"Mercy on me for having thought I knew."

And he is ready at the end which is not the end, to descend into the crypt, where he may learn to contemplate:

"Contemplate glory. There will be a light,
Contemplate truth until it burn your eyes out . . ."

And it is on a crucifix that Jonas must fix his eyes so that he may learn to utter the central Christian affirmation

"Nothing can make injustice just but mercy."

Thus he becomes one of those called into that communion of saints which is the Church in its final mystery of being, the mystical fellowship of all believers—Chamberlaynes, Celias, and Jonahs alike.

And Frost's play is a Christian play, perhaps even in a sense that Milton's is not, in that it not only stretches our spiritual imaginations dramatically, but is consciously a play to end all plays, a play to send us from the theatre to Church. Preferably to where the Church in this world is most really the Church, preferably to where we are here and now, where the sacrifice of the altar is continually re-presented before the divine majesty. But not only to this place and to such places. For the Church, or something more like the Church than anything else, is also to be found elsewhere in the world, where Frost has found the Church —as where, for example, a crucifix is painted on the cellar wall by a religious Aztec Indian, which happens to be the busy basement of Baker library at Dartmouth College, with its notorious and revealing murals of the march of Christ through American history.

Quaker Statement

IN fact, it is persons of neither strictly Catholic nor strictly Protestant piety who are today making the most instructive analyses of contemporary public life. Nothing that Mr. Eliot has written as a sociologist—for all he does is to restate the value of a leisured class; nothing that Mr. Frost has said on the public issues of our day —for all he does is to stress the desirability of cutting up the world into the disunited states of Vermont; nothing that they have said can compare with the recent Quaker analysis of the conditions under which those two great commonwealths, the USA and the USSR, can and may live in one world of justice and friendship. And this Quaker analysis is done, as far as I can see, without benefit of Biblical revelation or of the Catholic witness.

Yet the Quaker analysis, and the Quaker proposals, have an inherent and fatal defect. As the report itself admits, all depends on the spirit in which negotiations are conducted—a spirit which can above all bridge the gulf between regional interests and world law. But on what does the spirit, humanly speaking, depend? On the stretching of the imagination. Before we can hope to work for, far less live in, a world of justice and friendship, our imaginations must be stretched by the poets and artists.

I don't believe that most of us in the west are capable at the moment of the amount of "imagination-stretching" which Mr. Eliot and Mr. Frost put us through. Still less would I claim that the world can bear the imagination impact of the Bible or the liturgy. But if, as a naturalized citizen I dared to propose a philosophic peace plan which had even a remote chance of success, I would arrange for a secretary at the White House to call up his opposite number in the Kremlin and have them hustle off their respective masters to a double feature. It would consist in the first place of the Cherry Orchard, which might show Mr. Stalin that western Humanism has a place in Russia, and might introduce Mr. Truman to the problem of the Eurasian imagination. And it would consist in the second place of Death of a Salesman which might show Mr. Truman that Horatio Alger is not enough, and might introduce Mr. Stalin to the problems of the western imagination.

The results I would guarantee to be spectacular. But perhaps a more modest beginning is more within the powers of people like you and me. Just take an ordinary Rand McNally map of the world —a really scientific one with all the lovely distortions of equidistant polar projections, and ask your students, the people you are teaching, whether they would print it that side up if they were living not in New York or Oskosh but in Leningrad-St. Petersburg, living in Russia under any regime whatsoever. And I think they would say: "Of course not." For to see the world scientifically you must center the map on where you

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live and move and have your being; center it on America if you live there, center it on Russia if you live there. Though all you have to do in order to see what the world looks like if you live in Moscow, is to turn an American printed polar projection map upside down. And, of course, all they have to do if they want to see what the world looks like if you live in New York, is to turn a Russian printed polar projected map upside down.

Perhaps if all of us could be induced to stretch our visual imaginations that way we might be readier for the dramatic stretching of our ethical imaginations by Eliot to comprehend the human condition; readier too for the dramatic stretching of our spiritual imaginations by Frost to comprehend the merciful holiness of God and his saints. And then we might be able to read our Bibles again; we might be ready to participate in offering to God that cult and worship which is his due. We might eventually be ready to work successfully for world law under God. We might even produce —an American saint.

As Worshipper

SO at least the problem of sanctity and of the human condition appears to a philosopher at work in the world. But I should like in conclusion to say how it appears to me as a worshipping Christian in the Church.

Our scientists are busy all the time with their accurate observations and measurements. Every man, day in and day out, uses his senses to focus himself in space. The artists produce works through the performance of which we re-focus ourselves in time. Surely in religion, surely in the Christian religion, there is something we can do, some de-focusing of ourselves we can undergo, which will lighten the burden of the intolerable mystery, some way by which the eternal faith can be experienced as knowledge.

Unless I am altogether mistaken there is something we can do, something which Christians in the Church have done from the beginning. We can join that unknown disciple, the friend of Cleopas, on the walk to Emmaus. We can converse about the great hopes we have entertained that the Kingdom and the Christ are nigh; and we can discuss our disillusionment and despair at the apparent defeat by sin and death of all our fondest hopes and highest expectations. And then a stranger may join us, and explain how it was all intended to be so from the beginning, as the Scriptures fore-said; and our hearts will glow with faith. But we will not yet have knowledge. And then the unknown, the stranger, will bless God and break bread for us. And he will be known to us in the breaking of bread.

We may not be able to know from our conduct that we have become saints and merciful ones. We may not even be able to know that we have bettered our human condition. But just as the scientist can know the events he so carefully observes; just as we all can know by our senses whether a chair will bear our weight or not; just as in the arts we can learn to discriminate between the good, the bad, and the holy; so in the sacred celebration of our holy religion, we can be as it were de-focussed, and come to know him when we have believed, come to know him whose nature and whose name is love. Whatever the world may say, here in the Church we know the divine mercy and what it is to be a saint; here we know that mercy and sanctity can redeem not only the powers of the wasteland but our little achievements of justice and friendship; here we know that God's love and mercy can raise the human condition itself into the communion of saints.

If we may, without irreverence, re-state the whole magnificent truth in terms of an imagination emerging from the lunacy of the wasteland, then all we would have to do would be to alter one word in the famous first verse of Horatio Bonar's hymn:

Here, O my Lord, I see thee face to face;
Here would I touch and handle things unseen,
Here grasp with firmer hand the eternal grace,
And all my lunacy upon thee lean.

But perhaps we can rest in the precise words of that profoundly Christian and Catholic genius which imagined at once the wasteland, the human condition of giving and taking, and the dimension of sanctity:

The quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest;
It blesseth him that gives and him that takes.
It is an attribute to God himself:
And earthly power doth then show likest God's
When mercy seasons justice. Therefore . . .
If justice be thy plea, consider this.
That in the course of justice, none of us
Should see salvation: we do pray for mercy . . .

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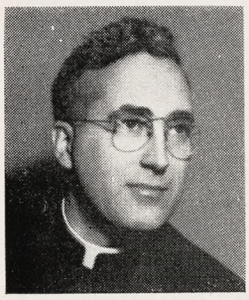
Religion and the Mind

BY
CLINTON J. KEW

THE LONELY

"I AM almost seventy years old. I feel very lonely. I lost my husband a year ago. Nothing is left in life for me. What can I do to regain some of the happiness I once knew?"



Many of the men and women who have come to our healing services complain of loneliness. In the case of some women they have depended too much on their husbands; their whole life has been centered around the man of the house. One woman remarked, "I don't know what to do, he would hold my umbrella for me and buy my tickets for me whenever I went on a vacation. I didn't want any friends, my husband and I were very happy together." The man and wife who have lived for their own ends often are completely lost when one is taken by death. There are times when they will feel shut off from life; times when they will feel that they have failed and life has robbed them of what they should have. A man and wife must not become too self centered and narcisstic.

Why does loneliness take place? If parents demand too high a price for love, then their children tend to be selfish. If parents love is not given in a wholesome manner, the child will turn towards himself for love. Sometimes parents become too dominating with their love, and again the child is thrown back on himself, where he should not be. In these three ways children never learn to give love in a wholesome way. They will love only when they receive love. This self-centered attitude towards life is carried over to adult life. Many people are unable to love enough to find a life partner. Sometimes they do marry and if so, they will live together unto themselves. People who are burdened with selfishness are afraid to give love to others.

When people grow older they become even more sensitive over their status in life. They are highly sensitive to the possibility of being ignored or not appreciated. Many of them, the unmarried in particular, have usually surrendered themselves to the dullest of routine and the petty individual habits of daily living. A school teacher was retired at sixty-five. Her profession had become a framework for her routine type of existence. Now it had suddenly come to an end. She tried reading to the sick in one of the hospitals; she tried to travel alone about the world; and she even tried to make friends. But she complained, "Nothing makes me happy. If I could only get my old job back, I'd be happy." Women in particular want to do the same thing in the same way at the same time each day. It is so easy to do the same thing every day. It is so uncomfortable to make changes, even to the learning of a new hymn in church.

People who have never learned to give their love and friendship to others will suffer from loneliness. It is the result of the incapacity to make friends. Such people who draw their love inward feel bitter and resentful towards the world.

If you have never created interest in life, if you have no compensation, you will be one of the most lonely, unhappy persons. You will still cling to life, but what a bore life is! If you have retained some active interest in something, or someone, how fortunate you are indeed.

As people grow older their minds turn in on themselves. Lonely people need our sympathy and understanding and help. Fortunate indeed, if you can develop your faith, making frequent pilgrimages to the chapel or church. Accept your loss, if you have been unfortunate. Do not grow old before your time. Try worshipping in church every Sunday morning, meditating quietly in the cool shadows of the chapel. If you can lose your life in other interests, in people, in doing something for God, you will find something worth living for. Losing one's life in worship, in service to others, in some great cause, will take away the fear of loneliness and uselessness.

What Is Confirmation?

BY
PHILIP F. McNAIRY
Dean of St. Paul's Cathedral, Buffalo

AN old commentary on the English Prayer Book has this to say about the rite of confirmation. "From the earliest ages of the Christian Church, and in every part of it all over the world, until modern times, the rite of confirmation has been considered essential to the full perfection of Christian life in those who have attained to years when they can discern fully between right and wrong. Nor have any Christians been ordinarily permitted by the Church to partake of the Holy

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Communion until after they have been confirmed." This sacramental act is referred to in the New Testament under several names. Acts 8, verses 14-17, refers to the service as the "laying on of hands" ("Then laid they their hands on them and they received the Holy Ghost"). Again it is called the "seal" in Ephesians 1, verses 13 and 14 ("After that ye believed in Christ ye were sealed with that Holy Spirit of promise . . .") Still another name for confirmation is "unction" or "annointing." In the First Epistle of John, Chapter one, we read, "Ye have an unction from the holy one, and ye know all things."

Early practice in the Church indicates that persons were baptized and confirmed as soon afterward as possible, often immediately, that the great gift of the Holy Spirit might be fully theirs. During the years of persecution, persons had been known to receive baptism and confirmation solely for the purpose of betrayal of the meeting place of Christians. Tradition has it that in order to meet this difficulty, the two rites became separate, that candidates for membership in the Christian Church might be tested and properly prepared. While the stigma of suspicion has long since been removed, the Church still finds a thorough period of preparation to be of great value to persons receiving confirmation.

Confirmation is also the fulfillment of the obligations taken by sponsors at the baptism of children in their behalf, that, "so soon as sufficiently instructed" the child be brought to the bishop to be confirmed by him.

While the history of this practice places the proper emphasis on the part of confirmation which implies something done for the individual—that he be "confirmed and strengthened," we need to remember that each candidate has a personal share in the rite. He is asked to "ratify and confirm" the vow which he made or was made for him at his baptism. This confirmation of his promise "to follow Jesus Christ as Lord and Saviour" is now made by him personally and in the presence of the whole congregation of which he is about to become a full member, and subsequently, to receive the Holy Communion as a part of the same. Thus once again we see that Christianity, like its cross, symbolizes through its sacraments the two-way passage—from God to man, and from man to man. Confirmation is both a privilege and a responsibility, preserved and safeguarded as the means of membership through the long centuries of the Church's existence. They, upon whose heads the hands of the bishop are laid, become one with that great company of saints and godly souls who, in the strength of the grace of God, have directed their lives toward him.

Inspiring Others

BY

WILLIAM P. BARNDS
Rector of St. Matthew's, Lincoln

ON a college campus, quite by accident, I fell into conversation with a student, who spoke enthusiastically of an English teacher she had that summer, who was doing an excellent job of teaching, and the student deplored the fact that she had had such poor English teachers in high school and in college up to this time. She said that the professor's field was really history, but that he was teaching English that summer. Intrigued by this description, I dropped in to visit the class. Sure enough, Dr. Savage was an inspiring teacher, and his treatment of Brownings "My Lost Duchess" and "How They Brought the Good News From Ghent to Aix" is unforgettable.

In analyzing his success, I would say that he knew his subject, loved it, and thought it was important, and he wanted the class to share in the subject.

As Christians we are concerned with interesting other people in our religion. Some of us have positions of leadership, maybe in Church school, guild, or on the vestry. We help in guiding other people in the faith. We are likely to be successful in this if we really know something about the Church and our faith. We will inspire others to love, if we ourselves love it. If we genuinely believe that Christianity is important, others are apt to catch that belief from us. Then, as a good teacher, we must not only think of the subject and love it, but we must also have the class in mind, and want other people to share in what we enjoy. With these attitudes we will inspire fellow Christians and others, as did the history professor who loved English.

An Invitation To Roman Catholics

By ROBERT S. TRENBATH
Rector of Trinity, Washington, D. C.

Reprinted as a leaflet at numerous requests

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THE WITNESS
Tunkhannock Pennsylvania

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Here I Stand. By Roland Bainton. Abington-Cokesbury. $4.75.

"This spiritual father of Adolf Hitler says that the state can do no wrong. My detestation of that man grows." In these vigorous and unflattering terms Dean Inge, "the Gloomy Dean," recently characterized Martin Luther, the subject of Roland Bainton's book, *Here I Stand.*

In view of the fact that Hitler derived his doctrine of racism not from Lutherism but from the old Germanic pagan religions, one finds it hard to agree with Dean Inge. And after reading Roland Bainton's Abingdon-Cokesbury Award winning biography of Luther, one is convinced that the accusation is entirely unfair.

The book reveals that Luther's motivating concern at all times was the supremacy ,and purity of the Christian religion. While it is true that he counselled submission to the constituted officers of the state, the author makes it abundantly clear that Luther did this, first, on the authority of the Bible, citing St. Paul's teaching that "the powers that be are ordained of God." (Rom. 13:1), and second, because he abhorred violence and bloodshed and saw submission to the state as the only way to preserve peace and order. He vigorously opposed Muntzer in the latter's fomentation of the Peasants' War.

But at no time did Luther counsel submission of conscience to the state. Indeed, he urged his followers to disobey the state when matters of religious belief and conscience were at stake. In this he could speak with conviction for had he not almost alone opposed the Roman Catholic Church and the Holy Roman Empire for conscience sake? One feels, had he lived under Hitler, he would have been a Martin Niemoller rather than a Reichbishop Mueller.

Author Bainton has given us an exciting biography of one of history's greatest men. The reader feels himself living in those turbulent times, and whether he agrees with Luther's religious ideas or not, he cannot but be thrilled and inspired by the man's massive strength of soul and sheer courage as he faces the almost unchallenged power of the papacy and of the medieval Church plus the political power of the Holy Roman Empire at the Diet of Worms with his: "I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I cannot do otherwise. God help me. Amen."

The book is a great biography. More than this, it makes an invaluable contribution to our knowledge of the Reformation period. No great man can be understood apart from his historical, social, and religious environment. The author has drawn upon his scholarly knowledge of the period to give us the historical setting in which Martin Luther lived and taught. And he does this with consummate fairness.

The book is not written from a narrowly Protestant viewpoint (Dr. Bainton is a Quaker). It points out that not a few of the leaders in the medieval Church were sympathetic with Luther's reforms, especially regarding the sale of indulgences, and that much of the corruption and abuse against which he taught was corrected in the subsequent Counter-Reformation.

But with all this fairness of treatment, the author still leaves no doubt that the Reformation was necessary. Throughout the book, what Luther was against is overshadowed by what he was for. He believed the Bible to be the Word of God, the only true spiritual and moral guide for the people. As such, it should be in their native language. So he made his great German translation. He believed in justification by faith. He freed the people from oppressive external controls and created a new inward desire for moral standards. He believed in the priesthood of all believers, thus bringing a new democracy to religion from which has sprung the political-democratic ideals of our time. As a former monk, in his own marriage he exalted the Christian family above the celibate life, thus strengthening what few today would deny is the essential unit of a stable society, the Christian home. He was a man of God who believed that when God guides, a man must follow though he oppose the whole world. And that is what he did!

An exciting biography! An invaluable historical contribution! For either or both of these reasons this book will richly repay the reader. —Donald J. Campbell, Suffragan Bishop of Los Angeles.

The New Testament: A Conspectus. By J. W. Hunkin. Macmillan. $1.25.

An excellent little introduction to the study of the New Testament, written by the Bishop of Truro. It it meant for beginners, and is simple and easy to read.

ONE AND HOLY

by Karl Adam

Dr. Adam does not spare the Catholic Church in the account of the causes of the Reformation with which he begins this book. He continues with a study of the differences that have developed between the religion of the first Reformers and that of modern Protestants, and ends with a discussion of the possibility of a reunion of all the Christian Churches. He is by no means optimistic about this, but not hopeless either. It is significant that he feels that one of the first steps toward it must be a better understanding by Catholics of those positive values which Protestantism has retained. This is the first book since the war by the author of *The Spirit of Catholicism.* **$2.00**

STIMULI

by Msgr. Ronald Knox

Sermons so small that the author compares them to gnat stings (noting that "a gnat sting is better than no sting at all"). Each takes about a minute and a half to read, but a disproportionately long time to forget. They originally appeared in the London Sunday Times. **$2.25**

THE MONKS WHO WORRIED

Pictures and Text

by Russell Collinge

Each of the monks in a monastery and why they worried about us—you see four of them below, sitting down



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EPISCOPAL CHURCH NEWS

BISHOP WELLES BUILDS SUMMER HOME

BY

Frederick H. Sontag

★ Bishop and Mrs. Edward Welles of West Missouri, finished their summer vacation at Southwest Harbor, Me. recently by starting to live in their new house, after two summers of sleeping in their car. In 1949, Bishop Welles bought a lot in this lovely Maine village. During 1950, after he and his wife had cleared the land of trees and bushes, they began to build a house. With mattresses in their station wagon serving as home, and with their children, Kathrina, 16, Harriet, 13, Edward Jr., 11, and Peter, 9, sleeping in tents, the family made good progress in building their new home. This year they camped inside the unfinished house at summer's end.

The Bishop, who is usually most receptive to reporters, was nowhere to be found on repeated visits to the house, with the word out that the whole project was not being publicized at this time.

Neighbors, however, spoke freely of their joy in having the Bishop move into their community, and told of one neighbor sheltering the Welles children during rains.

The attractive house may soon be subject of national attention, as Maine A. F. of L. leaders would like to have "Builder" Welles join the carpenters and bricklayers unions, and so become the first Episcopal Bishop to hold AFL membership cards.

GENERAL SEMINARY STARTS YEAR

★ The Michaelmas term opened at the General Theological Seminary on September 26th with 201 students. Of these, 14 are graduate students; 53 seniors; 58 middlers; 55 juniors or first year men; 11 special students; and 10 guest students. The registration is the largest in the history of the Seminary.

Dean Rose has announced the following faculty changes: the Rev. Dr. Marshall Bowyer Stewart, for over twenty years professor of dogmatic theology in the Seminary, is now professor emeritus and lecturer in dogmatic theology. The Rev. Norman Pittenger, formerly instructor in Christian apologetics, becomes professor of Christian apologetics. The Rev. Robert S. Bosher, formerly instructor in ecclesiastical history, becomes associate professor of ecclesiastical history. T. S. Kirkpatrick Scott-Craig becomes a lecturer

Bargain Package For a Dollar

THE PRAYER BOOK: ITS HISTORY AND PURPOSE by Bishop Johnson
MAKE CHRISTMAS CHRISTIAN. What One Woman's Gift Accomplished
WHY WORSHIP? by Charles Herbert Young
THE WORK OF A BISHOP by Bishop Lawrence
THE CHRISTIAN AND HIS MONEY by Bishop Washburn
THE MARRIAGE SERVICE by Hugh McCandless
PRACTICAL SUGGESTIONS ON RUNNING A PARISH by Bishop Lawrence
MEANING OF THE REAL PRESENCE by G. A. Studdert-Kennedy
WHY BELIEVE IN JESUS? by Albert H. Lucas
MISSIONS DEMAND UNITY by Bishop Azariah of Dornakal

All for One Dollar. Cash with Order Please

THE WITNESS **Tunkhannock, Pa.**

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in Christian apologetics. Dean Chester B. Emerson, and the Rev. Robert E. Terwilliger become lecturers in pastoral theology. The Rev. Arthur C. Kelsey becomes a fellow; and the following become tutors: the Rev. Messrs. Gordon Griffith, John W. Pyle, John A. Cranston Jr., Thomas C. Lee, and Steele W. Martin.

EAST GERMANY IS AIDED

★ The World Council of Churches reports that tubercular and undernourished deaconesses, near-destitute catechists and church workers, and needy families in east Germany are scheduled to receive 4,000 specially prepared packages of food this fall, as a result of an "ecumenical parcel action" made possible by the Christian overseas program. A list of nine Churches is responsible for this special gift, seven of them are in the United States, one in Canada and one in Sweden. The Episcopal Church is one of the seven in this country.

The Churches interested provided funds which enabled CROP bulk shipments to be made up into ten-pound food packages. The packages contain margerine or lard, powdered milk, sugar, canned meat and fish, rice and pudding powder.

Most East Zone food items are still rationed and are not yet sufficiently plentiful to supply everyone, even to those who can afford to purchase for their daily needs. Butter costs about four days' wages per pound. A pound of sugar costs slightly more than one day's salary.

NEW TELEVISION FEATURE

★ "Frontiers of Faith," new religious television program, began last Sunday with a live telecast from the Heavenly Rest, New York. Presiding Bishop Sherrill preached and the Rev. John Large, rector, read the lessons, and the choir sang in the half hour national program.

Program time will be equally divided between Roman Catholics, Jews, and Anglican, Protestant, and Orthodox Churches affiliated with the National Council of Churches.

Although no representative of the Episcopal National Council promotion department called on Miss Doris Ann, the newly appointed NBC-TV head for religious programs, Frederick Sontag, Episcopal public relations executive, began work with her from the day of her appointment, and he expressed "gratitude that our Church has been chosen to begin this series in spite of lack of interest from 281." The late Russell Dill, former treasurer of the National Council, encouraged Sontag to continue his work with television networks to encourage them to feature Episcopal programs.

Another Busy Year For Theological Seminaries

Four years ago the Deans of our Church's ten seminaries estimated their maximum capacity at 800 students.

Last year those same ten schools enrolled 1003 men. Early reports indicate that this figure will be exceeded this current academic year.

For the effectiveness of their program of training men for the Ministry, every one of these institutions depends upon the prayers and contributions of Church people.

* * * *

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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CHURCHES OVERSEAS

CATHOLIC PEACE CONGRESS IN PRAGUE

A Catholic Peace Congress, attended by 1,600 delegates, including three bishops, met in Prague. Non-Catholic guests included Prof. Joseph L. Hromadka of the Comenius Theological Seminary. A delegation was appointed to call on President Gottwald to assure him of the clergy's loyalty to the government. The headline speaker was Joseph Plojhar, an excommunicated priest who is now minister of health, who declared that "breaking with the Vatican, and despite its excommunications, still leaves us priests and servants of God. The clergy must help to build a better world."

During his speech he denounced what he called the Vatican's "crimes against mankind" since the beginning of world war one. He wound up with a defense of the new German-Polish border after first assailing Cardinal Spellman for "agitating among American youth to join forces in killing old men, women and children in Korea."

Another speaker was Zdenek Fierlinger, minister of Church affairs, who charged that the Vatican follows a "clearly subjugated, exploiting and Fascist policy."

BASQUE PRIESTS BARRED FROM MAGAZINE

Identical decrees have been issued by three Roman Catholic bishops of the Basque province of Spain, forbidding priests to lend support to a clandestine publication which opposes the Franco regime. The bishops said that the magazine is political "not to mention its not infrequent attacks on the ecclesiastical hierarchy."

It will be recalled that the Basque Province was militantly anti-Franco during the Spanish civil war and that priests generally were supporters of the Republican government.

WESTERN CHURCH GROUP VISITS HUNGARY

Twelve western Church leaders spent ten days in Hungary as guests of the Reformed and Lutheran Churches. Nine were from France, the others from England, including two clergymen of the Church of England. At a dinner given in their honor, one of the speakers was Prof. Joseph L. Hromadka, dean of the seminary at Prague and formerly on the faculty of the Princeton Theological Seminary, who is well known among American Church leaders. He told the visitors that he was "shocked by the prejudices of western Christians when they say the Christian life cannot be lived in communism. The truth is that I feel quite at home in it. We have all the possibilities to serve the Church faithfully under communism." He also said that he was not himself a communist, nor did he expect western Churchmen to become communists.

GERMAN CHURCH LEADERS WORRY OVER SECTS

Leaders of the Evangelical Church of Wurttemberg, Germany, have called a special meeting of pastors to discuss means to combat "the current all-out campaign of the sects among Evangelical believers." Special attention will be given to the Pentecostal movement, the new Apostolic movement, and Jehovah's Witnesses.

HUNGARIAN PRIESTS SUSPENDED

Four Roman Catholic priests of Hungary have been suspended, according to the Vatican radio, for cooperating with the government of their country.

NIEMOELLER PREACHES IN SOVIET ZONE

Pastor Martin Niemoeller, president of the Evangelical Church of Hessen and Nassau, is on a preaching tour in the Soviet Zone. In eight cities he is addressing meetings arranged by local Church authorities.

ITALIAN EVANGELICALS PROTEST BROADCASTS

The Federal Council of Italian Evangelical Churches protested against a question raised during a recent session of the Italian Senate in regard to Protestant radio broadcasts. The Council said its protest was motivated by the action of Senator Mario Riccio who asked the Prime Minister whether he "would not consider putting a stop to the devious Protestant propaganda which offends the Catholic religious soul of the Italian population."

Senator Riccio's question, the Council stated, offended the dignity of the Italian Evangelical churches and the freedom guaranteed by the Italian constitution. "Freedom of religious worship in any form, and therefore also on the air," the Council said, "is guaranteed by article 19 of the constitution. Evangelical religious services on the air are essential to those citizens who live in small communities where evangelical churches do not exist and for those who are physically incapable of attending church services."

The Council charged that during the past two years, Protestant religious broadcasts have been arbitrarily shifted by the network's management without previous notice. It requested that Protestant broadcasts be guaranteed every Sunday, Christmas, New Year's Day, Good Friday, and on other special occasions.





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NEWS OF OTHER CHURCHES

MACKAY REPORTS GAINS FOR PROTESTANTISM

Protestants have made gains in Latin European countries with the exception of Italy and Spain, President John A. Mackay of Princeton Theological Seminary, said reporting on a recent trip to five European countries in which he surveyed the problems faced by Protestants in carrying on their religious work.

In Belgium and France, Mackay said, Protestants enjoy full religious freedom and official protection. This same protection is given them in Portugal, but there they have "relative" freedom, he said. In Italy, he declared, although Protestants are constitutionally entitled to religious freedom, "they are merely tolerated." And in Spain, according to the theologian, "freedom is dead," and Protestants live under "intolerable" conditions.

Of the three Latin countries in which Dr. Mackay found a generally favorable atmosphere for Protestants, Belgium was indicated as the country whose government did the most to protect the rights of religious minorities. The Church leader attributed this to the fact that "Belgium is a type of lay state which has a benevolent interest in religion as such."

In Spain, Mackay said, he found the situation "worse than I had imagined. Freedom was dead. The peace that prevailed was the peace of the sepulchre."

He said that the "overt persecution" which marked the early years of the Franco regime "has been transformed into a subtle, sadistic, inexorable policy of making the social and cultural life of Protestants as intolerable as possible."

"In the expression of their religious life," he said, Spain's 20,000 Protestants "are surrounded with the grim, confining barriers of the ghetto. They may worship in buildings which they possessed before "the Glorious Movement," as the present regime calls the new order in Spain. But no external sign can mark a Protestant place of worship. No publicity can be given to the services. No literature can be published by the congregation. No religious gatherings, however small, can take place in private homes. No authorization can be obtained for the organization of new congregations or the establishment of new places of worship. Protestants can have no recreational clubs for youth. They can conduct no parochial schools for their own children. They cannot circulate Bibles or religious literature through the mails. They cannot become officers in the army because every officer is obliged to accept the Catholic faith.

"For like reasons they cannot become teachers or lawyers, because advancement in all the professions is contingent upon courses in Roman Catholic dogma and the abandonment of every Protestant connection. Most revolting of all is the fact that when any person, man or woman, who was baptized a Catholic becomes a Protestant, he or she finds it practically impossible to be civilly married by a judge."

MEMORIAL CHURCH HONORS ALCOHOLIC

The Harvey Hicks Memorial church, Little Rock, was dedicated to the memory of the Rev. Harvey Hicks, who rose from church janitor to minister of the gospel. The building is said to be one of the most modern in the South.

Mr. Hicks, an automobile salesman, had reached the depths as a drunkard when he was converted by the pastor of the Baptist Tabernacle here. He was given the job of church janitor. When the church founded a mission in the south end of the city in 1936, he was placed in charge as mission pastor.

Through his efforts in personal evangelism and the tithes of the members, the mission was developed into the High Street Baptist church in 1937 and the membership grew to 1,400.

Mr. Hicks died in 1949 after a brief illness. He was succeeded by Robert W. Hicks, business man of Mount Clemens, Mich., who was ordained to take his father's place by unanimous vote of the congregation.

BAPTISTS WARN OF THREATS TO FREEDOMS

The Baptist joint committee on public affairs adopted a resolution warning against any abridgement of American freedoms whether by public officials or "self-styled private vigilantes."

"We urge our people vigorously to oppose those who would destroy those freedoms by organized heresy hunts and character assassination," the resolution said.

The committee, which comprises representatives of four major Baptist groups in the United States, also warned that the low level of public and private morality, if unchecked, is a grave threat to American democracy.

COLLEGE DISCRIMINATION TO BE STUDIED

A committee to study racial and religious discrimination in colleges was voted by the national student association meeting in Minneapolis. Another resolution asked for government recognition of CO's on humanitarian as well as now-recognized religious grounds. A resolution asking forgiveness and re-admission of athletes found guilty of accepting bribes was defeated, 165-138. Blame for the scandals in sports was placed upon the "corrupt atmosphere" surrounding college athletics. "To prevent further scandals," the resolution stated, "we strongly believe that intercollegiate sports should be de-commercialized and de-emphasized and returned to the students themselves."

Delegates voted, 220-48, after spirited debated, to approve a resolution opposing "McCarthyism," a term it used to describe "smear campaigns." They beat down an attempt to delete the word which opponents charged was meant as a condemnation of Senator Joseph McCarthy of Wisconsin. The resolution had been introduced by delegates from that state who voted unanimously for it.

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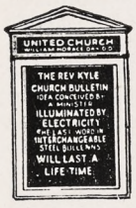

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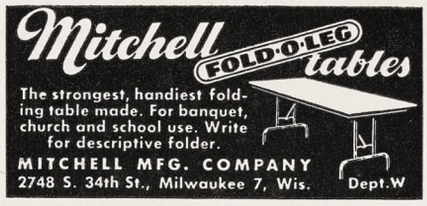



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PEOPLE

CLERGY CHANGES:

GILBERT V. HEMSLEY, formerly rector of Emmanuel, Adams, N. Y., is now rector of Grace Church, Union City, N. J.

CHARLES W. WOOD, formerly rector of St. Paul's, Rock Creek, Washington, D. C., is now rector of St. John's, Baltimore, Md.

C. L. HERON, formerly rector of St. Martin's, Philadelphia, is now rector of Holy Trinity, Seaman Ave., New York.

ALFRED W. BURNS, formerly rector of Calvary, Bridgeport, Conn., is now rector of Pinkney Memorial Church, Hyattsville, Md., diocese of Washington.

J. J. AMBLER, formerly rector of the Hyattsville, Md., parish is now rector of Emmanuel, Alexandria, Va.

JAMES R. McLEAN, formerly in charge of Mt. Olivet, Pineville, La., is now rector of St. Mary's, El Dorado, Ark.

CHARLES B. HOGLAN JR., recently ordained deacon, is in charge of churches at Conway and Russellville, Ark.

ROBERT H. OWEN, recently ordained deacon, is in charge of churches at Crossett and Monticello, Ark.

HENRY S. SIZER JR., formerly rector of St. James, Florence, Italy, was instituted rector of St. Andrew's, Yonkers, N. Y. by Bishop Donegan on Oct. 3.

DEATHS:

EDWARD G. McCANCE, 46, one time rector of Epiphany, Glenburn, Pa., died Sept. 18 in Miami, Fla., after a long illness.

DONALD PATRICK, vestryman of St. Paul's, Syracuse, N. Y., and a founder of the churchmen's ass'n of Central New York, died Aug. 27.

RUSSELL E. DILL, 59, treasurer of the National Council, died Sept. 27. See news.

MARIE L. CONSTABLE, head of the church school at St. James Church, New York City, died Sept. 26. She was largely responsible for the development of St. James Lessons, widely used throughout the Church.

EDWIN L. WILLIAMS, 70, retired clergyman of Ohio, died Sept. 20.

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BACKFIRE

JAMES S. DUNN
Layman of New York

The remarks by Mr. Blandy on the establishment of a new seminary in Texas I read with a great deal of interest. He certainly has a good point when he charges that the leaders of the Church in the East have long neglected the fast growing West. I think too that we can take it for granted that such men as Bishop Quin and Bishop Hines, as well as Mr. Blandy who is to have a large role in the new school, will see to it that there is no lowering of standards.

At the same time it seems to me that the main point of your editorial, on which Mr. Blandy was commenting, was well taken: that the establishment of a new seminary is the concern of the entire Church, not merely one diocese, and that therefore advice should be sought from a commission of General Convention before going ahead.

GLADYS WILLIAMS
Churchwoman of Newark, N. J.

The question I would like to raise, in regard to the new Christian Action group (Witness, Sept. 27) is how the officers and leaders of it are going to decide who are "leftists" and "rightists." I am a school teacher as well as a member of the Episcopal Church and I have gone through a number of sad experiences with organizations, including the teachers union, that set out to purge themselves of "leftists." The net result, it has been my observation, was to purge the most active members, with the less active members devoting all their time to getting rid of them. Who, precisely, is to decide: will the officers of Christian Action call upon Senator McCarthy for information or perhaps the Attorney General or the FBI.

ANDREW J. READ
Layman of Melrose, Mass.

Rome is now trying to control the libraries through that subtle organization, the Christophers. This is amply documented by a lengthy article in the August number of the Christian Register. The Witness should give the matter publicity.

ROBERT B. GRIBBON
Rector at Chillicothe, Mo.

My recollection of the offer made to the ousted West Point cadets by the "unknown benefactor" was that they should not indulge in athletics while at Notre Dame. If I am correct then your sneering item in "Notre Dame Accepts Fired Cadets" (Witness, Sept. 27) is a reportorial sin, a grave discourtesy and a most un-Christian bit of smart-aleck bad taste. It deserves a public apology.

HENRY E. HOWE
Layman of Hartford

An atmosphere of reverence is most conducive to a religious spirit in our churches. I recently had occasion to visit a church of our denomination in a nearby city. Upon entering the vestibule I noticed a large card upon a standard placed so as to catch the eye of those entering the church. Upon this card was the inscription, "Quiet Please. Service in Progress." I was struck with the quiet, dignified attitude of the members of the congregation within. There was none of the whispering or talking which is so annoying to devout churchgoers. The atmosphere was truly reverential. I am recounting this incident with the hope it may be helpful in other parishes.

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The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.,
Minister to the Hard of Hearing
H. Alexander Matthews, Mus. D., Organist
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Tues., Wed., Thurs., Friday, 12:30 - 12:55 p.m.
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.
Two hundred hearing aids available for every service.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 – 4:30 p.m. recitals.
Weekdays Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main & Church Sts., HARTFORD, CONN.
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle, Downtown
Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon
Sun.: H.C. 8, 10:00; 11, 1st S. Family, 10 M.P. and Ser. 11
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL
OKLAHOMA CITY, OKLA.
Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
Minister of Education
Sunday: 8:00, 9:25, 11 a.m.–High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
"The Nation's Church"
Second Street above Market
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9:30 and 11:00.
This church is open daily.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. Eugene M. Chapman,
Rev. E. Laurence Baxter
Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH
Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
Rev. Peter Chase, Curate
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

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The WITNESS
FOR CHRIST AND HIS CHURCH

OCTOBER 18, 1951

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STORY OF THE WEEK

Program for Parish Relations Issued by Washington

Department of Promotion Gives Instructions On Phases of Public Relations

★ A public-relations committee can help to promote your parish's vigor and growth. The task of the committee is to see that the parish's message, in its many forms, gets to the eyes and ears of those who should receive it—and on into their minds and hearts. The task is the same, though details may vary somewhat, whether the parish is large or small. The aim is to increase the understanding of what the parish is trying to do.

The Sunday sermon, for example—rector's task though it is—might concern the public-relations committee in (1) discovering the types of sermon that parishioners find most helpful, (2) getting the sermon topic determined early enough in the week for (3) sending the topic to the newspapers, (4) posting the topic on the outdoor bulletin board, and (5) listing the topic in the Sunday bulletin or calendar, and also in (6) getting more persons into the church to hear the sermon, (7) making the sermon more audible by a public-address system or other means, (8) reporting an outstanding sermon to the newspapers, (9) arranging for hearers to get copies of the sermon for sending to their friends, and (10) otherwise using imagination and energy to give that sermon and its successors the greatest possible impact on the parish and on the community.

Some of the other fields of communication that can pay dividends on investment of time and thought by members of a public-relations committee are: Newspapers (later in this report); Radio and television; The Sunday bulletin or calendar; Your church's outdoor bulletin board; Other bulletin boards in the community; Parish periodicals; Direct mail; Special leaflets, brochures; Mimeographing techniques; Telephone campaigns; Tracts and the tract rack.

Also the parish office: can a stranger find his way? Is the office staffed evenings and week-ends, when persons who are occupied in business hours can seek help or learn about opportunities to serve? Coffee hours, other social gatherings—do they draw in or freeze out newcomers?

Also newcomers to the community—discovering and inviting them; first-timers at services—identifying and welcoming them, getting their names, following them up; The unchurched in the community—how to reach them; Evangelistic calls; An every-member canvass in the spring or at other times, just to get and give information, with no mention of money; A talent search; Reports at annual and other meetings—they don't have to be dull; Anniversaries and other occasions for special events; Movies, film strips; Relations with the community.

Keep sensitive—this is the committee's assignment—to all the ways in which the parish meets the eyes and ears of (1) parishioners and (2) outsiders. Is each impression the best possible? What have other parishes, other denominations learned about solving similar problems? What has the business world learned?

Radio and Television

A public-service announcement may be a "station break" (40 words) or one minute (120 words) about the coming event that you want the public to attend. It is read between programs by the announcer, or during a radio or TV program by the mistress of ceremonies on a woman's hour, or by a disc jockey or some other "personality." Each station uses a selection of such items, free, as part of its public service.

Form: Duplicated is best (avoid crackly thin paper); your name and phone at extreme top, then "Public-service announcement—Use anytime before (date and time of day)." A third down the page, double spaced, the announcement of your event, repeating the "what, when and where" for emphasis, in 40 words. Skip an inch, and write the 1-minute announcement (in case the station has a full minute available)—the same thing in more detail, using 120 words and again emphasizing by repetition the what, when, where.

Mail it to the program director of each radio and TV station ("Radio Broadcasting Companies" in the classified phone directory), also to "personalities" at the station who might use it—disc jockeys, etc. Get the copy delivered at least a week ahead of your event, so it

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can be fitted into the station's program.

An interview on radio or TV of someone in your parish who has something interesting to say can give excellent publicity to your coming event. Find a person who has had a newsworthy experience, or anyone whom the public would find it worth while to listen to. Write or phone a radio or TV program director, or one of the radio or TV "personalities" who have programs on which guests are interviewed, and explain why your candidate is interesting. Specify your motive—to get a mention of your parish event in the course of the interview. Your parish's talent search can help reveal interview possibilities.

Listen to others' public-service announcements and guest interviews, learn how the experts handle them, perfect your techniques, and use your imagination to help spread news of your parish activities by radio and TV.

News is an asset that many parishes waste. Every parish makes news, but not every parish puts it to profitable use by reporting it to newspapers.

Here are some news subjects:

1. Sermon topic. In Washington, the Saturday church pages print a selection of sermon topics. Your topic should be on each church editor's desk every Thursday morning. Write: "At (name) Episcopal Church, (street address), the Rev. (full name), rector, will preach at the 11 a. m. service Sunday (date) on (topic)." Then add anything that will distinguish the coming Sunday's events from the usual Sunday's.

2. A special service, corporate communion, anniversary, ordination.

3. A coming meeting of any parish group, a meeting of which more can be said than: "The regular meeting will be held at the usual time and place." A speaker (either from outside or within the group) makes it news, or a subject for group discussion, or a new project. Plan your meeting with an eye to its news value.

4. A change in clergy, vestry, officers of any organization.

5. A bazaar, dinner, tea, entertainment.

Mail to church editor items Nos. 1 and 2 (sermon topic, special service, etc). Deadline Thursday a. m. for Saturday church page.

Women's news goes either to club editor (meetings, etc.) or to society editor (more social events). Papers differ in classifying women's news, but either editor will pass it on. Deadline Wednesday a. m. for Sunday pages; 24 to 48 hours ahead for weekday.

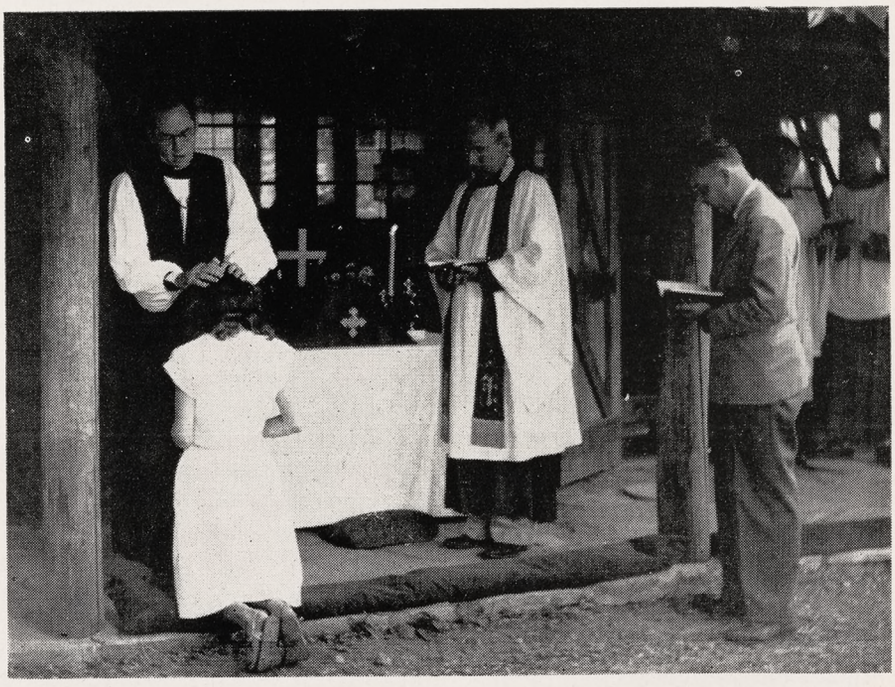
Other news to city editor, a day ahead, usually. The more important the news, the nearer to press time can the newspaper handle it. Mail routine news early.

Form: Typewrite on white paper, double or triple spaced. Send an original or a legible, non-smudgy carbon. Keep a copy for your file.

Use a letterhead, or write at extreme top of page your name and phone, so editor can verify or amplify the facts. Give date of sending. Leave one-quarter page of blank space above the item, for editor to write headline and typesetting instructions.

Write in simple, newspaper style. Have a short first paragraph that tells who, what, where, when (give exact hour). Use full names and titles. (To misspell a name in print is to bear false witness against thy neighbor). At first mention of your church include "Episcopal" in its name. Address envelope to editor by title, not by name.

If nothing appears in the papers after six weeks of reporting your parish news to them, let your diocesan department of promotion look over your carbon copies, to check your understanding of what is news, and how and when it needs to be sent to the papers.



BISHOP MOODY confirms at an outdoor service at the Cathedral Domain

Chicago Church Leaders Mad At Cicero Indictments

By
FREDERICK H. SONTAG

★ "Incredible, crazy, beyond belief" were some of the words used by Chicago Church leaders in describing their feelings towards the indictments recently handed down by the Cook County grand jury in connection with the Cicero riots of this summer, and described in the Witness September 6.

Fighting mad with anger at miscarried justice, Chicago civic leaders are appealing to public spirited citizens all over America for a flood of mail to federal Attorney General J. Howard McGrath of Washington. Only federal action can prevent the Cicero riot case from becoming one big glorified victory for the rioters.

Here in short is what has happened. This summer some 6,000 rioters almost totally destroyed a modern, twenty-apartment building in protest against a young Negro veteran and his family moving into a white neighborhood. After the state guard had quieted the former home of the Al Capone mob, a law suit began to bring to justice the men who had caused the riot.

Over 45 were clearly recognizable in magazine photos. Another 100 could be identified in photos taken by the Associated Press and Chicago papers. Yet did these men face the law? No indeed. The Cook county grand jury let them go free, and instead found guilty the lawyer called in by the young veteran after the riot had started, and others associated with the apartment house. The lawyer, Mr. George N. Leighton, who volunteered his services to Veteran Harvey Clark on behalf of the National Association for the Advancement of Colored People, was 15 miles away from Cicero when the riot was in progress.

Chicago newspapers have all joined in protesting the jury action, and condemning State Attorney Boyle for doing nothing constructive. Labor, business, and civic leaders told news men they were "without words that were fit to print" to outline their views on the actions of the grand jury which let escape the rioters and law officers who did nothing to enforce the civil rights statutes which applied to this case.

Not one known rioter was indicted, only Cicero police chief Ervin Konovsky was mildly charged with "failure to do his full duty." A Roman Catholic priest said of this action, "The chief may have failed only slightly in the eyes of the law. In the eyes of the Church, he is guilty beyond a doubt of not acting with speed and intelligence in stopping this riot."

After letting the rioters go free, the grand jury turned its legal wrath on volunteer Leighton, the former and present owners of the apartment house, the renting agent, and a furrier who two weeks after the riot was passing out pamphlets. Strangest of all was the attack on the lawyer, who had obtained the federal court injunction which ordered the Cicero police to stop violating the law in threatening physical violence and restraining the Clark family from moving into the apartment they had legally rented.

The Cicero riot was condemned by the majority of American newspapers and radio reporters, and gave Communist Russia a good weapon to use against the democracies among colored people throughout the world. Now it looks as if the misguided grand jury is giving America another black eye by excusing the rioters from any blame, and letting them go home without any penalty, a clear invitation to do the same thing again in Chicago and elsewhere.

The jury indicted Mr. Leighton for many things, including "conspiring to injure property, by causing a depreciation in the real estate market price by renting to Negroes." Giving lawyer Leighton powers of remote control should be of great interest to our armed forces, as he was many miles away yet "is charged with unlawfully, willfully, and maliciously inciting, persuading and encouraging a large number, to wit, about 3,000 people, to assemble and doing unlawful acts, with force and violence, against the personal property of Harvey Clark."

A Chicago newsman told the Witness after reading this strange indictment against the defense lawyer that "no dark skinned person could have remained alive in Cicero, so violent were the whipped-up emotions, prejudices, and passions of the mob."

The most encouraging development in addition to the outburst of indignation from Chicago Church, civic, and news leaders, is the interest in the Cicero riot being shown by U. S. Attorney McGrath. He has ordered a federal, not state, grand



BISHOP ARTHUR LICHTENBERGER, coadjutor of Missouri, with wife and son

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jury, to investigate not only the riot and rioters, but the actions of the Cook county grand jury. Department of Justice and FBI agents are working on the case right now. One federal agent who would not permit the use of his name told this reporter that "there may well be other pressures on the Cook county jury besides their own fears and prejudices, and if we can prove our case, there will be fire works."

"The action of the Cicero grand jury was a denial of every principle of American decency," Senator Paul H. Douglas of Illinois told United Press and the Witness. He said it "violates our basic regard for justice and human dignity" and is "not typical of the people of Illinois nor of Cook county."

Senator Douglas spoke out in the Senate because "I cannot in good conscience keep silent any longer about the shameful story."

The Senator's action was one of great courage and deserves the widest possible praise and support from Episcopal press readers. Douglas, who is at odds with President Truman on the appointment of two justices, now faces the wrath of the Southern Democrats as a "nigger lover." Douglas needs every friend in the Senate that he can muster, as his independent course brings about many problems, however, he decided to call the Cicero affair just what he thought it.

A Southern Senator, well known for his views on colored people, told this reporter "Douglas just blew up his chance of being the vice presidential candidate next year. If he wants to associate with lesser people, that is his business."

Chicago news men told the Witness that criminal elements in Chicago want the case stopped. Witness readers can help bring about a full and complete inquiry and demand action by writing to President Truman and Attorney General Howard McGrath and demanding Christian action in this matter. Of major interest to active Church goers is the absence of action and statements on this riot by the new National Council of Churches, which seems to find this case too hot to handle. As this riot can take place in other American towns, it is important that law violators be brought to justice. Episcopalians might also write to Bishop Sherrill and Bishop Conkling asking what the Episcopal Church intends to do about this matter.

CATHEDRAL SERVICE TELEVISED

★ The Rev. Cyril Richardson, professor of Church history at Union Seminary, was the preacher at the 11 o'clock service October 7 at the Cathedral of St. John the Divine. The entire service was televised. Others taking part in the communion service were Canon Green, celebrant; Canon West, who read the gospel and was master of ceremonies; Chaplain A. S. Dewdney of the Home for Old Men and Aged Couples, with Canon Sparks the narrator. The choir of sixty-five men and boys was directed by Norman Coke-Jephcott, cathedral organist.

That afternoon there was a special service of music when anthems by Tye, Holst, Brother James and Vaughn Williams were sung.

DANIEL WEBSTER IS NEEDED

★ Bishop Scaife of Western New York, speaking at Emmanuel Church, Boston, said that the American people would rise up "like a flame" to rebuild and repossess their inheritance if it could hear the voice of Daniel Webster. The occasion was a service attended by 2,500 33rd degree Scottish rite Masons. The bishop was one of 150 to receive the degree at the annual meeting of the supreme council.

"The 'isms' are the inevitable pathologies of a modern democracy if it has lost its soul," Bishop Scaife declared. He said that the whole claim of freedom is inseparable from the religious view and "it is of urgent importance to remember this."

"In the world in which we are now living the utilitarian and liberal conceptions are already under sentence of death. The cause of political and mundane freedom is now bound up with the cause of religion and a supramundane interpretation of the nature and destiny of men and women. If we leave out God and immortality, freedom is indefensible. But that is in fact what we have been doing, and if it is not to perish from the earth, the foundations of liberty must be relaid deeper than our age has understood."

NEGROES HONORED AT SERVICE

★ A service honoring Negroes who have attained responsible positions in Syracuse was held September 28th at All Saints, with the Rev. Frank L. Titus speaking and conducting the service. He also praised employers who do not discriminate and pointed out to high school students the opportunities available for them.

Among the 65 Negroes recognized were Mrs. Alonzo Carter, public school teacher; Fred Mayo, deputy collector in the bureau of internal revenue; Dr. A. P. Johnson, dentist for parochial and public schools; Miss Eloise Rouse, director of teenage work at the YWCA; Willie B. Gilbert, recently appointed to the Syracuse police department and many other Negroes holding responsible positions in industry, retail stores, utilities, and public service and Negroes studying for advanced degrees at Syracuse University.

NORTH DAKOTA GETS BEQUEST

★ The district of North Dakota has received a bequest of $25,000 by the will of the late Mrs. W. Halgren of Fargo to be used to improve and maintain the conference center at Pelican Lake. The district also recently bought a new home for the bishop.

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NEW YORK MISSION PUTS ON FIGHTS

★ It is not only Madison Square Garden that stages boxing matches in New York. On October 9th the New York City Mission Society put on fights at "Madison Avenue Garden" with a festival and garden party which opened their drive for $250,000 to expand its services in neglected areas of the city. There were bargains and good food, with square dancing in the streets in the evening, but it was the scraps between the champions of the two summer camps of the society that attracted the crowds. The matches, which were in the mosquito, flea and flyweight classes, were refereed by Rocky Graziano, former middleweight champion. Nat Simmons, ten, of Camp Minisink, defeated Ronny Fassetta, ten, of Camp Sharparoon. Benny Schwall, nine, of Minisink and Richard Williams, nine, of Scharparoon, fought a draw. Then the big fellows came up, with Joseph Schwall, twelve, of Minisink, knocking Luther Wintrop of the other camp nearly through the ropes for the decision.

Meantime, the World Series game was drawing another crowd at a radio. The hot coffee booth did a brisk business at twenty-five cents a cup, and the Rev. A. C. Alvira, pastor of the Bronx Spanish Evangelical Church, dished out hot Puerto Rican specialties.

Borough President Robert F. Wagner Jr. renamed the block "City Mission Street" at a ceremony at noon. He was assisted by Deputy Mayor Charles Horowitz in cutting a tape at the Fifth Ave. entrance to the block. The early morning wind, however, had played havoc with the first booths erected, and before the afternoon was over most of the booths had been moved to the area nearer Madison Ave., where there was less wind. Mrs. Paul Franken, co-chairman with Mrs. Earl E. T. Smith, had been on hand at 6:30 a. m. to supervise the installation and decorations, since no work could be done Sunday night on account of the rain.

Mrs. Kenneth Sheldon and Mrs. J. Krag Phipps were on hand at 8:30 a. m. to set up the children's grab-bag. There was also a senior grab barrel, at $8 a chance, in which the wares were furs, jewelry and perfume. Mrs. Colley E. Williams and Mrs. Ralph H. Stubbs had recruited more than 100 volunteers who had collected material for the booths and served as saleswomen.

Dr. Kenneth D. Miller, president of the City Mission Society, said the society needed new funds for rehabilitation and building at its nine churches and community centers, for additionly cabins in the two camps and for a psychiatric clinic and increased service to the aged.

EPISCOPAL HOUR RETURNS

★ The Episcopal Hour returns to the air with a transcribed program starting October 28 (8:30 a. m. eastern and 7:30 central time) and will be carried by about 160 stations. The transcriptions are made in the studios of the Protestant radio center in Atlanta, Ga. Speakers on successive Sundays are Bishop Hines, coadjutor of Texas; the Rev. Armand Eyler of Greeneville, Tenn.; Dean Arnold M. Lewis of Jacksonville, Fla.; Bishop Goodwin of Virginia; the Rev. Ray Holder of Raleigh, N. C.; the Rev. Ronald Merrix of Macon, Ga.; Chaplain R. H. Wilmer Jr. of the University of the South; the Rev. Thomas R. Thrasher of Montgomery, Ala.; Bishop Jones of West Texas; the Rev. George M. Alexander of Columbia, S. C.

CHURCHES JOIN FORCES IN EDUCATION

★ In Franklin, Pa., twenty-two churches are cooperating on a community level in a program of adult education. The first session was on October 1 and classes are being given on six consecutive Monday evenings. St. John's, where the Rev. Carl J. Webb is rector, is one of the churches taking part.

ST. BARTHOLOMEW'S HEAR MRS. SHERRILL

★ Mrs. Henry K. Sherrill, wife of the Presiding Bishop, was the speaker at the first fall meeting of the Auxiliary, October 16th, at St. Bartholomew's, New York.



THE REV. E. H. ECKEL JR., rector of Trinity, Tulsa, Oklahoma, plays the role of one of the priests of Canterbury in a scene from T. S. Eliot's Murder in the Cathedral

PERIODICAL CLUB HAS MEETING

★ The national board of the Church Periodical Club held its autumn meeting at Seabury House, October 2 and 3, with the president, Mrs. William D. Johnson of Pittsburgh, Pa., as chairman.

The CPC is said to be the most informal and least technical of all Church societies. Since the chief purpose of this 63-year-old organization is to provide and distribute good reading matter where it is most needed, its work is popular both with those who give and those who receive. It is much hampered, however, the board reports, because it is unable to have an office staff large enough to keep up with the growing work in parishes and dioceses. "Fifty years ago," one board member said, "the CPC had an office staff of five. Now it has twenty times as much work and an office staff of two."

All funds given directly to the CPC, together with the income from the endowment fund, must be used for books and other reading matter. The only money available for the office is the yearly appropriation from the National Council.

The books committee, reporting through its chairman, Mrs. Edward C. Seed of Upper Montclair, N. J., showed an increasing number of requests filled, providing needed new books for such strategic educational centers as St. Andrew's Seminary in the Philippines, Cuttington College, Liberia, and a theological library in Hongkong, besides aid to chaplains, missionary doctors, nurses, teachers, and others whose professional needs include books of more than average cost.

Report of the treasurer, Mr. Harry L. Dietz of Mamaroneck, N. Y., showed among other items a recent bequest of $1,000 to be added to the endowment fund.

Plans were announced for the triennial meeting to be held September 3-6, 1952, at the Church of the Advent, Boston, just preceding General Convention. The Massachusetts chairmen for the triennial gathering are Mrs. Eliot C. Moody of Wollaston and Mrs. J. Millidge Dyer of Melrose.

The work of the CPC in parishes and dioceses is carried on entirely by volunteers. The parish committees not only secure funds for the use of the national books committee but also distribute thousands of books and magazines. Their reports generally indicate that anyone who likes to read himself is glad to learn how he can provide reading matter for others in need. "The two chief requirements for CPC volunteers," Mrs. Johnson stated, "are vision and initiative."

NEW EDITION OF COMPANION

★ The Church Hymnal Corporation has just published a revised, second edition of the Hymnal 1940 Companion. The preface of the second edition reads as follows: "The joint commission on the revision of the Hymnal welcomes the opportunity afforded by the rapid sale of The Companion to incorporate in a second edition additional information on obscure details received in communications from readers on both sides of the Atlantic. Some additions have also been made to bring up to date the biographies in part II. A supplementary list of additional organ works based on tunes in the Hymnal 1940 follows page 680."

The price of the book remains the same, $4.50 per copy. In boxed combination the Companion plus the Hymnal is $6.25.

YOUTH PLAN OFFERINGS NEXT SUNDAY

Next Sunday, October 21, will be youth Sunday for Episcopalians. The observance is to afford the opportunity of corporate worship by the young people, and also to demonstrate the place of Christian youth in the life of the Church. Young people of the Anglican communion in all parts of the world join in the observance.

The central emphasis is placed on youth as part of the life and work of the Church, and not as a special group whose interests are separate from the main stream. In many parishes young people take part in the chief service held in their churches on this day. In some places, a young person will make the address, others will read the psalms and lessons, others share in the prayers. Parents and other adults see young people in action and are reminded of the very real part which they play in the Church in action every day.

Symbolizing their desire to assist their fellow young people, an annual offering is received on youth Sunday. The project is chosen by the young people who are members of the national youth commission on the basis of emergency need. This year the project is to aid the educational, medical, and evangelistic work of the Holy Cross Mission at Bolahun in interior Liberia, West Africa.

FILIPINO BOYS TRAINED TO BE DOCTORS

★ Five young Filipino men are preparing to be doctors for service to their own people in the Philippines. Their preparation is due to the influence of the Episcopal Church's missionary program in the islands. Until recently, opportunity to prepare for the Christian ministry and for the teaching profession had been provided, but this is the first effort by the mission to develop native medical doctors, to complete the missionary enterprise of teaching, preaching, and healing on an indigenous basis.

BISHOP BROADCASTS TO HIS DIOCESE

★ Bishop Smith of Iowa is broadcasting to the people of his diocese on October 21 on the program of the Church.

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EDITORIALS

Proportionate Giving

WITH the approach of the annual every member canvass, the sincere Churchman is honestly puzzled to answer the question "How much should I give to the Church?" He wants to do his fair share for the support of his parish and the work of the diocese and the general Church, but he is perplexed to know what that fair share is, in the light of his own income, his family needs, and his other obligations.

If the Churchman turns to his rector, or to the parish treasurer, for help in his perplexity, he is likely to receive a variety of answers, of varying degrees of helpfulness. The rector may be a firm believer in tithing, over-simplified as the giving of 10% of his income to the Church. But tithing in the Old Testament was based only on certain kinds of income or possessions; moreover it included taxation for educational purposes and for maintenance of various government services — even for the support of an army.

Today the federal and state governments take a large share of our income, generally much more than ten per cent, for many of these purposes. So tithing (which is actually a complicated matter even on an Old Testament basis) is hardly practicable today, for the majority of people. It is, however, an ideal for which we might well strive; and it is noteworthy that many devoted Christian people actually do govern their giving to Church and charity on this basis. At the opposite extreme, the parish treasurer, anxious not to cause offense, may say: "Give as generously as you can; every pledge helps to make up the amount needed."

Another method that is sometimes tried is that of dividing the parish budget by the number of potential contributors, and saying: "If each one gives x cents a week, the budget will be met." There are two fallacies in this method:

In the first place, not every member of the parish is able to give equally—x cents a week may be more than the clerk with a wife and three small children can afford, while it is so small an amount as to be hardly worth considering for the wealthy corporation president with no children and two or three automobiles.

The other fallacy is that each potential contributor is likely to take the suggested average as a maximum for himself, so that those who could and should give more will not do so, while those who cannot give that much will bring the average down below the actual needs of the parish. The result will be reminiscent of the complaint of the Pullman porter who, asked what his average tip was, replied that the average was $2.00, but that nobody had ever come up to the average.

Moreover, while the prospective contributor is interested in the total budget of the parish, and (we hope) in its quota for the diocese and the general Church, the problem for him ultimately boils down to the question of what he himself can give, and what he should give in relation to the gifts of others.

The answer that many Churchmen have found to this perplexing problem is proportionate giving—a standard for contributions to Church and charity not left to chance, or given out of what may be left over after current expenses are paid, but carefully thought out in advance, based upon income and ability, and faithfully budgeted throughout the year.

Let's say that Mr. Jones is a salaried man with a wife and two children. Perhaps he has some additional income from investments or other sources, perhaps not. But he can calculate his year's income fairly accurately in advance.

Arriving at a Figure

THE first thing Mr. Jones does is to calculate his income, from all sources, for the current year. Then he deducts his income taxes, both those withheld and those that he must pay in cash.

★

"Quotes"

O HOW good it is, and how it tendeth to peace, to be silent about other men, and not to believe at random all that is said, nor eagerly to report what we have heard. How good it is to lay one's self open to few, and always to be seeking after thee who art the searcher of the heart. Nor should we be carried about with every wind of words, but we should desire that all things, both within and without, be accomplished according to the pleasure of thy will.

—THE IMITATION OF CHRIST

★

Reprinted from the Living Church of September 30, with their kind permission.

This gives him his net income after taxes—the actual amount that he has at his own disposal for living expenses, contributions, and all other expenditures during the year.

So far, so good. He has complied with Christ's injunction (as commonly interpreted) to "render unto Caesar (the state) that which is Caesar's." (If he didn't, Caesar would soon get after him and he might end up in a federal penitentiary!) But the next step is harder; he must now comply with the other half of our Lord's direction: "Render unto God that which is God's." The temptation is rather to render unto himself that to which he feels he is entitled, and to give God what is left over—if anything.

But actually everything Mr. Jones has is God's. When the offering is presented in the church each Sunday, he joins with the rest of the congregation in singing or saying (or at least mumbling): "All things come of thee, O Lord, and of thine own have we given thee." But sometimes the quarter or half dollar that he has put in the plate has been so small a proportion of "thine own" that only the far-seeing eye of God could recognize it for what it is intended to be.

If Mr. Jones really wants to return a proportional gift of God's own to the original giver of all gifts, now is the time to do it. What proportion shall he give?

Well, take ten per cent as the ideal, since there is genuine Biblical authority for it. He has already taken out his taxes, so he can forget about that. But he knows that his parish pledge will not be the only legitimate charitable demand upon his limited resources. There will be the Christmas and Easter offering, and perhaps other parochial or diocesan appeals—each worthy, each meriting his support. And there will be the community chest, the Red Cross, the cancer fund, and the local hospital. All of these are good causes, all of them are things to which he wants to give as generously as possible.

So he must set aside a part of his tenth for those future demands—say a quarter or a third of it. That amount should be carefully earmarked, in his checkbook or elsewhere, for future contributions during the year—and it should be rigorously reserved for that purpose, and that purpose only.

The rest—perhaps seven per cent of his net income after taxes, is the amount that Mr. Jones concludes that he should pledge to his parish and to the Church's program. So he divides it by 52 (if he makes a weekly pledge), or by 12 (if he makes a monthly pledge), apportions it between the black and the red side of the pledge card in rough proportion to the ratio of the parish budget and the parish missionary quota, and there it is!

That, we have said, is the ideal, at least for Mr. Jones. It has accomplished two things: it has put the Church first, where it belongs, and it has resulted in a pledge that genuinely represents a sacrificial offering of the firstfruits of Mr. Jones' means. He may find that it will require him to cut down on his expenditures for liquor or cigarettes; his wife may have to make her spending for hats and cosmetics a little less; his son and daughter may have to be contented with smaller allowances and more modest Christmas and birthday gifts. That is where the sacrificial element comes in—and it belongs in the picture, too, quite properly.

The Eastman Formula

BUT Mr. Jones' ideal may not be the practical one for Mr. Smith or Mr. Brown. Mr. Smith, perhaps, has an income much larger than he needs; he may well be able to make his gifts total the 15% allowed as a federal tax deduction, or even more. If he can, he has a greater opportunity and a greater obligation than Mr. Jones, and he should live up to it. Mr. Brown, on the other hand, is desperately struggling to educate four children and to make ends meet on a fixed salary that lags far behind the mounting costs of living. What should he do?

No general rule of thumb can possibly suit the circumstances of everybody. But some years ago the Rev. Frederic J. Eastman worked out a plan of proportionate giving, on a minimum basis, that proved adaptable to most of the people in a parish of 350 families of average means. Note the qualification: on a minimum basis. This is not the ideal, upon which Mr. Jones constructed his budget, nor the exceptional, on which Mr. Smith was fortunate enough to be able to construct his.

The Eastman formula, adapted to present-day inflationary conditions, is as follows:

For incomes (or take-home pay) over $5,000 a year:

5% for 1 or 2 in family.
4% for 3 in family.
3% for 4 in family.
2% for 5 or more in family.

For incomes under $5,000 a year, or where unusual medical or educational expenses are involved, these percentages are reduced by 1% in each category; but the minimum should still be 2%. Less than that, unless the circumstances are very unusual indeed, can hardly be considered as

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rendering unto God even a token of all that is rightfully his.

What is Accomplished

YET if every family in the average parish gave in accordance with some such table as this, it would revolutionize the finances of the Church. The parish would at last be able to pay its rector an adequate salary. It would be able to make proper provisions for the education of the children in the church school. It would be able to take its full share in the life of the community. It might even be able to employ a curate or a parish worker to make more calls and thus to build up a larger membership. It could do a great many things that it cannot do now.

And it would also enable the parish, perhaps for the first time, not only to meet but to exceed its quota for the Church's program—the missionary and educational and social work of the Church in the diocese, the nation, and the world.

Proportionate giving puts God first, and concerns itself primarily with his kingdom. We have his own assurance that if we seek these things first, all others that we need shall be added unto us. And we have his further words:

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (St. Luke 6:38).

What more do we who call ourselves Christians need, than these words of our Lord, which both ask us to do our full share and promise that he will do his—and more?

Behind Seminary Scenes

BY
MARNIE M. SICKLER

AS school time has rolled around again, my thoughts turn toward the young women who this Fall join the sisterhood of seminary wives. As one recently graduated from their midst I entertain mixed emotions on the subject. Three years ago I was in the same position.

It was a big decision to trade a familiar life and a steady income for the life of a seminary wife. How strange it was to peer about backstage and to see for the first time the inner workings of the Church. Then the happy moment of discovery that you are not alone—there are also others who have just entered the holy group. As soon as you recover from the fact that the holy group is perhaps not quite so holy as you had expected, but rather is made up of human beings, life becomes more normal.

Almost immediately begin evenings of silence when impulses must be stifled and when the voice of the radio is not heard in the land. The only relief comes when the scholar decides to recite gems from the lectures of the day. At such times you pick up pertinent facts: that there is a difference between an epistle and an apostle, that the ecclesia is not a disease, that a low church does not always have a low ceiling, and that the rabbit mentioned so often is a rabat.

The parties soon begin. The wives hold meetings at which time various sandwiches and desserts are either remembered for future reference or mercifully forgotten. At seminary family parties you garner and file such items as "Betty Jones' Scalloped Potatoes" and "Meat Loaf for 300."

The neophyte's first public sermon is an occasion of unrest at best. After reassuring the preacher and straightening his surplice, you make your way as inconspicuously as possible to a conspicuous pew immediately under the pulpit. Your temperature rises and falls, rapidly punctuated by thumping in the ears throughout the endless service. The last "Amen" finds you wiping your brow with a limp twisted handkerchief. Soon everyone is saying "My, what a fine sermon. How well he did!"—as of course you knew he would do in the first place.

The three years pass swiftly but certainly not without event. Even the summers are busy with parish or field work. A new reverence is acquired and a respect for things holy.

The last year goes the fastest of all. A seminary wife approaches graduation for all intents and purposes without a husband. The impending

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canonical examinations render most husbands unapproachable if not downright hostile. But no matter. There is much to occupy your time. Discussions are rampant as to the minimum number of surplices absolutely necessary, the cloth versus the plastic collar, and the relative lengths of cassocks.

As soon as the local standing committee (which you have previously learned does not necessarily stand) pronounces its blessing, the dress rehearsal takes place. The collar pops open . . . or scratches . . . or both. The cuff links can't be found. The rabat is too hot. But the over all effect is somewhat breathtaking—a small preview of the coming ordination.

With the stirring ordination to the diaconate comes a humble but glorious feeling, "This is what we have been working for. How wonderful that we could share those three years together. Dear God, help us to be worthy!"

Stop! Don't Use That Color!

BY

HARRY H. HILBERRY

Professor at Syracuse University

ONE of the recurring problems of almost every parish is the need for occasional redecoration of the church building. Even if the roof hasn't leaked or the furnace smoked, the time comes when paint is dingy and everything has a run-down air. Fortunate indeed are those few parishes with churches to which advancing age adds a patina enriching rather than destroying their dignity and beauty. For most of our churches, however, periodic repainting is necessary not only for maintenance of the fabric, but for the sake of keeping God's house beautiful and worshipful.

Any clean fresh paint is going to make a big difference to a dingy interior but there is an even vaster difference between just any fresh paint and the right color in the right place. There is never a dirth of ideas from the parish, the painters, or from experts. Everyone always has an idea, precise or vague, about what colors should be used. Trouble lies in the fact that the ideas do not agree and that the closer they come to agreement the more danger there is that for many of our finest churches the choice may be wrong. The chances are against the consideration of some of the most important factors which should effect such choices. As churchmen and architectural historian I would like to suggest some of those factors.

Our oldest churches, the real colonial buildings and their immediate post-colonial descendants are admired and revered. There is little temptation to improve them and for the most part great care is given to any preservation or restoration which they demand. The story is very different for the many churches built between the eighteen twenties and the end of the century and it is with them that I am concerned.

The churches built in our own century pose other and difficult problems, but some of those are inherent in the essential insincerity of the buildings themselves. However, even the older ones belong more to our own time. The older members of the parish remember them when they were new. For the most part these won't suffer much from mid-twentieth century ideas of paint. The same thing, unfortunately, cannot be said of the nineteenth century structures. They can be, and unfortunately often are, sadly spoiled in the name of improvement.

As early as the late eighteenth century, romantic mediaevalism began to make itself felt. The basic church form was founded on English Renaissance prototypes but sometimes "Gothik" details were added. Pointed windows, pinnacles, and battlements appear. Early in the nineteenth century some Classic Revival buildings were built, but very early most of our parishes seem to have felt something inappropriate about building Greek or Roman temples. By far the greatest number of churches built were in some variation of the romantic mediaeval revival styles. This is not the place for a detailed history of the changes and developments through the century but some generalizations can be made which may be of value

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in appreciating a rich architectural heritage which can easily be destroyed.

Not Shams

THE mediaeval revival churches of the nineteenth century vary in appearance from buildings using Gothic or castellated details (frankly as applied decoration) to careful attempts to capture the look of a real Gothic church, yet, with few exceptions, they have some common characteristics. Most important of these is the fact that the builders never lost a sense of basic, forthright honesty. They drew on what they thought of as Christian architectural tradition but they were not antique fakers. One of the most persistent attitudes expressed by church builders both in words and works was a dislike of shams. They were quite conscious of living in a modern world, of using different materials and methods of building. They valued the emotional significance of symbols of the past but they were not building fake mediaeval buildings. They insisted on the honest and expressive use of materials. It is very rare to find truss roofs supporting fake, plaster-stone vaults or wood and plaster used to simulate masonry walls. Many of the buildings were richly decorated and the decoration varied from naive to scholarly, from sophisticated to crude. Still, whether rich or plain, the work of a clever architect or a small town builder, these churches have as a common architectural character the clarity and unity which come from basic integrity.

These buildings have far more than the simple virtues of honest structures, important as those virtues are. There is always a strong sense of the harmonious relationship between the masses of the church as seen from outside and the spaces of the interior, and although many of the chancels seem small today, the spaces are handsomely proportioned and almost always well, if simply planned. The relationship of the decoration to the rest of the design is harder to grasp since, being so easily altered, few of our churches have escaped changes which tend to destroy the originally harmonious relationships. With amazingly few exceptions such a harmony did exist and the greatest number of our nineteenth century churches really deserved to be considered as more than just buildings, as architecture.

The greatest stumbling block to retaining or regaining the original integrity of our churches is the fact that the concept of the sanctuary held by the nineteenth century builders included mystery and richness as ideals. In our antiseptic generation simplicity and floods of light are fashionable. Any attempt to impose the modern fashion on the older buildings is like putting a motor in a surrey. The result isn't a "modernized" buggy but a monster. On the other hand, an attempt to restore the buildings exactly as they were originally designed would be difficult and expensive at best and probably unwise as well as unnecessary. Let me cite an example to illustrate the problems involved and suggestions for solutions.

Color Problem

A TYPICAL, medium sized church built in the seventies needed new paint on the interior. The old paint, a nondescript tan with some stencil work, was dirty and some plaster needed patching. An investigation showed that originally the nave was painted a strong orange with a blue-green ceiling and lots of stencil work. The chancel and apse had had a complicated stencil pattern in no less than six colors, mostly warm. No one even thought of restoring the original colors. If a painter had been available who was willing to do it, the stencil work would have made the cost prohibitive. No one wanted more tan and the general feeling was that the painters' idea of pale gray walls and a paler blue ceiling would make it very stylish. At least it would be lighter and clean. The solution ultimately arrived at is also lighter and clean, but it took a great many other factors into consideration and attempted to recapture some of the character which had been part of the original design.

The multicolor stencil on the chancel and apse had served two major purposes. It had concentrated the greatest richness at the architectural and ritual focus of the building, thus materially contributing to both the aesthetic and religious effectiveness. By echoing the colors in the nave and furnishings it not only served to focus but to tie together and unify the whole design. Something of the same qualities could be achieved by simpler means. Use of a dark red stencil pattern on a gold ground provided richness. The gold echoed the polished brass of the lectern, pulpit and other furnishings and the red picked up the warm tone of the wood.

The orange of the nave wall and the dark blue-green of the ceiling had also been integrated parts of the scheme. They repeated colors from the apse out in the nave. The orange was strong and being in the lower, lighter part of the nave gave it warmth. The ceiling paint was nearly if not quite as dark as the wood trusses and must have been quite successful at giving the feeling of space stretching away into quiet gloom above. Ideally it would probably be well to deliberately recapture that gloom but in the face of the certain negative response of mid-twentieth century people a compromise can be reached which will maintain the aesthetic unity of the building and still remain fairly light. The warmth of the original nave and

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the unifying color relationship between nave and chancel were recaptured by painting the walls with a specially mixed combination. A light neutral paint was modified with raw umber and a generous amount of the same red used in the stencil. The result seen on a panel in daylight is a rather peculiar pink, but no one seeing it in the church is conscious of it. It is light, but at the same time warm and makes as little contrast as possible with the wood work. For that very reason the same paint works well on the ceiling. It ties in well with the rest of the color and thus draws no attention to itself. It is also the one light paint that will not unnecessarily call attention to the timber truss work. While not lost in gloom, the trusses are not accented as they would be against pale blue and so take their proper subordinate place in the whole composition.

This is an example of the type of approach that is needed. Each church poses its own set of problems but at the same time understanding and respect for the buildings will suggest the answers. The buildings were never cold, so light grays and blues quarrel with their basic nature. The warmth and darkness of the wood ask for darker paint, but if the color is carefully chosen it can be light. Fortunately the forthright use of materials is vigorous enough so that even painters don't often feel tempted to paint the wood. Fortunately indeed!

Our nineteenth century churches were good. The beauty of a unified design honestly carried out has often been marred by "improvements" but it can be recaptured. It isn't like the strawberry chiffon pie "improved" by the addition of mincemeat.

Decline in Episcopalian Giving

BY
GEORGE W. EDWARDS
Professor of Economics, City College of New York

STATISTICS can be not only dreary but also misleading. This is especially true of Church statistics which contain more than their share of errors. On the surface it would seem that the Episcopal Church has made gratifying financial progress. There has been a substantial increase in the annual contributions received by the Church. Statistics show that for 1929 contributions reached their peak in the 1920's at almost $46 million. After a decline in the 1930's contributions recovered steadily until they attained an all time high at $69 million for 1949. Thus it would seem that over a period of two decades contributions rose by about fifty percent. On the face of things this would seem like a satisfactory trend.

Actually these figures represent a serious financial regress. Over these two decades inflation has taken a heavy tribute from the dollars contributed to the Church. In actual buying power the $69 million received for 1949 represents an amount of about $42 million in terms of 1929 prices. In real buying power the Episcopal Church was therefore receiving less for 1949 than it had derived from its communicants for 1929.

This conclusion is substantiated when the contributions to the Church are computed on a per capita basis. For 1929 the average communicant gave about $36 to the Church and for 1949 he contributed about $41. Nominally he therefore increased his giving by five dollars over these years. In terms of buying power at the 1929 level, he was giving for 1949 only $25. Actually therefore the buying power of the average contributor was cut by more than one-third over these two decades.

The decline in Episcopalian contribution is particularly serious when contrasted with the trends in national income over the past two decades. There is no reason to assume that the income of the average communicant is much different from that of the average American. From 1929 to 1949 the income received by the average American rose very sharply. In 1929 he received $680, while in 1949 he derived an average yearly income of over $1,320 from his wages, interest, profits and other sources. In other words the per capita income of the average American about doubled. Along with other Americans the average Episcopalian undoubtedly shared in this rise in

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money income over these two decades. The average Episcopalian is now giving a much smaller proportion of his income to the Church than he did in the past. In 1929 he was giving the Church over five dollars out of every $100 of his income, while in 1949 he was giving only three dollars out of every $100.

Thus an analysis of Church statistics rather than showing a gratifying increase, really indicates a decline in the financial support of the Church.

The Living Liturgy

BY

MASSEY H. SHEPHERD JR.

THE LITURGY OF HEALING

IT is a happy coincidence that the publication by the Liturgical Commission of its study on The Order for the Ministration to the Sick has been issued at the same time the WITNESS is offering its readers an excellent new column by the Rev. Clinton J. Kew on 'Religion and the Mind.' Taken together, these two presentations of the Church's healing ministry offer us illuminating insights respecting one of the Church's most constant and significant means of help and grace. We strongly recommend that all the clergy procure and study No. III of the Commission's Prayer Book Studies, which has been prepared by the Rev. Morton C. Stone, and is now available from the Church Pension Fund.



The inadequacies of our present Prayer Book office for the Visitation of the Sick have long been recognized, by the very fact that it is almost never used. Its liturgical form is cumbersome. It is comforting only in the weak sense of the word 'comfort.' Psychologically, it is unsound—not once, for example, does it suggest to the sick patient any cooperation with or prayer for those who administer to him healing gifts. (We have to look in the Appendix of the Prayer Book, among Family Prayers, for anything of this kind). More serious still, the rite suffers from grave theological and ethical defects. It assumes, sometimes explicitly, sometimes tacitly, that all sickness is a visitation by God either to punish or to test. It is perfectly true that much illness, whether of body or of mind, is the result of sin. But God is never the author of evil, but only of good. He 'does not willingly afflict or grieve the children of men' (Lam. 3:33; Prayer Book, p. 45).

In his introductory essay, Mr. Stone shows how our office in the course of history has undergone deformation and decay—largely the result of the medieval abuse of Unction, not as a healing ministry, but as a solemn consecration and absolution for death. The more we have tinkered with it, in successive Prayer Book revisions, the less it has been employed. 'What is needed,' he says quite rightly, 'is not further patching and piecing of the existing Visitation Office . . . but a general reconstruction of a new Order.' This new Order the Commission now presents to the Church for study—and in this case, also for use. For there is no law that would prevent a bishop from duly and properly authorizing the experimental use of the new forms. In fact, they have already been tried, or forms similar to them, in many parishes with great success and benefit.

The only caution I should raise in respect to the use of the new office is that the bishops see to it that proper controls surround its use. No priest should enter upon a healing ministry without proper preparation and study both of the scientific and theological principles of psychosomatic medicine. An ignorant priest can be as dangerous to souls in this kind of ministry as he can be in the confessional, if he does not know what he is doing. But every priest is called upon constantly for some kind of ministration to the sick. The Church has waited too long to offer him sound and adequate liturgical means for this ministry. The present study is a great step forward in this direction.

It is a step forward for many reasons. For one thing it concentrates attention upon the positive goal of healing, not merely the soothing effects of consolation. Secondly it makes the new office essentially a church service of corporate worship. The individual is not isolated, but is outwardly and inwardly borne up by the prayers of the faithful. It also reminds the sick that spiritual ministries and physical medicine are coordinate and cooperative means to one and the same end, wholeness of body and mind and spirit. It does not neglect to deal with sin and all its evil effects; but it makes God's Absolution real and effective. Finally it restores the sacrament of Unction (or whatever you wish to call it) to its primitive and proper place in the life of Christian disciples, bringing them nearer to him who 'himself took our infirmities and bare our sicknesses.'

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Our Paganized Holidays

BY

E. A. CALLANAN JR.
Vicar of St. James, New Castle, Indiana

TWICE, in recent weeks, I have been struck by the calloused paganization of Church holy days. I, who consider myself a son of the modern age and not easily shocked, was first brought up short by the rampage of Hallowe'en, which begins hereabouts on the 1st of October. The release of pent-up aggressions, traditionally associated in this country with the eve of All Hallows, has been extended to a three or four week vandalism. Thus, an original perversion of healthy religion becomes a perversion of a perversion!

Again, with All Hallows just past, I dropped into a local dime store to find it gay with red and green festoons, and the air moaning with crooned Christmas Carols. I thought I was dreaming at first, to find Christmas upon us with Advent Sunday still four weeks away; but, unfortunately, I wasn't. The counter-girl was sympathetic with my expressed dismay, and as she handed me my change, offered: "I'm so sicka them carols over and over I could scream!" I returned consolation then made for the nearest door, hoping I hadn't missed Thanksgiving during my stay.

This led me to do some thinking; it's wonderful how God forces us to think once in a while. Historically, we know that the Church, in her wisdom, took certain pagan festivals, which were well established among the people she was evangelizing, and oriented them around Christmas doctrines. Each season was given its own Christian symbol and its own Christian associations. To take two examples: All Saint's Day was created from the pagan custom of revering the dangerous spirits of the dead, so that the living would not be plagued. It was changed to association with the communion of saints: the dead in Christ, and changed from gloomy necromancy to happy recollections and future promises. Christmas was taken from the morbid rites to the dying sun at the winter's solstice, and associated with the coming to earth of the very light to dwell with man forever.

How We Celebrate

HOW far we as a nation have turned from these traditions can be seen by examining the modern symbols and associations which these same holidays now evoke.

All Saints is now celebrated on its eve by Hallowe'en. The average Church boy or girl does not even know its original significance. The symbols are witches, goblins, ghouls, and the associations are with outright, and prolonged vandalism. Cider and doughnuts, the proper elements of the feast, are the only wholesome remains of this immature rite.

The Christmas symbol is now, of course, Santa Claus, (that jolly caricature of poor St. Nicholas), that magical superman of the upper air, who gives us infantile Americans something for nothing; no, not quite for nothing, for "being good" and for being the scions of mammon. The associations of Christmas are new and strangely un-Christian; we feel called upon to indulge in a kind of giant potlatch, full of the fears of getting less than we give, and of the dismay at giving what we would like to get, and getting what we would like to have given away.

So it is with Easter, Thanksgiving, and many others. Rabbits hatching chicken's eggs, (the former usually refered to in baby-talk as "bunnies,") with the associations of a new hat—it is considered degrading not to have "something new" for Easter. Thanksgiving is associated with the stuffed belly, in its crudest, most gluttonous form; and the "thanks" still remaining is expressed in the sentiment: "thank God we live like Americans and not like those foreigners," said with all the conviction of the Pharisee.

What Can We Do?

WHAT can we do about it? We have allowed holy days to become sin days; days in which we make a superb noise about our fleshly lusts, patting ourselves on the back for our ability to indulge, misuse and violate the holy gifts of God. Sit for a moment with the great steward, looking with eyes which see his starved, oppressed children, and with eyes which see these saturated, aggressive children. Can we feel anything but disgust and shame? Can you not sense an impending doom?

It is not entirely the fault of the laity that this sorry return to paganism has come about. Many ministers have been slow to condemn the business interests and other centers of selfishness which are continually at war against God's kingdom, profaning his holy things. We must all lead the revolt to the conservative, historic position of the Church if it is to come. We desperately need God's forgiveness and grace; when are we going to ask for it?

THE CHRISTIAN AND HIS MONEY
By Bishop Washburn
Ideal for Every Member Canvass
$4 for 100 $2.50 for 50
The Witness Tunkhannock, Pa.

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EPISCOPAL CHURCH NEWS

OXFORD PRESS HAS NEW MANAGER

★ Wilbur Dunham Ruggles, formerly manager of the retail store of the Methodist Publishing House in Kansas City, has been appointed manager of the Bible department of Oxford University Press. He succeeds Leon McCauley, Episcopalian, who is now with the education department of the National Council. He is a graduate of Springfield College and Yale Divinity School, having been ordained in 1935. He served churches in Waterbury, Conn., and in Jefferson City, Mo., and for four years was a member of the Missouri state library commission.

In 1943 he entered the navy as a chaplain and served in the South Pacific. He was discharged in 1946 with the rank of lieutenant commander. A year later he joined the Kansas City branch of the Methodist Publishing House as religious book counselor, later becoming manager of the retail store.

EPISCOPALIANS SHUN RADIO WORKSHOPS

★ No Episcopalians attended the workshop sponsored by the radio and television dept. of the National Council of Churches, it was announced by the Rev. Charles Schmitz, director. This is the third major workshop at which no official Episcopal representatives have been present, and the Episcopal Church is now the only major communion affiliated with NCC which has not had its promotion officials trained in latest radio and TV techniques.

The Rev. Mr. Schmitz also revealed that this year was the first time that no first or second prize for excellence in religious radio and TV had been awarded to an Episcopal church or diocese. Only one Episcopal church, St. John's, Mason City, Iowa, received an honorable mention in a minor category. The reason for the sharp decline in Episcopal winners was attributed to the absence of any programs produced by the Rev. Albert Chambers and Frederick Sontag, formerly of Central New York, who for the past years have won the highest awards given by the contest judges.

Since the disbanding of the Central New York public relations department, Episcopal participation in the above mentioned workshops has declined sharply. NCC officials expressed the hope that other Episcopal dioceses would show interest in this work, and that the National Council of the Episcopal Church would finally send its promotion workers to the workshops, so that all major communions affiliated with NCC could have their personnel adequately trained.

JERSEY CITY CHURCH CELEBRATES

★ Bishop Washburn officiated at a special service on October 7th which marked the 100th anniversary of St. Mary's, Jersey City. The service was followed by a dinner in the parish house. The final service of four marking the event was held the 17th.

BISHOPS DISCUSS EDUCATION

★ Bishops from 22 dioceses arrived late October 1st for the first conference of the year at the College of Preachers on the close of Washington Cathedral, for the conference on Christian education.

Canon Theodore O. Wedel, warden of the College and a canon of the Cathedral, headed the course of study for the conferences as the college embarks on its twenty-second year.

The college offers post-ordination training for clergy through its week-long sessions, and the conference of bishops will follow the same schedule and program outlined for clergy at each conference.

The Rev. Reuel L. Howe, professor at Virginia Seminary, lectured to the group on "Baptism Through Confirmation." Lectures and practice preaching continued through the week and Wedel closed the session with a lecture on "Relationship Theology."

The bishops came from throughout the east and midwest, with Bishop William F. Lewis of Nevada, and Bishop Richard S. Watson of Utah travelling the greatest distance to attend the sessions.

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DETROIT PARISH CELEBRATES

★ St. Matthew's, Detroit, Michigan, has just completed the observance of its 105th anniversary. On September 23 the preacher at the 11 o'clock service was the Bishop Walter M. Higley, suffragan of Central New York and a former classmate of the rector. On September 28 a parish supper was held followed by a social period of dancing in the parish house. On September 30th the preacher at 11 o'clock was the Rev. Birney W. Smith Jr., rector of St. Andrew's, Evanston, Illinois, and a product of the parish.

Erected in 1883 on the present site, this church edifice has recently undergone a process of face lifting and other exterior improvements. The parish house built about 1928 has also been repainted on the outside thus making for a total new look. The present rector is the Rev. F. Ricksford Meyers.

WASHINGTON CATHEDRAL DEDICATES GIFT

★ A special service of dedication was held in Washington Cathedral on October 14, formally to accept the silver altar cross and a matching pair of silver candlesticks given by King George VI of Britain. The cross and candlesticks were given by the king in appreciation of the hospitality shown to British personnel stationed here during world war two. After the dedication, the cross and candlesticks were permanently placed on the altar in the Cathedral Chapel of St. Joseph of Arimathea. Officials of both the British and U. S. Governments took part in the service.

MASSEY SHEPHERD AT SEABURY

★ Over thirty students for holy orders will be matriculated in special ceremonies at Seabury-Western Theological Seminary Oct. 18. The entire seminary community will be addressed by Dr. Massey Shepherd, professor of Church history at the Episcopal Theological Seminary and Witness columnist.

Following the evensong service and matriculation in the chapel, the Rev. John C. Patterson, a graduate, formerly rector of Grace Church, Madison, Wis., and at present headmaster of Kent School, Kent, Conn., will be presented a doctorate.

BISHOP HARRY KENNEDY AT ST. BARTHOLOMEW'S

★ Bishop Kennedy of Honolulu was the preacher last Sunday at St. Bartholomew's, New York. He recently returned from a trip to Japan, Korea and Okinawa and spoke of the opportunities that the Church has in these countries. The rector of the parish, the Rev. Anson Phelps Stokes Jr., served under Bishop Kennedy for a number of years as dean of the cathedral.

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NEWS OF OTHER CHURCHES

MERCHANTS AID CHURCH BUILDING FUND

People who live in the neighborhood of the Crooked Creek Baptist church at the northwest edge of Indianapolis are helping build a church every time they buy a sack of flour or fill up the tank with gasoline. This is because 15 merchants of the area came to the rescue of the congregation when funds for its new $125,000 building ran out. Before that, the church had obtained all the contributions it could and had staged paper sales, fish fries and similar ventures. But the new church stood only partially finished.

One merchant, who is not a member of the church and who has tried to remain anonymous, came to the rescue. He offered to contribute to the church a percentage of purchases made by church-going shoppers in his store. Frank Snyder Jr., a member of the church's building committee, spread the idea among other merchants. With the 15 cooperating, the church put out "scrip books" ranging in price from $5 to $50. These books were sold throughout the community to and by members of the congregation. The 15 merchants treat the scrip as cash in payment for purchases. Then they give a percentage of the face value of the scrip to the building fund. In most cases, this is 5%, but a grocery store and a few other merchants who have a margin too small, give a smaller percentage, but on a larger volume of business.

The congregation, one of the earliest in Marion County, was organized in 1837 in a log school. It has been worshipping for many years in a frame building. The new church building is of masonry construction.

LAUNCH LAYMEN'S AREA MEETINGS

The first of a series of nationwide area meetings under the auspices of the United Church Men of the National Council of Churches was held in Utica, N. Y., with laymen representing fifteen denominations as leaders. The top speaker was Wilbur La Roe, former moderator of the Presbyterian Church. He pleaded for a sense of urgency among laymen "because of the threats to our true Christian heritage." He described these as "the let-down in morals both locally and in high places, the widespread betrayal of trust by elected officials, the dangerous disregard of truth, the decline of the dignity of man, and the tendency of goods to become the master of people."

METHODISTS ORGANIZE CIRCUIT RIDERS

A campaign against "socialism, communism and anti-American teachings in the Methodist Church" has been launched by a group of laymen and ministers. Their first target is the Methodist Federation for Social Action, with a spokesman saying that their first task will be to have the Federation ousted from the official Methodist building in New York. The Rev. Jack McMichael, executive head of the Federation, said the Circuit Riders apparently are "a small clique of laymen who are using scare words to try to silence or intimidate the social impetus that grows inherently out of the gospel of Jesus."

STUDENT RELIGIOUS GROUPS PROTEST SEGREGATION

Students at the University of North Carolina adopted resolutions protesting the decision of the university officials to segregate Negro students at football games.

CLERGY AMONG OUTSTANDING LEADERS OF THOUGHT

Eight Atlanta Protestant ministers and two Jewish rabbis are among fifty-seven "outstanding thought leaders" who were honored in that city October 17. They were Methodist Bishop Arthur J. Moore; Rev. Louie D. Newton, Baptist; Dean Raimundo de Ovies, retired dean of the Episcopal Cathedral; Dean John B. Walthour, his successor; Rev. Charles L. Allen, Methodist; Rev. Monroe Swilley, Baptist; Rev. W. V. Gardner, Presbyterian; Rev. Pierce Harris, Methodist; Rabbi J. M. Rothschild and Rabbi David Marx. Others to be selected as being "men and women who, by their oral, written thoughts and civic activities, inspired others to think and act for the good of all," included editors, attorneys, businessmen, college professors, city administrators.

PRESBYTERIANS INSTALL TOP OFFICIALS

Two high ranking officials of the Presbyterian Church will be installed October 23: the Rev. Eugene C. Blake as stated clerk, the highest executive office, and the Rev. Glenn W. Moore as secretary of the General Council.

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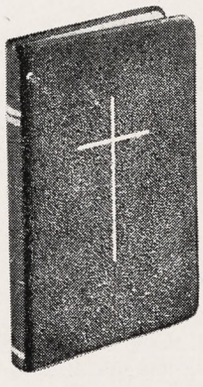

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H239x—Same as H237x, in Blue..... 8.00

For those who prefer a smaller size Prayer Book, size 2⅞" x 4⅜ x ¼", the listings below are recommended. All binding and printing features exactly the same as in the larger book.

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H138x—Same in Red..... 7.00
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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Prayer Book Studies. III. The Order for the Ministration to the Sick. By the Standing Liturgical Commission. Church Pension Fund (Church Hymnal Corporation). Fifty cents.

The first volume of Prayer Book Studies, dealing with (I) Baptism and Confirmation and (II) The Lectionary, was published last year. It has received wide and, we believe, careful study throughout the Church. The present volume deserves equal consideration. So serious is the situation that there are many parishes where the Order for the Ministration to the Sick is completely disused. Its archaic language and antiquated theology make it simply unusable. But the extraordinary thing is that the ministry of healing (either by prayer and the laving on of hands or by the use of Holy Unction—or both) is steadily increasing among us. There is great need for a thorough revision of the Prayer Book office.

The Commission has long studied this need, and in the present little work reviews the history of healing in the church, its principles (not antagonistic to the science of medicine), and the reflection of the Church's belief and practice in the successive Prayer Books. Then follows the proposed revision of the Office, with seven alternative "orders" at the very heart of it. Their themes are: the Great Physician, The Commission to Heal, Repentance, Faith, The Holy Spirit, The Holy Name, Holy Unction. Finally there is a Litany of Healing, various selected prayers, and an order for the administration of Holy Unction. The material is magnificent, and the proposed revision marks a great step forward. But the literary form in which this is presented (particularly, perhaps, in the Litany of Healing) leaves much to be desired. There are phrases that simply will not "go" in a liturgical service; there is a notable lack of smoothness in some lines; there are expressions that imply a bad bit of theology; the Jacobean -eth and -est are confused; and in the third prayer on p. 35 something surely has been lost out in the very middle. But these defects will of course be ironed out in criticism and study, throughout the Church, and in actual use. Let us congratulate ourselves that a real step has been taken in the direction of a reasonable, theologically sound, and genuinely devout Order for the Ministration to the Sick.—F. C. G.

Science and the Christian Faith. A Study in Partnership. By Edward LeRoy Long Jr. Haddam House. $1.75.

The title is unfortunate in that it is trite, as the volume is not. Most books of this sort are unconvincing for the person who is using the conflict of science and religion as an excuse for his irreligion. This volume calls the bluff and carries that person beyond his shallow excuse into a true understanding of religious reality. Science and religion meet on religious grounds for "the redemptive function of religion makes it possible to overcome the tragedy that attends the growth of human skill and power."—S. A. Temple.

The Philosophies of F. R. Tennant and John Dewey. By J. Oliver Buswell Jr. Philosophical Library. $6.00.

A doctoral thesis presented at the New York University School of Education. In some sections, such as the discussion of the Ontological Arguments of Anselm and Descartes, his treatment is rather complete; in others, as for example the quotations from Aristotle concerning the philosophy of Heraclitus, where a little knowledge of Greek would have helped his scholarship seems to be a bit weak.—Sydney A. Temple

The Book of Jeremiah. Vol. I (chh. 1-25). By Julius A. Bewer. Harper. 75c.

This is a continuation of Harper's Annotated Bible, which is appearing in pamphlet form but will eventually be printed on thin paper in a large volume or volumes. The text is the Authorized Version, with introductions to the various books and critical notes by one of the most learned and most gifted of modern Biblical expositors. An ideal book for the church school teacher or layman interested in beginning the careful study of the Bible.

BOOKS RECEIVED

At One. A study of the Atonement. By Father R. F. Palmer, S.S.J.E. London: S.P.C.K.
The immense background of the custom of sacrifice is duly emphasized, and there is a wide-hearted and friendly attitude towards reunion, especially with the Presbyterian and United Churches.

What the Jews Believe. By Rabbi Philip Bernstein. Farrar, Straus and Young. $1.25.
This is a beautifully illustrated expansion of the famous article in "Life." It is extraordinary when one comes to think of it, that the book has only 16 pages of theology, and 78 pages on the Festivals. But this is characteristic. Judaism is a "religion of observance," and to describe what Jews actually believe, one has to know what they do. The same would be true of many another religion, including large parts of the Christian church.

Patterns for Devotion. By Gladys C. Murrell. Abingdon-Cokesbury. $1.25.
Twenty-seven story worship services, replete with poems, prayers, scripture readings, etc., to provide a proper setting for the stories. Clergy who preach children's sermons will find this book suggestive.

The Way into the Holiest. By F. B. Meyer. Baker Book House. $2.50.
A reprint of a once popular exposition of the Epistle to Hebrews by a world-famous evangelist.

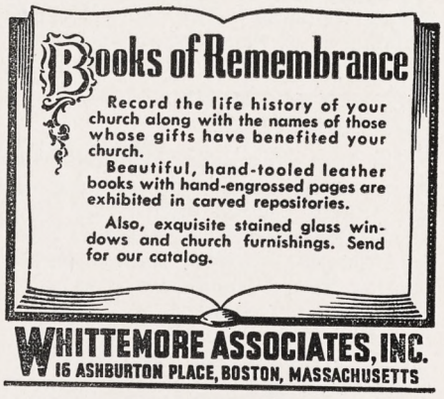
Prisoners of Hope. By Herbert C. Alleman. Muhlenburg Press, Philadelphia. $1.50.
Fifteen sermons or addresses, replete with simple and telling illustrations.

The Catholic Movement in the Swedish Church. By Gunnar Rosendal. Seabury-Western Theol. Sem., Evanston. 25c.
The latest Hale Sermon, on an improtant movement in the direction of catholicity and reunion.

The Word Lives On. Ed. by Frances Brentano. Doubleday and Co.

Truth of Life—Key to Understanding. By Ambrose G. Beltz. Philosophical. $6.00.







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THE RELIGIOUS PRESS

Selected by GEORGE MACMURRAY

CHRISTIAN ATTITUDE ON CHINA: —The Canadian Far Eastern Newsletter, published by a former missionary, James G. Endicott, comes up with some heartsearching questions about the New China.

When you hear harrowing details of the so-called purge described by returning missionaries, ask yourself these questions: 1) Are these details carefully checked for evidence; how much is hearsay? 2) Were these missionaries as concerned about the concentration camps and death by torture which darkened the last years of Chiang's regime? What protest did they or the church make to the spectacle of conscripted troops being starved to death because of graft—3,000,000 of them in southwest China where these facts were carefully checked by relief workers and other foreign observers? 3) Clearly, the silence of the church on these matters, and their lack of protest against sending arms to Chiang, and now against the mass extermination of the Korean people, has made it more difficult for the Chinese Church and has, no doubt, increased suspicion of the activities of many Christians in China. In view of all this, how can the missionaries and the church in Canada best help the church in China and in all the other lands where, as the Quakers point out, the same kind of revolution would take place whether there were communists around or not? All the Asians and Africans are looking at white Christians and asking, "Which side are you on?"

FEEL LIKE CHURCH: —Bishop Conkling, writing for his diocesan paper, says that too many people go to church when they feel like it and stay away when they don't. "To pray and worship and serve when we do not feel like it may not please us in the doing but it certainly is most pleasing to God, not just because it is unpleasant for us but because what we are doing is right."

SEE YOUR CONGRESSMAN:—Your Congressman is probably now home, so the Christian Century suggests that you call upon him to register your opposition to the bill now before Congress. "We believe that the sentiment of the country is against any such system of permanent militarization. But with so much of the press, the veterans' organizations and the Pentagon on the other side, how is a Congressman to know this if citizens don't express themselves? They will never have a better chance to do so than the current congressional recess affords."

Incidentally, the C. C. uses lower case for the gentlemen in Washington—like this: "congressmen," "senators." Paul Hutchinson and his staff better watch out how they treat those servants or they will be cited for contempt.

WHAT OF COLLEGES?—Outlook, official organ of the National Council of Churches, reports an all-time high enrollment in the Protestant seminaries of the country. It states that the new men are badly needed to fill the estimated 15,000 vacant pulpits that exist. However the magazine answers "uncertain" to the question as to whether or not Church colleges can survive. In spite of vigorous campaigns through the summer to enlist students, the enrollment has fallen way down, due primarily to young men being grabbed for the armed forces.

FOR THOSE WHO SERVE:—Massachusetts Church Militant presented this prayer for those who serve our country:

Almighty God, whose fatherly care reacheth to the world's end, we beseech thee to protect and bless all those who serve our country on land, on sea and in the air, in particular the members of this parish.

For their homes give them love and loyalty;

For our nation, sacrifice and service;

For thy Church, reverence and devotion.

In times of training make them strong of body and disciplined in mind;

In times of monotony give them companionship and cheer;

In times of loneliness grant them thy presence;

In times of temptation thine armor;

In times of fatigue, thy strength;

In times of danger watch over them, we beseech thee, and give them courage; and grant that in all things they may be faithful in thy sight; through Jesus Christ our Lord. *Amen.*

SEEPAGE UP OR DOWN:—Editor William Leach of Church Management wants to know what causes the widespread moral degeneracy of our times. Says he:

"Without almost universal agreement on the moral degeneracy of our time some of us are put to it to decide whether the old rule that 'degeneracy seeps down from the top; democracy rises from the bottom,' is still true. We see lots of immorality in the highest places, including international agreements, national statesmanship and on other higher levels. At the same time evidences of a revival of democratic ideals at the lower levels are not too clear. Perhaps the time is near when we shall have to stop seeking a scapegoat for our moral delinquencies and rationalize our own responsibilities in a very bad situation."

HITS UMT:—Universal military training and freedom do not go together, according to the Baptist's Watchman-Examiner, which calls upon all friends of freedom to oppose the militarists in Congress who "are determined to attach this new totalitarian conscription of youth on the draft bill which is before Congress." Expressing doubt that a conscription bill for men 40 to 50 would have a chance of passing, the editorial declares that "a boy of eighteen has as much right to freedom as a man of fifty."



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PEOPLE

CLERGY CHANGES:

FRANCIS H. SMITH has resigned as rector of St. John's, Lewisboro, N. Y.

WILLIAM RICE has resigned as vicar of the Regeneration, Pine Plains, N. Y. and is now living at Waterville, Conn.

EDWARD LAINE, formerly ass't at the Ascension, New York, is now on the staff of Grace Church, Amherst, Mass.

WILLIAM T. WALSH has retired as rector of St. Mark's, Tarrytown, N. Y.

HARVEY A. GUTHRIE Jr., is now ass't at St. Peter's, Chelsea, New York.

DUNCAN G. PORTEUS is now ass't at Grace Church, New York.

ALEXANDER KETTERSON, retired of New York, is now living at Ocean Grove, N. J.

JACOB A. WINTERSTEIN has resigned as rector of Holy Trinity, West Chester, Pa., for reason of health.

THOMAS ALDRICH, former curate at St. James, Birmingham, Mich., is now rector of St. James, Albion, Mich.

HARRY B. WHITLEY, formerly rector of St. Andrew's, Algonac, Mich., is now curate at St. James, Birmingham, Mich.

JOHN FRENCH, formerly of St. Paul's, Bad Axe, Mich., is now rector of St. Luke's, Ferndale, Mich.

ORDINATIONS:

STEPHEN E. T. KIM was ordained priest by Bishop Kennedy on Sept. 13 at St. Andrew's Cathedral, Honolulu. He is vicar of St. Luke's Korean Mission.

JOHN H. STIPE was ordained priest by Bishop Dun, Sept. 22, at Christ Church, Washington, D. C., where he is now rector.

DEATHS:

H. HENRY SPOER, 78, who retired from the staff of St. Paul's, New York, last spring after forty years in the ministry, died Oct. 2 at his home in Sewell, N. J.

ARCHIBALD C. KNOWLES, 86, for 44 years the rector of St. Alban's, Philadelphia, died Sept. 30. His entire ministry of 52 years was spent in this parish.

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BACKFIRE

LILIAN P. LONG
Churchwoman of Marion, Ala.

I again feel a concern to take issue with Mr. Walsh on his article on *Free Catholicism*—this time on the second article.

Mr. Walsh uses the word 'catholic' and 'catholicism' a number of times, spelling them with a small 'c'. These words as used by Mr. Walsh must have a meaning that is unfamiliar to most of us. In his article, under *World Council* as a subtitle, he says, "I come now to Geneva, and to the area of main controversy. What should be our attitude toward the Protestants? I know that many of the more catholic-mind Anglicans would say—Give them a wide berth."

In my Webster's dictionary the word catholic when spelled with a small "c" means universal, general, and liberal. These Anglicans referred to by Mr. Walsh as having a "catholic-mind" must not have any of those meanings for this word or they could not say give any other Christians a wide berth. If they do not admit that Protestants are Christians then they are as intolerant as our brothers in the Roman Catholic Church.

We low Church members of the Anglican communion who belong to the Protestant Episcopal section of God's Church would be sorry to think that our "catholic-mind Anglican" brothers want to give us a wide berth. Mr. Walsh holds out hope for us. In closing his article he says that if the Holy Ghost can't get the Roman Church to do as he wishes—he will give us poor Protestants a chance—He (the Holy Spirit) will re-catholicize us!

It seems to me that all of us who are trying to follow our Lord and Savior, Jesus Christ, would do well to re-read the parable of the Pharisee and the tax collector. Instead of standing in the corner with the Pharisee and saying, "Thank God we aren't as other men are!," we should compare our lives and the life of our section of God's great Church with the life of Jesus and what he wanted his church to be, and then move over into the corner with the tax collector and say from our deepest hearts, "God be merciful to us sinners."

VIDA D. SCUDDER
Churchwoman of Wellesley, Mass.

Allow me to express my gratitude for the refreshment given me by the article on *Future of Free Catholicism* by Chad Walsh. I have never read a statement to show our special Anglican contribution to the ecumenical movement with such complete and illuminated Christian insight. I may add my amused enjoyment of Mt. Entwhistle's adventure.

GEORGE F. TITTMAN
Rector of St. Mary's, Arlington, Va.

Do you know why I am looking so happily at the cover of your October 4th issue? It is because I infer from it that at last we might be getting some of your good, prophetic religion without having to stomach the petty, sub-basement churchmanship you seem to have felt had to be served along with it. And it isn't the Anglo-Catholic brethren I speak for, either.

O happy day—for most of us in the Church!

Or is it?

CHARLES F. WINDSOR
Churchman of New York

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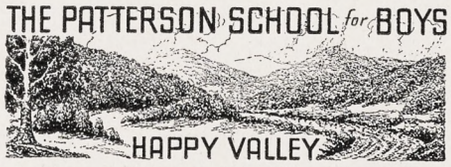

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The WITNESS

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October 25, 1951



ALGER L. ADAMS
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For Christ and His Church

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

National Council Asks Payments For A Record Budget

Plans Are Announced For Early Training Of Key Laymen For Next Year

★ The National Council, meeting at Seabury House October 10-12, heard that payments on expectations to September 30 were $159,550 below the amount expected and $517,651 below the amount required to cover the nine months share of the budget. A resolution was therefore unanimously adopted pointing out that if dioceses will pay what they promised "we shall set a new record of giving for the work of the Church" and therefore calling upon parishes and dioceses "to bring all contributions to the missionary work up to date as soon as possible, and to maintain regular payments in full until the end of the year. A loyal response will enable us to achieve the new record which the year 1951 has promised and will give our valiant missionaries the support they so richly deserve in their service for Christ through the world."

Robert D. Jordan, head of promotion, told of this year's layman's training program with 2,500 laymen having been trained in 82 of the 88 dioceses and districts. "Where dioceses and laymen follow the plan exactly as taught in the training conferences, the reports are always good," he declared. Another year the fall program for the canvass will conflict with General Convention so it is planned to have training conferences in May and June. The men so trained will be used as their bishops wish, perhaps addressing deputies to General Convention, speaking at summer conferences and camps, addressing youth groups, etc.

The Council voted to create a publishing house in the building in Greenwich, Conn., which was purchased some months ago. It will be known as the Seabury Press, with the Rev. John Heuss, director of education under whose department it will operate, explaining to the Council members that it will publish, promote and distribute the materials produced by the department. Leon McCauley, formerly with the Oxford Press, whose selection as manager was announced months ago, was formerly elected to the position by action of the Council at this October meeting. To aid in the establishment of the press a contribution will be received from an individual donor, through the Episcopal Church Foundation.

Appropriations for new work on Okinawa, providing for a residence, church, parish hall and station wagon, were approved.

Another mobile educational unit, similar to the one that has been visiting various parts of the country under the leadership of the Rev. Walter Williams, is being organized, with the Rev. Grant A. Morrill, formerly the rector of Trinity, Hamilton, Ohio, as the leader. Mr. Heuss also announced that the third book in the Church training series, "The Faith of the Church" by Chaplain James Pike and Prof. Norman Pittenger is now out. New study courses in the family plan will be forthcoming soon, as well as a 40-session Bible course. The department will also have additional training conferences for lay people this fall and winter, and a new series of conferences for the clergy. It was reported that so far over 3,000 clergymen have been involved in the training plan, and 1,000 more will attend conferences before General Convention.

The Rev. Roger Blanchard, head of college work, told of plans for a west coast training course for men and women working in colleges. He reported that there was a growing interest in college work, indicated by the fact that he has invitations to present the program to 66 diocesan conventions, 98 Auxiliary meetings and seven provincial synods.

The town and country division of the domestic missions department reported that 108 seminaries and 11 women workers had received training in rural work, with special assignments of work having been given to an additional 37 students.

It was announced for the department of social relations that Mrs. Charles S. Monroe (Gwen Owen) will serve in the division of health and welfare services on a part time basis. Also the Rev. M. M. Weston, formerly on the staff of St. Philip's, New York, joins the staff of the department. He has had wide experience in industrial relations, community organization and business.

The Council authorized the

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EPISCOPAL CHURCH NEWS

department "to gather factual material on all social agencies of the Church (there are 281 of them—hospitals, homes for aged, homes for children, etc.) and to set this forth together with interpretation, standards, and goals for the guidance of the Church and the agencies; and that the cooperation of bishops, diocesan departments and agencies is requested for the prosecution of this study to the end that this special pastoral ministry of the Church may be carried on to the greater glory of God and the healing of his people."

The resignation of Mary M. Brace as education secretary of the division of youth, was received with regret.

Three guest bishops addressed the Council: Bishop Kennedy of Honolulu who told of his recent trip to inspect and study the work of the Church in Japan and distant Pacific islands; Bishop Binstead of the Philippines who told of progress in rebuilding there; and Bishop Hudson of Newcastle, England, who brought greetings from the SPG in this 250th anniversary year.

Bishop Binstead's address resulted in the Council appropriating $75,000 from undesignated legacies, in addition to what had previously been appropriated to the Philippines from the reconstruction and advance fund.

The Council elected Harry M. Addinsell of New York, as treasurer to succeed Russell E. Dill who died recently.

Mr. Addinsell is a member of the National Council and a member of its departments of finance and of promotion. He is an investment banker. He is a vestryman of St. Bartholomew's Church, and of St. Paul's Church, Glen Cove, Long Island.

CANVASS INNOVATION IN WASHINGTON

★ St. Alban's, Washington, is putting on a new kind of every member canvass starting October 29th. Committee members are calling on parishioners, not to talk finances, but to invite them to a box supper at the church. At these family gatherings the Rev. Felix Kloman, rector, and members of the vestry tell of the work of the Church, in the world, the diocese, the parish. They are having a series of suppers in order to keep each gathering relatively small. They are even providing baby sitters, with the young adults group of the parish fanning out to do the job. The budget of the parish, one of the largest in the city, is $61,800 for next year.



JOHN JACOB NILES, American ballad singer, member of Christ Church, Lexington, Kentucky, at work on his oratorio, Lamentation, which had its opening at Terre Haute, Indiana, and was received enthusiastically

SCHOOL OF RELIGION IN HOUSTON

★ A school of religion got under way October 15th in Houston, to meet on successive Monday evenings. Courses are being given by Bishop Hines on "God and the Bible"; the Rev. Skardon D'Aubert on the "History and Devotional Use of the Prayer Book"; "Christian Healing" will be taught by the Rev. Claxton Monro.

PRAYER MEETINGS FOR PEACE

★ More than 7,000 New Yorkers braved torrents of rain to participate in three prayer meetings for peace in Korea, sponsored October 7 by the Interfaith Committee for Peace Action. A number of clergy of the Episcopal Church were on the sponsoring committee. A highlight was a message from Clarence Pickett of the Friends Service Committee who said: "Here this afternoon one sees in a miniature the world in which we live. We are of all shades of color, of widely varying creeds and come from many cultures and countries. But we are united on this occasion around one common central yearning of the human heart. We pray with all our hearts that the scourge of war may be removed from mankind."

Ted O. Thachrey, editor of a New York daily, said: "Life is not possible in an isolated, dividing and warring world" and he

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urged that the demand for negotiations, that take place after every war, precede war. "If not," he concluded, "mankind will be set back 100 years for every single year of delay."

Philip Morrison, nuclear physicist, in a hard-hitting attack, exploded the myth that there can be magical or harmless wars. He applauded the prayer meetings and vigils for peace, pointing out that "we have not yet seen the involvement of the bomb thus far in Korea. And this is a consequence of the determination of the peoples of the world that this weapon shall not be lightly used. We can go further—we can secure negotiations and peace among all the great powers."

Chairmen of the meetings were the Rev. Willard Uphaus, the Rev. Thomas Kilgore, the Rev. Edward McGowan. One of the speakers was the Rev. Charles A. Vertanes of the Armenian National Church. There was also a message from Bishop W. J. Walls of the A. M. E. Zion Church in which he declared that the Church "must not give up the belief that men can live on this planet without destroying each other. It must keep up its drive in this atomic age to save us all from the following of sinful tempers and selfish ambitions into the most destructive war of all times. I wish your meetings God's blessings and a divinely appointed success."

PROTESTANTS LAUNCH RELIGIOUS SCHOOL

★ Some 800 students have been enrolled in a new Protestant school of religion under the auspices of the Massachusetts Council of Churches. The school, sponsored by ten major Protestant denominations, is being held Monday evenings through Nov. 5 in four downtown church buildings in Boston. They are Congregational house, Episcopal diocesan house, St. Paul's Cathedral, and Unitarian headquarters.

Nineteen separate courses are being offered with special emphasis on preparing teachers for all age groups. Two hundred students are enrolled for a course entitled "Why I Am A Protestant." The course is taught by Bishop Norman B. Nash. Rabbi Maurice L. Zigmond is teaching a course on Jewish festivals.

Two schools formerly were held during the fall months, sponsored by the diocese of Massachusetts and the Congregational Conference. These have been discontinued in favor of a unified effort by all denominations.

CHURCH WORKERS TO PASS CIVIL DEFENSE LINES

Workers in the every member canvass planned by the diocese of Rhode Island will have no difficulty passing police and civil defense lines to make calls if they are equipped with special stickers, according to Huntington Hanchett, canvass chairman. The canvass will be held Nov. 4, the same day as a statewide civil defense test. Mr. Hanchett said that he had notified each parish of the sticker requirement for canvass workers, urging parish chairmen to obtain them from the diocesan office.

BISHOPS' RALLY WELL ATTENDED

★ About 4,000 persons attended a bishops' rally of the 58 parishes and missions in the Westchester section of the diocese of New York, which was held in White Plains on October 14th. It was held at the county center, with Bishop Donegan, diocesan, Bishop Boynton, suffragan, and Bishop Gilbert, retired, participating. The principal speaker was Bishop Lewis of Nevada. It was one of the best attended meetings ever to be held in the diocese.

LAYMEN OF HAWAII SPONSOR CONCERTS

★ The laymen's league of Honolulu sponsored concerts last month by two young men who have made quite a reputation in the States for their musical talents. Charles Davis was formerly organist and soloist at St. Stephen's, Wahiawa, and James Shigeta, a former student at Holy Trinity School, made appearances for the benefit of churches in the district. Both of the men have made fine impressions singing with Bing Crosby and others.

PARISH ERECTS HUGE CROSS

★ A cross weighing over seven tons and towering 75 feet skyward from the sidewalk has been erected in front of St. Stephen's, Columbus, Ohio. The Rev. Almus Thorp, rector, said that the cross, made of steel, probably will be painted and spotlighted at night. The church is on a street that borders the campus of Ohio State University.

FRESNO WANTS RATIO TWO TO ONE

★ There is said to be a considerable demand in Fresno, Calif., for a high church parish. At one time Dean Malloch recommended that the next church should be an Anglo-Catholic one. However it is the announced policy of Bishop Walters that no community should have such a parish until it has at least two parishes which he described as "normal."



MRS. J. A. KELLAM receives communion on her ninetieth birthday at Calvary, Wilmington

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OHIO CHURCHMEN PROTEST ATTACKS ON FREEDOM

☆ Rectors of Episcopal parishes in Columbus, Ohio, last week joined with other ministers in issuing a formal statement denouncing recent actions of President Truman and Ohio State University's board of trustees as attacks on "the freedoms we cherish." The statement was directed against Truman's recent executive order to heads of federal departments and agencies to set up official information censors to pass on the release of all information relating to the work of various executive agencies. It was aimed also against the state university's board of trustees' ruling requiring screening of all campus speakers by university president Howard L. Bevis before the speaker can talk on the campus.

The two actions, the church group maintained, challenged basic American freedoms "so flagrantly that we are moved to declare ourselves against them and call for their reconsideration."

The university action was taken after Harold Rugg, professor emeritus, Teachers College, Columbia University, delivered a series of mid-summer lectures. Two Columbus newspapers and various veterans' organizations took issue with certain statements made by Rugg, assailing him for allegedly attempting to indoctrinate students with socialistic philosophies.

The clergymen, who called for reconsideration of the actions, said the formal statement was issued after informal discussion of the issues by several of them and solicitation of others on how they felt about the matter. Among those who issued the statement were: Ohio Methodist Bishop Hazen G. Werner; the Rev. Donald Timerman, executive secretary of the Franklin County Council of Churches; Ellwood Maunder, of the Ohio area Methodist office; various Methodist, Congregationalist and Episcopal pastors; and Rabbi Jerome D. Folkman.

"Both actions attack freedoms we cherish," the statement said. "The action of the board of trustees attacks freedom of speech and freedom of conscience. The President's action is seen by us as a direct threat to freedom of the press. An unreasoned, undemocratic attack upon academic freedom does more than undermine the coveted freedom of speech and conscience; it prepares the way for the undermining of other freedoms, including freedom of the press. Our churches and our better educational institutions are seeking to open men's minds to the truth and to empower their wills to seek sanity and serve altruistic ways to aid men who are seeking to serve our troubled world by declaring things which they sincerely believe are in accord with their religious convictions."

"If an occasional rogue speaks untruth, that is not nearly so serious a thing as that free men, cowering behind their own unwillingness or inability to defend the truth, should refuse to hear, to judge and to act. To shut another man's mouth is another way of closing one's own mind and neither America, nor religion, nor the press, nor the future are safe if such a sad state is encouraged or endured. We urge all our fellow citizens to consider thoughtfully the deep implications of the two actions we have cited above," the statement said in conclusion. "We summon them to express their convictions by joining with us in efforts to prevail upon those who represent us on the board of trustees of OSU and in the White House to rescind their recent rulings cited above."

PLAN CHAPEL AT COLLEGE

☆ The district of San Joaquin is to purchase land near the new Fresno College campus for the purpose of building there a club house with chapel for Episcopal students as soon as the need becomes evident.

UNITED CHURCH MEN LAUNCHED

☆ The United Church Men, a department of the National Council of Churches, was launched with meetings and a service in Cincinnati on October 7th. Charles P. Taft, an Episcopalian, was among those taking part in the service. A message was read from President Truman in which he called upon the men to "turn their hearts and souls from rancor and hatred to love and the spirit of true brotherhood."

The President's message followed by less than ten days a somewhat similar plea addressed to a group of Protestant churchgoers in Washington. Mr. Truman then chided the world's religious leaders for their failure to devise a common affirmation of faith at a time of great peril. He had urged them to unite in a crusade for peace.

Without mentioning the President's Washington statement but in apparent reference to it, the churchmen pledged to do "everything within our power to build a stronger and more vigorous program of applied Christianity for the Protestant laymen of the nation."

Asked to comment on Mr. Truman's Washington address, Lem T. Jones of Kansas City, Mo., chairman of the new lay group, said in an interview that while he preferred to make no direct statement it was his hope that eventually the "spirit of Christ might be made to dwell in the lives of all men of all faiths, creeds and races."

He declared that the immediate purpose of his group was an effort to "put in the church pew seventy-five out of every hundred men who do not now attend Sunday services."

The inaugural service began with a processional of Cincinnati laymen, denominational leaders bearing banners of their respective churches, and the officers of United Church Men. Leading the procession was a cross and an open Bible.

Described as the first church-

sponsored laymen's organization to be established on an interdenominational level, it will seek to cultivate interracial, interfaith and international goodwill in local communities.

Convinced that men's church work has too long been regarded as the "occasion for just another club," the organization will endeavor to "hold up the hands of the pastor, to make his way easier, and to bring about the finest possible partnership between the ministry and the laity for the building of the Kingdom."

SEEK TO DEFINE CHRISTIANITY

★ Horace Van Metre, an Episcopalian of Waterloo, Iowa, is the attorney for relatives of the late Dr. W. B. Small of that city whose will set up a trust fund of $70,000 the income of which was to be disbursed to "persons who believe in the fundamental principles of the Christian religion and who are endeavoring to promulgate the same." Ten nephews and nieces, the closest heirs, are contesting the will on the grounds that "there is no common agreement as to what constitutes the fundamental principles of Christianity" or its promulgation.

Hearings started with three witnesses appearing in behalf of the trustees of the estate. They were the Rev. Charles S. Hempstead, Cedar Falls, district superintendent of the Methodist Church; Dr. Russell D. Cole, president of Cornell College, a Methodist school at Mount Vernon; and Dr. Miron A. Morrill, professor of English at Cornell. All three testified that Christians can be defined as those who believe in the Apostle's Creed, the Holy Trinity, God and the divinity of Christ, and a confession of faith. "I believe these are the basic concepts of Christianity, and are common to all Christian denominations, whatever their other differences may be," said Dr. Cole.

Attorney Van Metre asked them what they considered the "true Bible." This resulted in a discussion about the relative merits of the King James Bible, the Revised Standard Version of the Bible, and the Douai Bible. The King James version is used by most Protestant denominations and the Douai by the Roman Catholic Church. The witnesses said they favored the King James Bible, bringing the comment from Van Metre that the issue represented "a basic difference of belief."

Mr. Van Metre also questioned the witnesses as to whether they believed in the infallibility of the Pope, when speaking on religious matters, and in the recently-announced dogma of the assumption of the Virgin Mary. The witnesses said they did not accept either of these.

The attorney said that when the court reconvened he would introduce expert witnesses of his own to testify that it is not possible to define Christians for legal purposes. "The will cannot be enforced," he argued, "because neither the beneficiaries nor the purpose to which the income has to be used are capable of ascertainment."

Few knew that hearing of the suit was to start and there was only a small turnout of spectators. A large crowd was expected when the hearings resumed. "It did us all good," said Bailiff Charles G. Sweitzer. "We agreed that such a case revives and strengthens our religious life. It makes one do some thinking."

OLDEST CLERGYMAN KEEPS BUSY

★ The Rev. William Northey Jones, 85-year-old rector emeritus of St. Peter's Church, Perth Amboy, N. J., though technically retired, is believed to be the oldest clergyman of the Episcopal Church who manages to keep busy throughout the year, after official retirement. He has been doing parochial work in the south during the winter months, returning to Connecticut for the summer. Last winter he conducted regular services at Trinity Church, Jasper, California. During his sixty years of active ministry, he has served parishes in six dioceses, and has held many diocesan offices.

FRESNO HAS PLANS FOR NEW CHURCH

★ The district of San Joaquin, as a part of a long-range program, plans to establish a church on an interracial basis in West Fresno. The area is not properly churched, except for Roman Catholicism, which has four churches there. A report of a committee points out that "it would be significant to see what a conservative denomination might do with one."

ROYDEN YERKES GIVES HALE LECTURES

★ The Rev. Royden K. Yerkes is giving the Hale lectures this week at Seabury-Western Seminary on "The Doctrine of Sacrifice."

TEXAS LAYMAN LEADS IN HONOLULU

★ Bertram Parker, layman of Corpus Christi, Texas, is to lead laymen's conferences in Honolulu starting October 25th on the Church program.



ERANZ WESTON has been the senior warden of St. John the Evangelist, Newberry, Florida, for forty-five years

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CHAPLAINS RETURN FROM KOREA

★ The armed forces division of the National Council has announced the return from Korea of two Episcopal chaplains. Chaplain Lewis Sheen, formerly on the staff of St. Andrew's Cathedral, Honolulu, has been assigned to Fort Benning, Ga., and Chaplain Russell Kuhsch, in the army since 1943, has been assigned to duty at Fort Jackson, S. C.

AUXILIARY ELECTS NEW OFFICERS

★ New officers for 1951-52 were elected by the national executive board of the Woman's Auxiliary at its meeting in Seabury House, October 5-8: chairman, Mrs. Theodore Wedel of Washington, D. C.; vice chairman, Mrs. Robert Arneson, Oswego, Oregon; secretary, Mrs. Southall W. Tate, New Orleans. New committee chairmen: United Thank Offering, Mrs. Percy V. Pennybacker Jr., Austin, Texas; personnel, Mrs. Edward G. Lasar, St. Louis; finance, Mrs. Lewis D. Pilcher, Petersburg, Va.

Acting on nominations received from Mrs. Robert R. Vance of Worthington, Ohio, who is chairman of a nominating committee, the board elected Mrs. Alfred M. Chapman of Washington Crossing, Penn., to be presiding officer, and Mrs. David R. West of Minneapolis, assistant presiding officer, for the triennial meeting of the women of the Church, to be held in Boston next September.

The board has two new members: The women of the fifth province have elected Mrs. Vance to replace Mrs. H. W. Whinfield, who has taken up new work in Michigan which makes board membership impractical; and the Girls Friendly Society has appointed Mrs. G. Russel Hargate of Elyria, Ohio, to represent them in place of Mrs. Elwood L. Haines who is now on the National Council staff.

Appropriations voted by the board from the United Thank Offering or other funds included money for physics laboratory equipment at St. Paul's University, Tokyo; furnishings (altar, pews, etc.) for a new church at Rosario, Southwestern Brazil; repairing a cement floor at St. Faith's House, Salina, Kansas, where flood waters came in under the building. This was the only request received by the board for help in flood damage.

Also voted was a gift toward building the cathedral church in Maebashi, diocese of North Kwanto, Japan, which is to be a memorial to Bishop John McKim (born 1852, bishop in Japan 1893-1935). Also, help in building St. Michael's primary school, South Tokyo, much needed to receive the young graduates from eight surrounding church kindergartens. The gap between kindergarten and secondary school has long been a deficiency in the Church's educational system.

The board approved the request of the Bishop of Utah to transfer an appropriation previously made for a church in a small town, to be more effectively used toward All Saints mission in a new and rapidly growing non-Mormon section of Salt Lake City.

A young Chinese woman, Miss An-Veng Loh, completing a period of study in the United States, has found it impossible to return to China, much to her distress. She asked whether she could be given "a really hard job" and has been assigned by the Bishop of Nevada to an isolated mission at Battle Mountain where the late Deaconess Julia Clark expected to work. As Miss Loh's living quarters will be extremely simple, and as she has had no occasion to acquire personal furnishings and possessions, the board is sending her an unsolicited gift for such necessities.

Except the Presiding Bishop, the board's only visiting speaker was Miss Luella Reckmyer of the National Council of Churches, who has recently returned from a trip to Germany. In connection with relief in general, the board had word that supplies in the second-hand clothing bins of Church World Service are very low and the need continues; it is much preferred that gifts of clothing be sent without designation of any one country since prompt shipment sometimes depends on being able to seize whatever shipping opportunities occur.

SIXTEEN YEAR OLD ORGANIST

★ Nancy Booth, sixteen, a junior in high school, is the organist of St. Mark's, Waterloo, Iowa. This summer she spent ten days at the Evergreen conference in Colorado where she attended the school of organists. Rector Perry M. Gilfilan reports that Nancy's parents, Mr. and Mrs. J. H. Booth, are both active in the work of the parish.

NORTH CAROLINA HAS SURVEY

★ The diocese of North Carolina is conducting a survey under the direction of Bishop Richard Baker to ascertain how the Church may meet the opportunities for expansion and service in the state. He says that the survey is designed to establish some of the needs in relocating churches and to indicate trends for the next ten years.

BENSON FORD TAKES OFFICE

★ Benson Ford, son of the late Edsel Ford, has been installed as a co-chairman of the National Conference of Christians and Jews. There are also Roman Catholic and Jewish chairmen. Mr. Ford is an Episcopalian.

HARVEY FIRESTONE GETS AWARD

★ Harvey Firestone Jr. of Akron, Ohio, received the Philander Chase medal from Kenyon College on October 20th. It is an annual award "to an outstanding Church layman for devoted and distinguished service."

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EDITORIALS

Crusade For War

THE recent National Council "every member canvass" brochure, "Christ works through You," has raised a lot of questions. The controversy looms over the opening three paragraphs, about one-third of the text, as follows:

"The thrilling stand of our small army on the battlefields of Korea is an inspiring chapter in American military history. These are our front line soldiers. These are the men who stand against almost overwhelming odds in the mud, in the heat, in the bitter cold, in a foreign land. These are the front line soldiers.

"But behind the front lines, there is another army. We, at home, are members of that army. Ours is the task of supply and encouragement. Some few of us work in plants producing the materials of war, but far more of us give only of our means so that the front line soldiers may have the tools of war.

"There is another worldwide struggle of which so many people are only dimly conscious. It is a fight to make the world Christian—the only ultimate solution to the problem of world peace . . ." The paragraph goes on citing the personal devotion of our missionaries.

The first question raised is, "Should our support of Christ be based upon a parallelism with the destructive effort of the military forces of the United States in Korea?"

The leaflet opens with unqualified praise of that warfare. It goes on as a consequitur, "There is another worldwide struggle." Is Christ's redemption of the world just "another" struggle. The general text hardly suggests this struggle of the Church is any different in kind or purpose from the Korean war. Instead of the Church's mission being "another" struggle, shouldn't it rather be a "different" struggle, with different aims, different methods, and different purposes?

Are we to argue that the goodness of the struggle in Korea is the certificate of our struggle to bring in the Kingdom of God? Are the moral issues of war and peace so clearly drawn in Korea that American policy can be said to equal the mission of the Church to redeem the world? To plead national necessity is one thing; but is the need of the nation necessarily the will of God? Does the need of the nation dictate the terms of redemption? Or are we, the Church, to redeem the world through Christ—the whole world?

As to the morality of any war it is pointed that Lambeth as late as 1948 excoriated war "as a method of settling international disputes," saying it is "incompatible with the teaching and example of our Lord Jesus Christ." Should the considerable body of Christians who are sincere pacifists under this meaning be told of the "battlefields of Korea" as an argument to support the Church's program in "another" war?

Doesn't this military illustration paint the Church as a sort of war bride of the war machine at a shot-gun wedding?

Further, "Should dubiously moral matter be used to present the urgency of the need of Christ's work."

Total war, with its napalm bombs, atom bombs, "area bombardment," and razing of whole villages to rout our snipers and guerillas, destroying women, babies, old people, innocents' property, may be hard-headedly d e f e n d e d as part of the brute evil necessity of war. But, is this a fit parallel for the work of God?

For example, can we use preoccupied sadistic torture to illustrate Christian singleness of purpose? Can we use the mechanics of burglary to illustrate opening doors to Christ?

Explanation has been made that the illustration has been used only on technical grounds of capturing the popular imagination.

As to this, it is observed that the Dodger-Giant pennant race and the World Series occupied far more space on the newspaper front pages than the Korean war. Yet, we hardly believe that would be appropriate illustration of the horribly serious tasks facing the Church in this war-

★

"Quotes"

GIVE me a good digestion, Lord,
And also something to digest.
Give me a healthy body, Lord,
With sense enough to keep it at its best.
Give me a healthy mind, Lord,
To keep the good and pure insight,
Which, seeing sin, is not appalled,
But finds a way to set it right.
Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry overmuch
About the fussy thing called I.
Give me a sense of humor, Lord;
Give me the grace to see a joke.
To get some happiness from life
And pass it on to other folk.

—Left by an unknown worshipper in Chester Cathedral, England

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divided and distraught world.

Taking a different approach, questioners ask, "Is the illustration honest?"

The leaflet speaks of "our small army." Yet militarily, we control both the air and the sea. We bombard at will. Our soldiers are well equipped, now after a faltering start a year ago. The mechanization of our forces is such that we consider one man equal to six or seven of the "mass" opposing enemy. Further, the illustration suggests only infantry when the great weight of our superiority is in the air. And is it honest to speak of a "small army" when behind it is not only the greatest military industrial potential the world has ever known, but also the forces of the member nations of the United Nations, which somehow are not mentioned? Is it, then, only "our army" which is bleeding and dying?

And the folder cites "another army" behind our lines saying, "Ours is the task of supply and encouragement. Some few of us work in plants producing the materials of war, but far far more of us give only of our means so that the front line soldiers may have the tools of war." But do we have a choice in giving? Isn't our "giving" taken willy-nilly by taxation? (Presumably the every member canvass appeal is voluntary). And, incidentally, is the only part we have in the war to provide bayonets to disembowl the enemy or explosives to blast him to bits; or shouldn't we also be praying for peace?

Finally it is asked, "Has the desire to make a phony sentimental appeal purposefully pre-warped the picture?"

As to the "front lines" in a "foreign land" it is wondered if that will fill with fervor for Christ's cause, Indian Christians, or Siamese, or even many Japanese. From Honolulu, on this point, a priest wrote, "That is just the trouble for many Asiatic non-Communists, Christian and non-Christians alike, we are much too far from home, in this 'foreign land.' Millions are saying, 'Get out and go home!'"

As to the balance of the piece, apart from the nationalistic jingoism, "Christ works through You" refers only to "schools, books, hospitals, medical supplies, churches and prayer books," as the works we are to accomplish by our giving. As meritorious and as sorely needed as is support of all these works, those two pathetic lines (out of the twenty-five given to stating the need) seem pitifully weak, self-serving, and woefully lacking in dynamic idealism.

Maybe explanations can meet all these questions. But, we ask for ourselves, why ship out material that has to be argued? We must agree that this throwaway reads more like a "Crusade for War" than an appeal to establish the Kingdom of the Prince of peace and love.

But now that the material is printed—now what?

One priest wrote to the National Council, "I do think the Episcopal Church might do a lot better by way of appeal to Christian witness than it has done in this year's mailing piece. As I said above, if I asked your department to send me 100 copies of it, I, of course, will pay for them; but if not, I'll return them when I receive the necessary postage, 87¢. Otherwise, they'll go down the drain."

CHURCH JIM CROW

BY

ALGER L. ADAMS

Member of Witness Editorial Board

AMHED MUSTAPHA, a former consular agent of Istanbul, Turkey, told me the following story. The Turkish embassy had given a reception for the general staff members of the new nations of Pakistan and India in Istanbul. Representatives of Iran, Syria, and the Far-Eastern nations predominated. Several Africans were present.

"America," the Voice of America man said to a group, "is the land of greatest freedom in the world. In speech, in press, in personal liberty."

"But what about your colored people, the Negroes?" a representative of the Cominform of the Soviet Union asked.

"Our country has the highest standard of living. A man receives more for his day's labor in goods than in any nation."

"But what about your Negroes?"

"Our cities are the most modern and sanitary. Our schools are the best. We spend more per

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capita for education than any other nation."

"But what about your Negroes?" the Communist insisted.

"We are a God-fearing nation, founded by devout Christians. Our faith under-girds our whole approach to living."

"But what about your Negroes?"

Sidi Mustapha told me that this dialogue is repeated endlessly wherever we face the Soviet Union in the cold war.

When we try to explain, in Siam, we are questioned about Cicero, Ill., where white Christians led the attack upon a Negro family who wanted to move into a house another Negro owned. The excitement about this incident discomforted Gov. Thomas E. Dewey on his recent Far Eastern junket. Or, in Burma, we are asked to explain why the Rev. Mr. Heathcote, a Negro minister, is such an oddity because he pastors a "white" congregation. On the Korean front, Chinese Communist prisoners were eating with their Negro guards. They asked if eating together would be permitted in the jim crow South. In Delhi, we are asked why the home of an eminent Chicago scientist is bombed because he is a Negro.

And wherever Christian missionaries offer the message of God's redemptive love, hostile propagandists ask about segregated churches. They wonder why over 99.5% of America's 6,500,000 black Christians are in all-Negro churches.

In Japan and Okinawa, where so much of the foreign effort of the Episcopal Church is expended, we are asked why the Episcopal Church includes less than one-tenth of one percent of the Negro Christians in America, when we are one of the largest non-Roman bodies.

Everywhere, our foreign preaching is met by the question, "What about your Negroes."

The Church's Mission to Negroes

THE Church's mission to Negroes began when the Church of England first came to America. At first, it embraced all people, without regard to race. Despite difficulties, the very early records of parish churches show that babes of African descent were brought to holy baptism and incorporated into the Church of Christ. The children of slaves or servant class were diligently instructed in the Church catechism; and at the proper time, brought to the Bishop for confirmation.*

In 1620, English common law held that a "slave who had been christened or baptized became enfranchised." This was recognized in Virginia in 1624, as John Phillips was permitted to testify as a freeman and a Christian in the trial of a white man, because he had been baptized twelve years previously in England.

But in 1667 Virginia passed a law ". . . that the conferring of baptisme doth not alter the condition of the person as to his bondage or freedom; that diverse masters, freed from this doubt, may more carefully endeavour the propagation of Christianity by permitting children, though slaves, or those of greater growth if capable, to be admitted to that sacrament."

Thereafter, it became general that baptism did not confer the same status for a Negro as for a white person.

In 1701, the Society for Propagation of the Gospel in Foreign Parts sent out a missionary to the Yammonsee Indians of South Carolina. But when they proved too wild, he took on the slaves and white colonists whom he found "to destitute of spiritual guides and all means of grace."

In 1743, two Negro slaves were purchased and trained as teachers in a school operated by the society in Charleston, S. C. Negroes were then being brought into the established Church in great numbers.

But the work of evangelization was limited only to those who had been carefully trained. The planters lived in constant fear of their masses of slaves and were uneasy about Christianity. The whole work was carried on with great caution. When the Baptists and Methodists moved in, with greater freedom, they swept the day. The ignorant emotional preacher, promising a homeland (from which the Negro had been forcibly torn) was a persuasive appeal to the slave's spiritual yearnings.

But up to the time of the revolution, this evangelization was entirely within the dominant white master's church. Some planters hoped Christianity would make the slaves more docile, but one Carolingian wrote, "We have no coloured churches independent of the whites. Such organizations are not deemed expedient." The spectre of slave revolt haunted the slaveocracy.*

In 1787, the religious picture changed. Richard Allen, an ex-slave, and his friends Absalom Jones and William White, attended St. George's Methodist Church in Philadelphia. Following is an account of what happened, written by Allen many years later:

"We viewed the forlorn state of our coloured brethren and saw that they were destitute of a place of worship. They were considered a nuisance.

"A number of us usually sat on the seats placed around the wall; and on Sabbath morning,

* History of the Afro-American Group of the Episcopal Church, by the Rev. George F. Bragg.

* History of the Negro, by Dr. E. Franklin Frazier.

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we went to church. And the sexton stood at the door and told us to go in the gallery. He told us to go and we would see where to sit.

"We expected to take the seats over the ones we formerly occupied below; not knowing any better. We took those seats.

"Meeting had begun and they were nearly done singing, and just as we got to the seats, the elder said, 'let us pray.' We had not been long on our knees before I heard considerable scuffling and loud talking. I raised my head up and saw one of the trustees, H—— M——, have hold of the Rev. Absalom Jones (at the time of writing he had become a priest in the Episcopal Church) pulling him off his knees and saying, 'you must get up! You must not kneel here!'

"Mr. Jones replied, 'Wait until prayer is over.'

"Mr. H. M. said, 'No! You must get up now, or I will call for aid and force you away.'

"Mr. Jones said, 'Wait until prayer is over; and I will get up and trouble you no more.'

"With that, he beckoned to one of the other trustees, Mr. L—— S——, to come to his assistance. He came and went to William White to pull him up.

"By this time, prayer was over, and we all went out of the church in a body and they were no more plagued by us in the church . . . notwithstanding we had already subscribed largely towards furnishing St. George's Church, in building the gallery, and laying new floors."

On April 12, 1787, the Free African Society was organized by the Messrs. Jones and Allen. This became the African Church and ultimately, St. Thomas' Episcopal Church, Philadelphia. The Rev. Absalom Jones was regularly ordained as the first priest. The Rev. Richard Allen became the founder of African Methodist Episcopal Methodism among Negroes.*

Thereafter, all-Negro sects and churches grew. Membership in white denominations rapidly shrank; and the rule ultimately became to segregate them into separate congregations.

There followed a dormant period in which general Christianity showed no uneasiness in the Negro's relationship with his fellow Christians. About 1930, churches began to be concerned with the Negro's place in secular society. While no programmatic attack was made on the status quo, the major denominations expressed themselves, to a greater or less degree, by making specific comment on social useages, such as lynching and discrimination in employment. No denomination mentioned or recognized the issue of segregation within local parishes until after world war two had reached a crisis after 1941.

* The Negro in Our History, by Carter G. Woodson.

In 1943, the Episcopal Church National Council adopted "Guiding Principles, designed to govern the Church's Negro Work." This statement opposed segregation by indirection. In 1946, the Federal Council of Churches took a stand against segregated churches and urged member churches to work toward the goal of racially mixed churches. During this time, top denominational offices became interracial at a white collar level. Professional and ecclesiastic personnel to "represent" the Negro were included, with the "Negro representative" typically limited to Negro affairs. The diocese of New York was the only place in the Episcopal Church where a Negro was assigned to an administrative post not directly concerned with Negroes. In 1947, a Negro priest was appointed editor of their diocesan monthly magazine, although he was not given the title until 1949.

With the quickening of the cold war in 1948, the Negro issue became more than a matter of Christian conscience. "What about your Negroes?" is tied up with national survival.

The Complexion of Today's Church

TWO statements on the Negro's place in the Church have been published by the official Church. In 1943, the National Council issued "Guiding Principles, designed to govern the Church's Negro Work." In 1950, the diocesan convention of Delaware passed a resolution against segregation.

The "Guiding Principles" said: "It is a first responsibility of the Church to demonstrate within its own fellowship the reality of community as God intends it. It is commissioned to call all men into the Church, into a divine society that transcends all national and racial limitations and divisions . . . (Omission the National Council's). Especially in its own life and worship there can be no place for barriers because of race or color. — 1937 Oxford Conference Report.

"We believe that this statement expresses the more Christian basis for judging the prevailing conditions which affect our Negro members and the principles for determining policies and programs for our work involving members of every race. The fact that all these principles cannot be realized at once in their fullness should not prevent us from keeping them before us as the Christian goal.

"The four principles stated are:

"One; Fellowship is essential to Christian worship. Since there are no racial distinctions in the mind of the Father, but 'all are one in Christ Jesus,' we dare not break our Christian fellowship by any attitude or act in the house of God

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which marks our brethren of other races as unequal or inferior.

"Two; Fellowship is essential in Church administration. Through the privilege of exercising initiative and responsibility in Church affairs, through fair representation and voting power in all its legislative assemblies, will Negro Churchmen be assured that their fellowship in the Episcopal Church is valid and secure.

"Three; High standards must be maintained in every department of our work with the Negro. This principle applies to buildings, equipment, maintenance, personnel and general policy in the case of institutions, and especially to training and support of the ministry. Where separate facilities are still maintained, they should provide the same opportunities as those which are available to other racial groups.

"Four; It is both the function and the task of the Church to set the spiritual and moral goals for society, and to bear witness to their validity by achieving them in her own life. The Church should not only ensure to members of all races full and free participation in worship; she should also stand for fair and just access to educational, social, and health services, and for equal economic opportunity, without compromise, self-consciousness, or apology. In these ways the Church will demonstrate her belief that God 'has made of one blood all nations of men for to dwell on the face of the whole earth'."

The National Council statement was made more specific in 1946 when the Federal Council of Churches, in Columbus, Ohio, renounced the "pattern of segregation in race relations as unnecessary and undesirable, and a violation of the gospel of love and human brotherhood."

Dean J. Brooks Mosley of the Cathedral Church of St. John, Wilmington, proposed the following resolution to the diocesan convention of Delaware, May 10, 1950:

"Whereas, the Christian community is and has always been committed by the divine will to the ideal of brotherhood and fellowship:

"And whereas, the Christian community is and has always been committed by the divine will to the ideal of brotherhood and fellowship:

"Therefore be it resolved, That this convention of the diocese of Delaware, meeting in Dover on May 10, 1950, re-affirms the fundamental Christian principle that people of all races are welcome to worship in any of our Episcopal Churches at any time; and, if communicants, to receive holy communion in any Episcopal Church."

This resolution was adopted without argument, unopposed.

As there was no other published statement of policy available, the head of every diocesan Christian social relations department and the 168 dioceses and missionary districts was asked if there is "a published or settled policy on 'mixed' (racially) congregations."

Except in Bethlehem, Delaware, Massachusetts, and New York, the answer was that "there is no published or settled policy on 'mixed' congregations." This was the answer from communities as diverse, for example, as Rhode Island, Georgia, Minnesota, Ohio, Alabama, Iowa, Oregon, Colorado, California, et. al. In about two-thirds of the replies, the explanation was offered that there "are very few Negro Episcopalians."

In Massachusetts, the Rev. Howard P. Kellett quoted Bishop Norman D. Nash, as saying "our settled policy is that there is not to be any color line and that as far as the diocese of Mass. is concerned, there will be no more distinctly colored parishes. In other words, we definitely take the stand that we do not intend or desire to have any policy of segregated parishes."

In the diocese of Bethlehem, Bishop Frank W. Sterrett advised the Rev. Thomas B. Smythe that the bishop had a policy of welcoming "Negro people into white congregations."

The most dramatic contrast in policy in handling Negro Episcopalian reported was between New York and Long Island. The Rev. Leland B. Henry from New York wrote, "Twenty years ago, there was a striking instance of Episcopal intervention when Bishop Manning compelled the opening of the church doors of a white parish which had refused to admit Negro members . . . It involved a spectacular scene when the bishop, in full Episcopal regalia, directed city marshals to force the door of the church."

In Long Island, across the East River from New York, a church refused to accept Negroes into the congregation. The church building was finally sold, in 1944, to an over-crowded nearby Negro congregation for $50,000. The sale was effected under threat of selling to a non-denominational "spiritual" group.

EDITOR'S NOTE: Next week Mr. Adams will present some of the replies to the questions he asked the heads of diocesan social relations commissions.

THE CHRISTIAN AND HIS MONEY
By Bishop Washburn
Ideal for Every Member Canvass
$4 for 100 $2.50 for 50
The Witness Tunkhannock, Pa.

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One Thing Needful

BY
IRVING P. JOHNSON
Founder and First Editor of The Witness

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THE greatest disappointment in Church life today is not, in my judgment, the theological difficulties which receive so much attention in certain quarters; nor is it in any great moral obliquities on the part of those who belong to the Church. The disappointment lies in the absence of friendliness in our parishes.

Whenever one tries to emphasize this quality in parish life, one is at once cognizant of certain cross-sections of parochial life that seem to prohibit any real unity of spirit in Christian warfare.

In the army these cross-sections are temporarily obliterated and the son of the toughest citizen is often the buddy of the scion of the most illustrious family.

The taboos of caste life are forgotten in the common denominator of the khaki uniform, and the exigencies of war.

But somehow the cause for which Christ and the martyrs gave their life-blood, does not seem to be a real enough warfare, so that "the rich and the poor must work together and the Lord is the maker of them all."

I am conscious wherever I go that there is a false emphasis in the household of faith in which the fellowship of the spirit is sanctified to other ideals, and the one great objective of the master is set aside for other considerations.

Best Families

THE Church as it exists, so often consists of little coteries of the best families; or such strata of the earth's social soil as contain pay dirt.

Too often the only point of contact is that of the church treasurer, an annual visit of the pastor, and an urgent invitation to attend a sale at the parish house.

As an institution in which all are members one as another, such contacts are neither refreshing nor inspiring.

Excellent people, who crave a few warm friends and a circle of intimate mutual understanding, find themselves outside of a rigid caste, formed by a few best families who have long enjoyed mutual fellowship one with another and so use the church as an opportunity for social enjoyment, perfectly satisfactory to themselves; absolutely unpenetrative to anyone else; and very limited in its kindliness or enthusiasm.

There is no more delightful atmosphere than that which is created by a limited number of selected families who know and practice the ritual of good society and enjoy the mutual confidence and respect of one another. One cannot fault their taste, but one may doubt that they are fulfilling the purpose of their master in seeking their own personal comfort instead of paying more attention to "the least of these their brethren."

Excellent People

THESE excellent groups of excellent Church people form one of the most difficult cross-sections in parochial life.

They are so nice to one another, that one "looks at heaven and longs to enter in;" but they are so frigidly distant to anyone who violates their ritual code or fails to respect their peculiar excellence that one goes away humming "From Greenland's Icy Mountains."

It has been demonstrated time and again that no one can break into communion with these saints; therefore one waits with eagerness for the time to come when they themselves will awake to the fact that there is nothing in common with their little caste and the fellowship of Christ.

If it is true that these groups regard themselves as the most gracious Christians in God's world, then they need to learn that the Church of the Nazarene is not a bottling works, and grace was meant to flow out of gracious people to the least of these their brethren, and never be bottled for home consumption merely.

Unfortunately for the effectiveness of the Church's work, there are so often in these groups of really conscientious, cultivated Christians, a few equally charming people who are thoroughly worldly; who seem to be able to resist the call of the parson, charm he ever so wisely, and who dominate the rest. In other words, the really spiritually-minded parson runs into a cross-section of social caste, which holds together by stronger centripetal motives, than any centrifugal efforts of Christian grace can overcome.

The Church automatically ceases to become a refuge for sinners, except such sinners as wear

the livery of respectability, and become a hothouse for the propagation of rare orchids and costly poinsettias.

Surely Christ never intended that and I am afraid will not appreciate it.

Caste System

THERE is a joyousness of life in expansion; in strength that assists weakness and confers blessings.

There is stagnation and paralysis in the caste idea; and not only do those without get no real benefit from those within, but the possessors of these good things stultify themselves by their failure to communicate their strength.

The religion of Jesus Christ brought together all sorts and conditions of people, who formed a brotherhood in which their common love and common life proved a power for good in a world of caste.

There is something in the caste idea that is hateful to God's benevolence, and there is something in the perpetuation of caste that is fatal to those who rest in its anasthesia.

It is a powerful opiate and those who indulge see beautiful visions and produce ghastly results.

The idea of fellowship—real, genuine brotherhood, is basic in the gospel of Christ and it is that phase of religion that is most difficult to realize and most rare in its achievement.

The fellowship of Christ involves all sorts and conditions of people, rich and poor, wise and simple, employer and employe, master and servant who do not allow their earthly differences to mar the unity of their spiritual fellowship.

It is a communion in which the poor are not proud, and the rich are not patronizing, but in which every element of society realizes that each is one ingredient only of a common whole; and that God is endeavoring to blend the diversity of human life into a unity of human fellowship—so that the diversity is not lost and the unity is something real.

To accomplish this result it is not the poor and ignorant who need to be converted to the program, but rather it is the cultivated Christian who needs to be converted to the program of Christ.

The hope for a new order must come from those who are the best of the old order and they must make the sacrifice which will win the support of the humble and the meek.

Our own Church people must eventually learn to love the person that they do not like and do the thing that they do not want to do as good soldiers of Jesus Christ.

We have too many nice people in the Church who pray to God with reservations. "O Lord what wilt thou have me to do that I want to do already" is the real petition that many soldiers of Christ use to lull their own consciousness to sleep, for God never hears them.

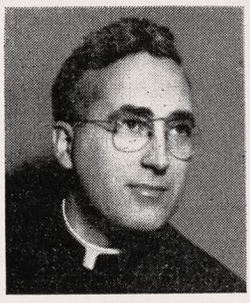
Religion And The Mind

BY

CLINTON J. KEW

RELIGION NURTURES PERSONALITY

"I AM a mother of three children. How can I best teach them the Christian way of life? Should they memorize parts of the Bible and the Prayer Book? I love my children and want their personalities to grow."



This is a letter from a thoughtful modern parent. It is encouraging to think that such parents are interested in spiritual as well as physical growth.

But personality is not something given by parents to their children. We do not inherit it. We do not inherit our father's walk or our mother's fear of the dark. We learn their behavior. We are chips off the old block in an emotional sense as well as a physical one. Biologically we do not inherit our father's indifferences to religion.

We are born into a complex world where we must learn to live together as human beings. Such learning develops personality.

Parents become the child's chief interpreters of both the cultural and religious patterns of life. They must give their children opportunities to develop their lives in situations which are psychologically, emotionally and spiritually sound. Many fathers and mothers use what might be valuable teaching experiences and fill them with anxiety, frustration and unhappiness. If children are dealt with in the same impersonal manner in which the father mows the lawn or mother makes a cake, they will introject the indifference of their elders' behavior, and what is even worse, the children are denied the mature love which they need. If the ground work is well prepared in the home, the road to maturity will be travelled by the children with a minimum of trauma. A large percentage of the behavior disorders which come to our clinic have had their inception in emotional soil prepared years before by the defective workmanship of well-meaning fathers and mothers.

It is of vital importance too, for us to under-

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stand that a child's first lessons in religious principles begin, not with teaching about God, but about eating and keeping clean. For instance, the behavior which his parents demand of him is identified with good, while the behavior which brings disapproval and a possible loss of love, is soon understood to be bad. The child cannot possibly have a broad concept of the religious implications involved in his behavior pattern. But the child can learn what is thought to be good and what is felt to be bad.

Most important of all, the personal lives the parents lead become determining factors in the growth of each child. The child will take over the anxiety pattern of the parents, their faith, their suspicion, their security or their insecurity. The personality of the child will mirror the lives of his parents; their ways become his ways. He too feeds on the same spiritual and emotional food. Fathers and mothers should so live that they will nurture their children in a steady growth toward maturity. Let us aid, not hinder our children's growth.

The child who feels rejected and unwanted, usually suffers some personality disturbance. Broken homes with family tensions are the most fertile areas for maladjusted and distored children. Family problems begin to disappear when the child is accepted and loved. Unruly and aggressive or overly passive children soon lose these undesirable features when they are loved in a true healthy way.

If the home base is kept secure and intact, the child can go into the wider community and face the world unafraid. Suppose he does receive hurts; suppose someone makes fun of him, still he can face these knocks undaunted, because underneath, deep within him is security and stability.

Sometimes I think that our children are closer to God than we are as parents. Our Lord tells us that we must be like children if we are to enter the Kingdom of God. First of all, we must get our lives in order. Our love, our kindness, our frankness, and our devotion to God, will do more for our children than all the books we can ever read.

You may tell your child to believe in God, tell him how important it is for the peace of the world, urge him to learn passages from the Bible and force him to attend church school, but if he suspects you are cheating him by not believing all these things with your heart, soul and mind, he will never become very enthusiastic about giving himself to them.

Christianity was first taught by a personality who lived. It has been passed on to us through living personalities. The things you want your child to learn most are assimilated through shared experiences. Each child learns by seeing and doing. With so much symbolism and doing in our worship, parents can do much to insure steady growth, by pointing out the invisible behind each symbol and by living according to those invisible realities. Our Lord has admonished us so to live. He tells us: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." If you want your children's personalities to grow, then grow spiritually yourself with them, becoming one with our Lord.

Questions should be addressed to Mr. Kew at St. Luke's Church, S. Fullerton Ave. & Union St., Montclair, N. J.

Football and Church

BY

WILLIAM P. BARNDS
Rector of St. Matthew's, Lincoln

ONE Saturday morning a parishioner remarked to me that he was going to a football game that afternoon. He said "I'll be at church tomorrow. If I go to the football game I have to come to church." It was said in passing, but his remark indicated a point of view we could wish all Christians who go to Saturday football games might share. If all Church people who go to football games came to church the Sunday following church attendance would show a decided increase during the autumn. This is not a plea for any less football, but rather that football devotees be equally faithful to their church. The same exhortation applies to other amusements. If a person is able to go to the theatre, parties, play golf, go fishing and hunting, he is also able to go to church.

There are many church people who are in church regularly, whether it is always convenient for them or inconvenient. They count it a privilege to worship God every Sunday. For others, who find it harder to develop the habit of church going or who as yet do not value the privilege, we suggest that they take as their practical guide the rule "If I go to a football game, or a movie, or play golf, or ride any hobby, I will also be in church."

Are you going to a football game this week, or are you planning to listen to one on the radio, or see one on television? Are you going to church Sunday?

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NEWS OF OTHER CHURCHES

PROGRAM TO BOOST THE CHURCH

Citizens of Poundridge, N. Y., launched a novel experiment to demonstrate the "value of a church in the community." They participated in a four-day rally to boost interest in and increase attendance at the town's only house of worship—Poundridge community church.

The program featured an old-fashioned community gathering, addresses by clergymen, including one by a Roman Catholic priest, a picnic, spelling bees, square dances, and visits by churchmen to Poundridge homes.

Chiefly responsible for the rally was a group of the church's laymen. They decided it was time Poundridgers participated in the church. The laymen put up large posters all over town and sent invitations to most of Poundridge's 1,200 citizens to attend the events.

According to the Rev. William Studwell, minister of the church, the goal of the program was "fill that church!" Raising the $6,500 church budget for this year was incidental, he explained.

METHODIST LEADERS BACK STEPHEN FRITCHMAN

The un-American Committee has stirred a real controversy in Los Angeles over the calling to testify of the Rev. Stephen Fritchman (Witness, Sept. 27). Hundreds of letters have been received by local newspapers and many have been printed. One of them was from the Rev. George A. Warmer, district superintendent of the Methodist Church, denouncing the committee. He termed the committee's activities "pressure par excellence against freedom of religion, right of assemblage and free thought in the realm of morals. All Protestantism must recognize that this is the path Hitler traveled to power. "It is McCarthyism in flower."

Warmer stated that the committee "declares war on the right to think and let think and damns the conscience makers as subversives even though no overt act can be attached to their operations."

COURT SUPPORTS RELIGION AT MINNESOTA

A district court of Minnesota has denied a request of a Minneapolis attorney to ban religious activities at the University of Minnesota. W. L. Sholes, the petitioner who is an alumnus, contended that the university authorities were violating the constitutional principle of separation of Church and state in permitting the use of facilities for furthering the activities of religious groups on the campus. He has indicated that he will appeal the decision to the state's supreme court.

JERSEY JOE WALCOTT FOR RELIGION

Jersey Joe Walcott, world heavyweight champion, pledged to devote his best efforts to spreading Christianity at a special outdoor service held in Washington to honor Elder Lightfoot Solomon Michaux, who has been a radio evangelist for twenty years. More than 20,000 admirers of the evangelist at the meeting, held in the baseball park, heard Oscar R. Ewing, federal security administrator, urge that men be judged for themselves and not on the basis of race or creed.

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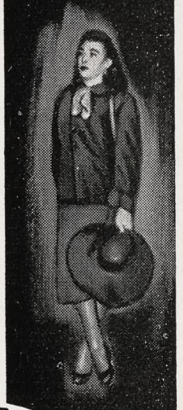

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DECLINE IN ECONOMIC STATUS OF WORKERS

Churches and religious organizations are employing fewer workers and paying them poorer salaries in comparison with private industry than they did 22 years ago. The report on national income of the dept. of commerce discloses that in 1950 religious organizations, which includes churches, were giving full or part-time employment to 218,000, about 4,000 less than in 1929. In 1950 the average income for a full-time worker for a religious organization was $2,276 a year; whereas the average for all occupational groups in the U. S. was $3,024. The income of those engaged in religious work in 1929 was 14% higher than the national average; last year it was 25% less. No other occupational group has suffered a similar loss of status. In a 21-year period in which employment has increased in occupations covered by the report from 37 million to 50 million, only two major occupational groups have shown a decline in number—housemaids and clergymen.

WOMAN PASTOR GIVES TO BAIL FUND

Members of the Congregational Church of South Hartford, N. Y., have given a vote of confidence to their woman pastor, the Rev. Marion Frenyear, who contributed to the bail fund for Arnold Johnson, accused Communist leader. The congregation voted 18-3 against taking any action censoring her, the vote climaxing a special meeting called by the five deacons after each had been visited by a delegation for the American Legion. Arnold Johnson was a student at the Union Theological Seminary at the time Miss Frenyear was also there. He was later the secretary for Henry Sloane Coffin, president of the seminary, and after that the secretary of Sherwood Eddy.

Miss Frenyear told the congregation that she had not seen nor heard from Mr. Johnson since their graduation until she received an appeal to contribute to his bail fund. She said she sent him $500 with a letter in which she wrote that she did not agree with his political views but did believed he deserved a fair trial.

LESS SEXY CLOTHES DEMANDED

Roman Catholic high school girls in Chicago have launched a campaign to induce stores to stock up on less sexy clothes. The campaign was launched when 60 girls, claiming to represent 25,000 others, demanded that the stores furnish something besides low-cut dresses and strapless evening gowns.

COLUMBIA RIVER SITES ARE STUDIED

A motorcade seminar comprising 25 national Church administrators and local civic officials are inspecting the Columbia River Valley in Oregon this month as a preliminary step in planning future churches. Sponsored by a department of the National Council of Churches, the idea is to divide sparsely populated desert lands among denominations a decade in advance of the time when they will be fully irrigated and settled. Following the tour the group will take part in the national convocation of the Church in Town and Country, to be held at Portland, Oct. 30-Nov. 1.

DISCIPLES LAUNCH EXPANSION DRIVE

A ten-year drive to recruit 4,500 new ministers and 250 more missionaries for the Disciples was launched at a six-state conference held in Washington. The drive is also being promoted in other areas. It is also hoped to raise the present three million dollar missions budget to six million through a program of "double giving."

INTERFAITH BAZAAR IN NEW YORK

An interfaith harvest bazaar will be held in Greenwich Village next month, sponsored jointly by the Village Presbyterian Church and the Village Temple. The two congregations occupy the same premises and carry on many activities together.

LUTHERANS URGE SOCIAL SECURITY FOR PASTORS

Social security for pastors was urged by the division of welfare of the National Lutheran Council, a cooperative agency for eight Lutheran bodies with a membership of 4,000,000. The report said that extension of social security to the ministry is desirable because of their low salaries, their usual lack of a home at the time of retirement, and the inadequacy of the present pension program of the Church.

RURAL CHURCHES DISAPPEAR

Growth of city churches and the disappearance of many rural churches were reported at the Texas synod of the Presbyterian Church. Since 1920, Presbyterian churches in cities of 100,000 have increased from 17 to 53. Only one church was dissolved in a city of this size. But nearly a third of the rural and small town churches disappeared during the same period, often for lack of a pastor.

METHODISTS ASK FIGHT AGAINST UMT

Universal military training was opposed at the annual session of the Methodist Church of the western North Carolina area.

ADDRESS CHANGE

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ATTENTION PLEASE

The editorial office of The Witness is now located at

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However, since news editing and business matters are looked after by the managing editor, we ask that all correspondence, news, magazine exchanges, etc., be sent to our office of publication:

The WITNESS
Tunkhannock, Pa.

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CHURCHES OVERSEAS

CHURCHWOMAN SETS UP FREE FOOD STALL

Determined to make practical Christianity work, Mrs. Barbara Green, a pretty young mother of two, has been successful in putting a free food stall into operation in Victoria, Canada, city's market building. The food is given away free to the needy. All they have to do is come to the market, place their order and walk away with the food without paying a cent. Food is contributed from "surplus" by food sellers, marketers, gardeners and farmers.

Mrs. Green thought "help thy neighbor" should be lifted out of the Bible again and put to work in the streets and homes of Victoria, British Columbia's capital city. After weeks of delay during which many technical obstacles had to be overcome a stall was given her at the market. Mrs. Green cleaned and painted the stall and appeared one Saturday morning to await the results of newspaper publicity that had been given the project. By noon, when the needy were scheduled to begin calling, a half ton of foodstuffs had been delivered, supplementing a few small purchases of food which Mrs. Green had made herself "just in case."

By the second Saturday, tons of food had poured in, and the plan snowballed. Volunteers came to help. Market workmen aided with the heavy moving in their spare time, and an assembly line of housewives was set up to handle the food packaging. Paper bags were supplied after Mrs. Green made an appeal. Now Mrs. Green writes dozens of letters each week thanking people who have donated food and help. She visits wholesalers, hotels, restaurants and dairies, wheedling food for the stall.

GERMAN CHURCH GROUP FIGHTS REARMAMENT

Agitation by the "Confessional" wing of the Evangelical Church in Germany against rearmament has steadily increased. It is this section of the Church which was strongly anti-Nazi in the Hitler days. Present activities include mass distribution of leaflets, speeches by both pastors and laymen to muster opposition to the creating of a West German army and any contribution toward an all-European defense force. Leaders are Pastor Martin Niemoeller, president of the Church of Hessen and Nassau; Pastor Herbert Mochalski of Darmstadt; the Rev. Gustav Heinemann, president of the all-German synod. They hold that rearmament would divert billions of marks needed for social welfare projects and would finally lead to war, making Germany a battlefield like Korea.

INDIA ANGLICAN BISHOP HITS AT SECTS

Charges that the Jehovah's Witnesses and other sects are carrying on "a sort of guerrilla campaign" against the Church of India, Pakistan, Burma and Ceylon were made by Anglican Bishop Christopher J. G. Robinson of Lucknow in a pastoral letter. The bishop said that other sects "poaching on the reserves of the Church" were the Seventh-day Adventists and various groups of Pentecostalists. According to Bishop Robinson, the greatest danger arising from the sects' activities is among children and young people, who "fall for the attractively printed literature which is distributed free of charge." He said it is the duty of the Church to protect the younger generation from "this insidious propaganda."

CATHOLIC LAYMEN URGED TO FIGHT COMMUNISM

A summons to R. C. laymen everywhere to join forces to fight Communism was sounded by Cardinal Pizzaedo in an address before the World Congress for the Apostolate of the Laity, attended by about 1,000 representatives from 74 countries. Youth delegates from 29 countries also met in Rome and formed the International Federation of Catholic Youth. Problems affecting young people in eastern Europe, Russia, and Asia was the major theme of the three-day meeting. It was decided to set up special centers for the training of young men and women who may one day be able to go as educators and leaders to "these unhappy countries."

AN USUAL STRIKE IN IRELAND

R. C. girls working in a pajama factory near Londonderry went on strike when their assistant forewoman returned to work following her marriage to a Presbyterian. They demanded that she be fired but the management declared that the private lives of its employees were no concern of the firm.

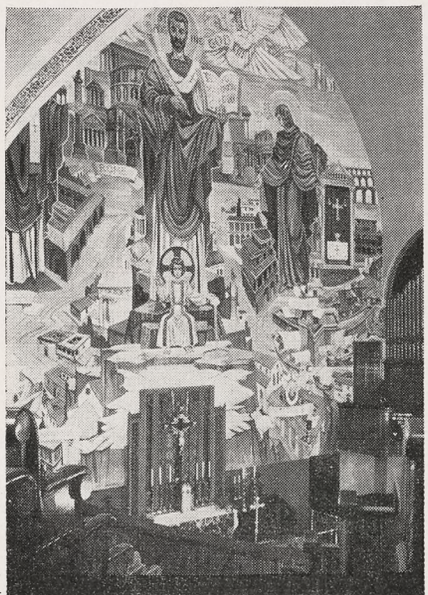
PERU LIFTS BAN ON PROTESTANTS

Peru's ban on non-Roman Catholic broadcasts has been lifted and Protestants have returned with their programs. Delegates to a conference of Latin American Evangelical radio experts expressed hope that broadcasting freedom might soon exist throughout Latin America. The delegates, who came from Mexico, Costa Rica, Panama and Ecuador took steps to create a Protestant radio chain. Messages of support were received from broadcasters in Bolivia, Haiti, Guatemala and Argentina where a ban on Protestant broadcasts has existed for two years.

NEW R. C. BISHOP SEES GROTEWOLD

Newly appointed Roman Catholic bishop of Berlin, Wilhelm Weskamm, was formerly received by President Otto Grotewohl of the East German government. He had previously made courtesy calls upon the mayors of both East and West Berlin.

The Waldensian Church of Italy at its annual synod urged the Federal Council of Italian Evangelical Churches to remain alert to the issue of full religious freedom for non-Roman Catholic bodies.



DECORATION

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St. Augustine's Church, Brooklyn, N. Y.
(Designed and painted by Allan Crite)
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St. Paul's Church, Flint, Mich.

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THE RELIGIOUS PRESS

Selected by GEORGE MACMURRAY

NO JUST WAR: — The Catholic Worker, which comes nearest to being an R. C. paper with a social conscience, is fed up with the talk of a just war. For two thousand years, it points out, Catholics have talked of just wars in the cloister and fought unjust wars on the battlefields. Argue, if you will, that morality is ridiculous when it comes to war. But once admit, as the Catholic does, that even war is subordinate to the law of God and love of Christ, and there is no choice when we see the evil, no "deliberate, premeditated" destruction though the victory would be great. We must refuse the military and everything connected with it. We must maintain a witness for Christ, and this is practical, for it is the world's only hope.

LACKING IDEALS:—We go through dozens of Church magazines to discover what positions they are taking on vital issues. It is significant that it is only the unofficial papers in all denominations that take vigorous positions on anything important. The official jobs, like the Outlook, the new organ of the National Council of Churches, and Forth, our own official mouthpiece, present handsomely printed magazines with often exciting pictures. But you have to search a long time to find an idea. The Episcopal Church has always prided itself on its unofficial weeklies that are free to say what they want on issues that are controversial. Let lack of support put them out of business—any of them—and the Church will lose a lot of its vitality.

UNITED NATIONS:—This it United Nations week (Oct. 21-27) so that most of the religious journals are editorializing about it. Most of them deplore that it has not fulfilled its promises. Blame is placed upon the Soviet Union for the most part, though a few editors insist that we have taken it over to use for our own selfish purposes. But all seem to agree with the Christian Evangelist, organ of the Disciples, that "In the world as it is today, order and peace cannot come by accident. Nations must cooperate for collective security. They must organize their community so that order can be maintained without the loss of freedom. By working through the United Nations it is our hope to establish peace and to build, in partnership with other free peoples, a world of liberty and justice."

CHURCHES ARE MINOR:—Christian-Evangelist, official organ of the Disciples, has a bit to say that you can ponder when you want a bit of steel for that church or parish house. The magazine says that the plain fact is that Washington officialdom has concluded that critical materials placed in implements of war will perform a greater service for God and country at this time than in new or remodeled places of worship. Last month President Truman declared at the laying of the cornerstone of the very building in which the NPA is housed, that America has reached the peak of prosperity. Up four flights in a magnificent elevator in this $25,000,000 building and the visitor is informed that the threat of war has relegated church construction to a minor position.

Bargain Package For a Dollar

THE PRAYER BOOK: ITS HISTORY AND PURPOSE by Bishop Johnson
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WHY WORSHIP? by Charles Herbert Young
THE WORK OF A BISHOP by Bishop Lawrence
THE CHRISTIAN AND HIS MONEY by Bishop Washburn
THE MARRIAGE SERVICE by Hugh McCandless
PRACTICAL SUGGESTIONS ON RUNNING A PARISH by Bishop Lawrence
MEANING OF THE REAL PRESENCE by G. A. Studdert-Kennedy
WHY BELIEVE IN JESUS? by Albert H. Lucas
MISSIONS DEMAND UNITY by Bishop Azariah of Dornakal

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THE WITNESS **Tunkhannock, Pa.**

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Doctrine of Our Salvation: An Introduction to the Theology of Atonement, of the Church, and of the Sacraments. By Paul Stevens Kramer. Exposition Press. $3.00.

This book has three classes of readers in mind: candidates for holy orders seeking a review, those reading for holy orders, and laymen; the discussion is at the college level. Technical terms are avoided or defined, the questions answered are those of the church-goer rather than the professional theologian, dates are given where quotations are used, and the discussion is confined to essentials.

The chapters are on man's nature, the fall and original sin, salvation, the atonement, the Church, grace, and the sacraments. In each case there is an account of the origin of the doctrine or usage, a survey of its history and what the Church has understood by it, a statement of the doctrine as held by this Church, and a word on its meaning and relevance today. The exposition is clear and graceful throughout, studded with a valuable selection of citations from the Fathers and some pertinent passages from contemporary writers; and there is a brief bibliography for each section. The book has the clarity of one "taught over" before being published. Dr. Kramer knows from experience as a teacher and a churchman what needs explaining and what is superfluous.

Perhaps three critical words are in order. First, the religious earnestness that does much to "carry" the book to the reader is accompanied by the conservatism that seems to characterize healthy religion, and this leads the author to use the New Testament rather uncritically upon occasion, e.g. in the use of sayings of Jesus from the Gospel according to St. John, making difficulties particularly where he refers to the Book of Acts in connection with baptism and confirmation. Second, there is no adequate discussion of justification by faith. This is surely one point where Anglicanism has taken and must take the Reformation seriously; and the discerning layman will need guidance in reconciling this doctrine with that of the sacraments. Third, alas, there is no index.

These points aside, here is a book we have needed—a hard one to write, standing between the ponderous technical treatise and the insipid pabulum or the impossible brevity of "popular" manuals.—*Holt Graham.*

The Wings of Faith. By H. V. Martin. Philosophical Library.

Dr. Martin interprets Kiergaard's Christianity in terms of faith, a faith which is neither feeling, nor reason, nor even that which is coordinate with reason, but something unique and supernatural. True faith is a miracle, a miracle where man is confronted with God and finds himself transformed. Faith is individual life face to face with God, life in which God is so real that a man can no longer "love the world, neither the things that are in the world." The man of faith is a naked soul standing before his God.—*John S. Marshall.*

Morals and Man in the Social Sciences. By J. V. Langmead Casserley. Longmans. $2.75.

This new book by Professor Casserley is of significance for both the theologian and the social scientist. Sociology is revealed as valid within limits, but its positivistic method disregards the most significant dimension of human life. It disregards the metaphysical dimension, the dimension in which man is related to God and experiences sin and grace. Here man brought into contact with eternity finds the criteria by which he may judge of the things of time. —*John S. Marshall.*

God in Education. By Henry P. Van Dusen. Scribner. $2.00.

On the issue of religion in the schools, many well-meaning Protestants in seeking to avoid the Scylla of Roman Catholic advantage steer right into the Charybdis of secularist domination. Hence the importance of this first-rate analysis of the latter danger by an outstanding Protestant spokesman. Comprehensive, it covers all levels of education. Included is a devastating critique of the Supreme Court's McCollum (anti-"released time") decision.—*James A. Pike.*

The Struggle of the Soul. By Lewis J. Sherrill. Macmillan. $2.50.

Dr. Sherrill, now at Union Seminary in New York, traces the struggle to be a person, from infancy onward through life. "The guiding thread chosen for this purpose is the dynamic self as it encounters God at the various stages of human life and responds perhaps by outgoing faith; or perhaps by shrinking back in a self-protecting compromise, or even in full rejection; or perhaps by passing on without knowing it has met God at all." These are all seen and described in thoroughly circumstantial terms, as alternatives at succeeding levels of the struggle, in which living becomes the concrete and significant business in which we are always in the balance of life and death. Planners of educational programs, pastors who really deal with people—all sorts of the Church's ministers—will find it useful.—*Charles Penniman.*

BOOKS RECEIVED

Better A Day. Ed. by John P. Leary, S. J. Maccmillan. $4.00.

"God the Father Almighty." By Chad Walsh. Forward Movement Publications. 15c.

This is the first of a series of tracts written by contemporary authors on the great doctrines of the church. If the rest are up to the high standard of this one, as we are sure they will be, the series will make a great contribution toward a better understanding of the Christian religion.

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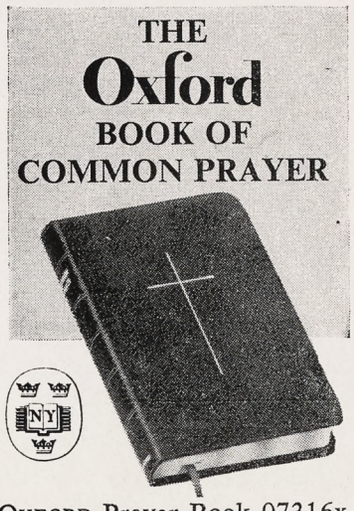

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PEOPLE

CLERGY CHANGES:

LYLE SCOTT, formerly rector of Trinity, Athens, Pa., and of St. Paul's, Troy, is now rector of St. Mary's, Reading, Pa.

EMMERT M. MOYER, for 20 years a minister in the Evangelical United Brethren Church, is now ass't at Christ Church, Reading, Pa.

DWIGHT FILKINS, formerly curate at Grace Church, Oak Park, Ill., is now rector of Christ Church, Streator, Ill.

CHESTER C. HAND, formerly ass't at Christ Church, Winnetka, Ill., is now vicar of St. Paul's, Brookings, S. D.

JOSEPH M. KITAGAWA, formerly chaplain to Japanese-Americans in the diocese of Chicago, has accepted appointment as instructor in the history of religious at the Federated Theological School of the University of Chicago.

HUBERT S. WOOD JR. was instituted rector of Christ Church, Sherburne, N. Y. on Oct. 3 by Bishop Peabody. He was formerly ass't at St. Paul's, Chestnut Hill, Philadelphia.

AINSLEY M. CARLTON, formerly a non-parochial priest of Colo., is now rector of St. Anne's, Oceanside, Calif.

JAMES R. WHITTEMORE is now on the staff of Christ Church, Grosse Pointe, Mich.

HARRY NICHOLSON has given up charge of Christ Church, Henrietta, Mich., because of illness.

THEODORE T. Y. YEH, formerly ass't at St. Peter's, Honolulu, is now curate at St. Elizabeth's, Honolulu.

HENRI PICKENS, formerly of Christ Church, Kealakekua, Hawaii, is now rector at Goochland, Va.

KENNETH A. PERKINS, chaplain, formerly stationed in Hawaii, is now stationed with the 12th naval district and is living at Richmond, Cal.

JON N. SINCLAIR, formerly vicar of St. Andrew's, Providence, is now rector of Trinity, Bristol, R. I.

LEONARD B. RASMUSSON, formerly rector of the Atonement, Philadelphia, is now rector of St. Timothy's, Brooklyn, N. Y.

LAY WORKERS:

ELIZABETH HUNTER, a graduate of Converse College, is now director of religious education at St. John's, Roanoke, Va.

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BACKFIRE

ALEXANDER F. GILMAN
Layman of Chicago

Chad Walsh ought to look up the story of Lot's life. It is a strange thing how these Old Testament stories apply as well today as they did when they were written. Instead of looking back and being turned to a pillar of salt Protestantism must take off its blinders and look at this whole matter of religion from the eyes of God as revealed in the Bible and not through the eyes of the individual writers of that book.

The Holy Ghost is at work all right but it is not leading us to a "purified catholicism" unless by that Mr. Walsh means a reformed catholicism. He is at work in the Roman Church as well as all the rest and particularly so in America where the Roman Church in advanced quarters is far more Protestant than the Protestants themselves.

I have just returned from a hurried trip to Denver where I had the privilege of attending Morning Prayer at St. John's Cathedral. It was the most glorious service I had attended in 45 years. Dean Roberts has more than proved that Morning Prayer can be just as inspiring as the communion service. You ought to take a peek at what he is doing. It will open a lot of people's eyes.

I have no patience with the continual talking about our being Anglicans and Catholics. After all this is America and our fathers set out to set up a Church as well as a government that was free from the entanglements with monarchy of the old world. They succeeded pretty well until our clergy started looking back.

MRS. ALTILLA NORMAN
Churchwoman of Bainbridge Island

Washington

It has occurred to me that it would be pleasant to send a Christmas gift to the parish church in which I was baptized and later confirmed in my little home town in Virginia. My giving of any sort has to be embarrassingly small but the thought gives me so much pleasure that I think perhaps other people who may not have thought of it might like to make a similar gift of a subscription.

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The WITNESS

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November 1, 1951



ST. PETER'S HOME, DETROIT
Boys Line Up for Afternoon Snack

How Clark Appointment Was Handled

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For Christ and His Church

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STORY OF THE WEEK

Mark Clark Appointment Timed By the Administration

Publicity Departments of the Roman Church Got the Jump on the Opposition

★ The appointment of General Mark Clark as the first American Ambassador to the Vatican was highlighted by one of the slickest inside deals ever witnessed on the American press scene. Because of its importance to every Episcopalian, we are reporting below the story of the Clark appointment as seen by Washington and New York newsmen.

The whole affair was dominated by a smooth working Truman-Roman Catholic press tie-in, while Protestant circles were lost for hours.

The story broke for the press a few minutes after noon, Saturday, Oct. 20, when Irving Perlmeter of the White House staff brought into the press room a 4-line announcement which he called "hot" according to Bob Moora of the N. Y. Herald Tribune. It told of the Clark appointment. When Perlmeter was asked Clark's religion affiliation, he first said he didn't know, then he said it was "Protestant," and finally, he brought out the Congressional Directory and stated it was "Episcopal." Reporters were not so naive as to believe that the White House hadn't checked on Clark's religious affiliation. It was the tip off that the whole thing had been carefully rigged.

Only a few minutes after the White House flash had gone out over the news wires, Francis Cardinal Spellman, Roman Catholic Archbishop of New York, had issued a statement expressing his view that the appointment was "logical, practical, etc." The Cardinal's statement could not have been written in the little time after the White House announcement, as the ink on the Spellman releases was fully dry, and did not smudge, indicating that it had been run off some time before. Also, the press section of the National Catholic Welfare office in Washington, the Roman press office in Washington, was fully manned on Saturday afternoon, which is not the usual practice.

Carefully Planned

That the whole thing had been carefully planned for weeks to coincide with the closing of Congress, enabling a recess appointment was made clear by United Press which quoted Gen. Clark from Columbia, S. C.: "Several months ago the President sent for me and asked me to come to the White House. There he told me what he intended to do." The Associated Press reported that the whole thing had been carefully staged so that Clark would go to Rome while the Senate was on vacation, and when it finally came to a vote "Congress next January would find it difficult to turn down the man on the job."

Clark's own relations with Rome were highlighted by an exclusive article in the N. Y. Times which said: "At Fort Monroe, Va., where Clark has had headquarters, friends reported yesterday that he had sent birthday gifts to the Pope every year since the war. The Rev. J. O. Schmidhauser, pastor of St. Mary's Star-of-the-Sea Roman Catholic Church said: "There have been amicable exchanges between General Clark and Pope Pius since the campaign in Italy."

Rome Comments

Roman press comments in favor of the appointment plugged themes, both of which will become familiar to the American public in the months to come. One, the appointment would help fight Communism, with a strong undertone that the Roman Church was the really sole leader among Churches in this. Two, that the Vatican was a listening post which the USA couldn't afford to ignore. The Roman press relations man in New York who argued these points with reporters also quoted at once that opposition would come from the Communists, "so you see who really opposes this!"

Throughout the afternoon and evening, three leading New York public relationsmen, members of the Cardinal's committee on the laity, were closeted with Cardinal Spellman to assist him in case of need. The National Council of Churches was closed, its press officer was not located for many hours, and the press men of the National Council of the Episcopal Church were totally missing.

While Cardinal Spellman sat within one block of AP, Bishop Sherrill attempted to fight the war of words from Greenwich, which is too far away from

effective news centers. The Bishop's statement was excellent, and brought much praise for its clarity and good sense. But it was slow in coming, and throughout the afternoon and evening, never caught up to the Roman statements of praise which preceded it on the wire. The AP listed Bishop Sherrill's statement only as the third of four expressing opposition, which indicated to many that the NCC was not being accepted as a spokesman for non-Roman Churches by the press.

National Council

The National Council of Churches, which was formed partly for just this type of emergency, was very slow in getting started, and seemed caught completely by surprise. Even with its over 500 employees, it was unable to man its press facilities adequately by Saturday evening.

News men wished that Bishop Sherrill would come to Manhatten and with Bishops Donegan, Gilbert, Oxham, and Dr. Cavert issue a statement. All these men were available, and would have made a good picture "sending a telegram of protest to President Truman." But not a single opposition photo moved over the wire.

Comment from Washington legislators was promptly received. Ten Roman Senators and Congressmen strongly endorsed the move. Only one man had the courage to oppose it, Baptist Senator Olin Johnson of South Carolina. One noted Protestant legislator literally fled from reporters, saying in his office "Do you want me to commit political suicide? I'm up for election next year, and the Romans can beat me, while the National Council of Churches hasn't even had a meeting of Protestant legislators here yet. I can't afford to let my views be known, as my own bishop can't even back me."

Many interesting by-products of the story came to light as the evening wore on. In all stories, the NCC was called "Protestant spokesman." The failure in the past on NCC's part to promote that it was speaking for "Anglican and Orthodox Churches" came to roost, as the reader just got a "protesting impression," while it would have been much more effective had the NCC been clearly recognized as speaking for a "larger number."

Bishop Comments

One bishop of the Episcopal Church, who issued a statement only after receiving a promise that he would not be quoted by name attributed General Clark's "willingness to play ball with Rome on the failure of the House of Bishops to elect a bishop for the armed forces as instructed by General Convention. I fear that Bishop Sherrill's veto of that military bishop is going to cause him many regrets and many problems for us, as I honestly think that if we had had a military bishop visiting our men, including the generals, like Clark, we would have gotten through to him. You should see the wonderful job the Roman military bishop does in my diocese's army camps when he comes through."

Quick praise from the Vatican on the appointment soon came over the news wires. It is hard to believe that the Cardinals who were quoted were not "in the know" before the news was told to the American people and press.

In addition to the outstanding statement by Bishop Sherrill in opposition to the appointment, Dr. Charles Goff of the First Methodist Church, Evanston, Ill. caught the fancy of newsmen by his documented statement that "Mr. Truman broke his clear assurance to representatives of the Federal Council of Churches that he would not move in the direction of appointing an Ambassador to the Vatican."

Another Line

White House press secretary Joe Short indicated another official line later in the afternoon when he said that "the appointment is in the national interest," according to an International News Service report.

Cardinal Spellman, who has met frequently with Washington legislators, something which non-Roman leaders have failed to do, also got dividends from this when one legislator said he "knew nothing having been done against Communism by the World and National Council of Churches, while I have a handful of clippings showing what my (Roman) Church has done." Press work was paying off.

Major radio networks, monitered from noon Saturday to noon Sunday played up the appointment, praise for it, and that there was "some Protestant opposition," always implying there was some, and lots of support too. CBS, which is considered the best news network, lagged in quoting the Sherrill and other statements. It was a story of too little and too late, for the reply was never made strongly enough to catch up with the original statement. A survey of ten major Eastern newspapers also shows that the "Protestors" came away second best. While the Roman press men worked smoothly, news men said the NCC representatives and other Protestants "ran around in late circles."

What to Do

With Clark safely installed at Rome with an interim appointment, and Roman forces preparing to see that he stays there by a masterful public pressure campaign, Anglican public relations man with some practical experi-

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ence in dealing with Rome made these suggestions to the readers of the Episcopal Church press.

1. Write and wire your Senators and Congressmen, those of your state and any others you think you can influence.

2. Write or wire President Truman telling him to withdraw the nomination. He won't but you should encourage him and your legislators to kill the appointment.

3. Contact your local, state, and National Council of Churches and see that they organize protest meetings, delegations to Washington, letters to newspapers and radio stations, and mass visits to your vacationing Washington legislators.

4. Organize your diocese on this question, so that your diocesan magazine will carry articles on this, your bishop and rector will preach on this, see that statements on this are handed to the press.

5. Write or wire the National Council of Churches and Bishop Sherrill assuring them of your support, prayers, and urge them to stop trying to handle Rome with amateurs. This job needs skilled public relations men, and it is time our Church obtained the services of laymen skilled in mass communications. Urge Bishop Sherrill to obtain the signature of all other bishops protesting this act, and to go and see the President himself to let him know the views of the Episcopal Church.

By Sunday noon, Oct. 21st, two Roman Cardinals had personally called the White House to express their "appreciation and bestow their blessing." Episcopalians might bear this in mind, for besides the actions outlined above, this whole matter should be committed to prayer at regular services.

ERIE TO ELECT NEW BISHOP

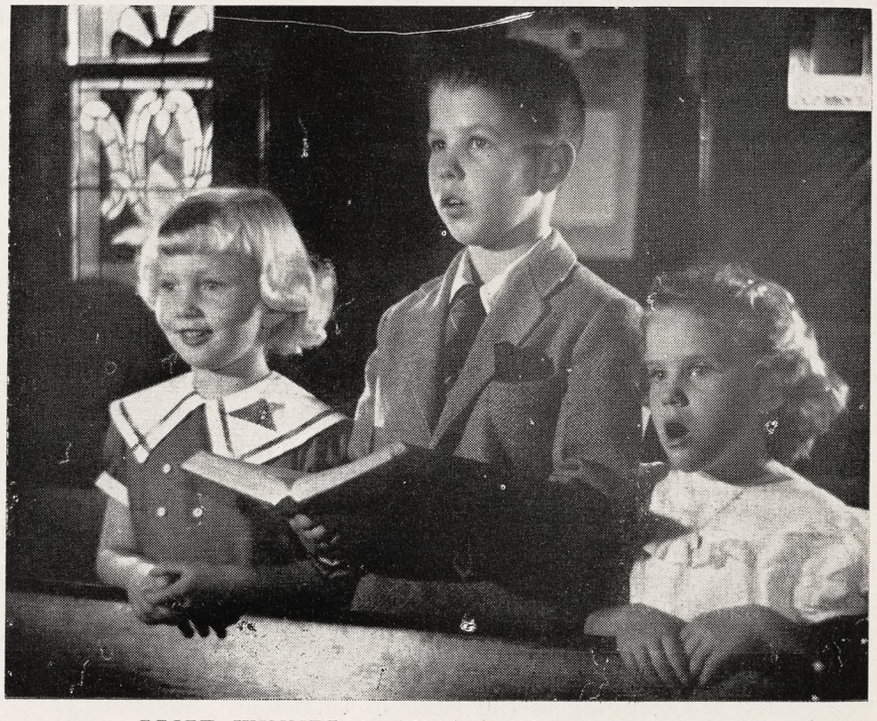
★ A special convention for the election of a bishop to succeed Bishop Harold Sawyer has been called by the standing committee of the diocese of Erie. It will be held at St. Paul's Cathedral, Erie, November 20th. Thomas L. Small of Erie is the president of the standing committee.

CHURCH PEACE RALLY IN LONDON

★ Over 300 delegates, representing all the Churches in England, including the Roman Catholic, held a congress on "Christians and the Crisis" in London on September 29th. The chairman was Canon Collins, chancellor of St. Paul's Cathedral, and leaders of various communions were the speakers. A forceful resolution was passed in the belief that Christians "if they will act together can provide the solution to the whole problem of world peace." They called for a conference of Christian leaders from East and West for this purpose.

Believing that all international problems can be settled by negotiation, they called on "Christians to oppose all cold war propaganda of hatred and fear as alien to the spirit of Christ, while condemning any assaults on fundamental human rights." Accordingly they urged the British government to open negotiations between the great powers for a concerted effort to use the world's resources for the establishment of a humane standard of living for all peoples. The delegates also called for "an end to the deplorable carnage and destruction in Korea by making every effort to bring the existing negotiations to a successful conclusion."

At the close of the congress there was a march to Trafalgar Square with clergy in vestments, with crosses carried as well as peace slogans, and with the band of the Salvation Army providing the marching tunes. The evening of the conference Canon Collins preached the fourth of a series of sermons on world peace in which he read the resolutions from the pulpit of St. Paul's that had been passed and recommended that they be read in churches throughout England.



PRIZE WINNER in Michigan picture contest is this church school scene, taken by Myron R. Johnson of Midland for a campaign at St. John's directing attention of parents to importance of church schools

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EDITORIALS

Keep the Good Word

SOMETIMES we are tempted in this Church of ours to put in a good word for the term Protestant. Its inclusion in the title of the Church is an embarrassment to some of the brethren. Some of our bright young men, it is said, come out of seminary vowed and determined to separate the hated word altogether from Episcopal. The achievement of this would be a life work well justified, or so it seems, to hear some of the talk. Catholic is the fashionable word, Protestant almost a disreputable one among many of the clergy, although not among the laity, the majority of whom still consider themselves Protestant.

The truth is, of course, that this Church is not an "either-or"; it is a "both-and," both Catholic and Protestant. The former is a great word and we rightly claim it, but to the man on the street it has only one association and its use otherwise is simply confusing. Nor does it help much to go on insisting on the distinction between Roman Catholic and other brands. To 150 million Americans Catholic stands for the Pope, Latin Masses, and everything that goes with it, and we might just as well face the facts.

This is not to say that we are to give the word up entirely, although we feel its connotation makes it of doubtful value in our public relations. Perhaps we shall have to find another word. Meanwhile let's stop apologizing for and talking nonsense about the word Protestant. It's positive and an affirmative word, not at all a "protesting" term as some of its enemies should know. It stands for the Bible, the word of God, over against the word of man as the final standard and authority of Christian belief and practice. It stands for the democratic tradition in both Church and state, for the laity recognized as belonging to the Body of Christ as well as the hierarchy. It stands for the sovereignty of God as opposed to all of man's idolatries, making even the Church subject to his judgment. It stands for justification by faith, the wonderful good news of the offer of God's amazing love to undeserving sinners like us, the very heart of the gospel of Christ.

It's a great word, this word Protestant, and it belongs in our tradition. Let us not be ashamed of it, but rather let us boast of it in this Church.

★

"Quotes"

I REGRET that at this time, when national unity is so imperative in meeting this peril which confronts our nation and the world and in achieving the goal of world peace, the President has seen fit to initiate an action in the naming of an ambassador to the Vatican which is bound to result in unhappy controversy and great division. An overwhelming majority of the Churches of the National Council of Churches in the USA have already expressed their opposition to this proposal which contravenes the American principle of the separation of Church and state, and places one Church in a preferential position. I hope and believe this proposal will be opposed by the great majority of fair-minded Americans of every religious conviction, and will be either withdrawn or defeated in the Senate.

—HENRY K. SHERRILL
Presiding Bishop

★

Adventure in Journalism

THE Southern Churchman has reorganized and after December 1st will be published as Episcopal Churchnews. The new publication will be larger, more comprehensive and more attractive. We have already noticed the new type fonts which are a definite improvement.

The news policy of Episcopal Churchnews will be nonpartisan and objective. Readers are assured that news selection, news writing, and headline writing will be separate from editorial policy. Bishop Gibson, president of The Southern Churchman Company Inc., which will publish Churchnews said: "News is news and editorial policy is editorial policy and never shall the two be forced to live together on Episcopal Churchnews."

The editorial policy of the new publication will be strongly evangelical in the basic Christian meaning of the word, and not in the limited sense to denote a party or group in the Church. Religious liberalism or any other 'ism' which can find no justification in Scripture or the Book of Common Prayer will be vigorously fought. Editorials will be controversial, and will deal with the vital issues of the day and attempt to pinpoint the position the Church takes on these issues. Editorial policy will uphold the Book of Common Prayer and its theology, support the cause of Christian unity, and be strongly missionary.

Response to announcement of the publication of Episcopal Churchnews has been amazing and encouraging to the editors. We know that all con-

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cerned with the new publication have given thoughtful and prayerful consideration to their project. In this day when religious journalism is a hazardous undertaking, we salute their courage, and wish them good luck and God's blessing on their undertaking.

Church Practice of Segregation

BY

ALGER L. ADAMS

Member of Witness Editorial Board

THE heads of the Christian social relations departments of the dioceses were asked the following questions on segregation of Negroes:

"Are there Negro-white congregations? Have the good offices of the diocesan or other official body been active in any situation revolving around Negroes seeking membership in white congregations? Could you advise of the principles used in arriving at a settlement? If there are 'mixed' congregations, how did they come about? What problems arose? What is the present condition of those congregations' spiritual life? Were there Negro clergy ministering to white congregations, regularly assigned or as supply?"

The Rev. Mr. Henry, reporting for New York, made the most definite answer to the question, "Are there Negro-white congregations?" He said, "If by a Negro-white congregation one means a congregation that has been for a period of years and presumably will continue to be truly bi-racial, the answer must be, 'No.' The history of the diocese of New York has been that when a shift in population brings Negro members into a parish, there is a period of transition of a few years during which the proportion of Negroes increases. In most cases, when the percentage has reached as high as 40%, Negroes are given representation on the vestry. Therefore, the movement is accelerated until at the end of three or four years, the parish which was once a white parish, and then during the transition a bi-racial parish, becomes in its present status a Negro parish. This has been the history of several parishes, the one with which I am most familiar being Trinity, Morrisania, where the transition began about 1940 and was completed by 1950.

"I understand that St. Paul's Church, Bronx, is now passing through the transition period and has a Negro membership of about 40%. The Chapel of the Intercession of Trinity parish is just entering upon the transition period (Editor's Note: The neighborhood is 90% Negro). It is still predominately white, but with a few Negro members."

According to the foregoing definition, the balance of the American Church is segregated. There are not more than three congregations which can lay claim to Negro-white membership.

The Rev. Robert L. Baxter, from the missionary district of Spokane, wrote, "We have traditionally had one 'Negro congregation,' St. Thomas, Spokane. For some years now (perhaps ten) this congregation had been ministered to by the rector of Holy Trinity Church, Spokane, a segregated congregation. About three years ago it became difficult to heat St. Thomas' building in the winter months, so the people of that congregation began having a service at Holy Trinity, clear across town. Gradually, the two congregations merged. Services are no longer held at St. Thomas' although the congregation is listed separately and reported separately. St. Thomas' was never located conveniently to the homes of its members anyway.

"It sounds a bit more impressive than it is. St. Thomas is a very small congregation with few if any children and young people. But we do have a non-segregated congregation in the missionary district of Spokane . . . Outside of the See city, there are lone Negro communicants who have drifted here from areas (such as Chicago) where there is substantial work and worship on the basis of segregation."

Other Exceptions

A BROOKLYN, Long Island, church with thirty-five Negro members of a church of 465 and a church in Massachusetts make up the other exceptions. Of Massachusetts, the Rev. Mr. Kellett said, "For example, in Christ Church, Cambridge, on a Sunday morning, one would find a good sprinkling of Negroes in the congregation.

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One would also see several in the choir and generally one or two serving as acolytes."

The general pattern for the balance of the Church throughout the nation is for two or three Negro families to maintain membership in individual parishes, with exception of the South-East where segregation is the flat rule.

As a typical situation Bishop William R. Moody of Lexington (Kentucky) wrote, "We have but one small Negro parish in our diocese . . . The very small number of Negro communicants in the rest of the diocese attach themselves to the local parishes ministering to white congregations."

Or again, the Rev. Thomas B. Smythe wrote from Bethlehem that segregated St. Philip's, Reading, Pa., had been started at the request of two Negro families in 1927. They had been members of St. Mary's there. After 1942, this mission was closed and the congregation joined St. Mary's. He observes that St. Mary's now has only three Negro families as "they have not felt too welcome, perhaps lonely, and their attendance and interest has waned." In this latter situation, the bishop had made a policy of racial integration known.

The most consistently given exceptions to blanket the rule of segregation were cathedral congregations, e. g., Albany, Massachusetts, Delaware, Harrisburg (Pa.), New York, and San Joaquin (California). At St. James, San Joaquin, Dean James M. Malloch went on to say, "I would like to see a Negro church or an interracial church started in West Fresno, where there is a large population of Negroes, Mexicans, Italians, and others."

Some of the explanation given for there being no interracial congregations were: New Orleans, Louisiana, "State does not permit!" and "Negroes have their own churches." Diocese of Virginia, "Segregation is still a state law in Virginia. We still have separate congregations, and no action has been taken toward 'mixed' congregations." Spring Hill, Alabama, "The Negroes are as confused as to their wishes and the ultimate solution as the whites." Fond du Lac, "We have no Negroes living in this diocese (Wisconsin). In fact, some of our cities have unconstitutional regulations, perhaps not a written ordinance, but a tradition that is enforced, which forbids Negroes to live in those cities." The writer noted that last summer 5,000 Negro Jamaican cherry-pickers lived in the neighborhood. "These men are Britishers, and most of them members of the English Church in their homeland. But they do not attend services up here." Terre Haute, Indiana, "Our town of 62,000 contains possibly 6,000 Negroes who seem of their own desire to support and frequent their own churches."

The sharpest unmitigated picture of segregation in the Episcopal Church is drawn by the assignment of clergy.

In no diocese are Negro clergy assigned by the bishop to other than Negro congregations. White clergy are assigned to Negro congregations. There are only two instances where individual parishes used a Negro priest in a parochial capacity even on a temporary basis, Massachusetts and New York, Grace Church, Hastings-on-Hudson.

No exceptions to the rule were cited by diocesan reports.

An Outside Report On Us

"THE Protestant Church and the Negro"—A Pattern of Segregation, by Frank S. Loescher, is the most complete work done within recent years on the racial behavior of Christian bodies. It was published by the Associated Press of New York, copyrighted by the Young Men's Christian Associations, in 1948. He studied 78,000 churches; 4,000 Episcopal.

He found 116 Episcopal churches with Negro-white membership, twenty-seven in New York, twenty-five in Massachusetts, eight each in California, Connecticut, New Jersey, and Pennsylvania, six in Ohio. Of the other twenty-six, only five were in southern or border states (Delaware, Kentucky, Louisiana, Oklahoma, Virginia), each with only one or two members.

The total number of attenders was reported as 470. One church in Worcester, Mass., accounted for 145. A "downtown" Brooklyn church had 35. However, four rectors volunteered the information that the "Negro young people tend to drop out during or after adolescence" and seek out "their own church for social life." Three ministers reported that they believed there would be feeling on the part of their white members against an increasing Negro membership. White church members are reported to have asked, "Why don't they go to colored Episcopal churches?"

In 43 churches, Negroes are members of some church social organization. But all of these are in the north. 80% are in Massachusetts and New York.

Loescher's figures should be read against the background of 4,000 Episcopal churches with 2,500,000 members. There are 60,326 Negroes reported members of 347 segregated Episcopal congregations.

While the picture is not simple it is generally true that Negroes are segregated into separate congregations, 99.4% of them. Negro clergy are strictly segregated in pastoral assignments.

EDITOR'S NOTE: Next week Mr. Adams will write on how segregation works in the Episcopal Church.

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Religion and the Mind

BY

CLINTON J. KEW

JEALOUSY

"MY husband tells me that I am a very jealous woman. I know he is right because my love for him is very strong. He works behind a counter in a store and I become disturbed when he talks and jokes with the customers. I love my husband dearly. Isn't jealousy the basis of Christian love? Don't be afraid of hurting my feelings."



This woman has asked a question which is fundamental in the lives of everyone. Probably every person passes through a stage of jealousy. First of all, jealousy is certainly not the basis for Christian love, nor does it indicate that one's love for partner is strong and enduring. The motivation of jealousy is self-love or narcissism. Whenever there is a threat that someone else will receive the love which the jealous person wants the uncomfortable feeling of anxiety or hate arises. The woman is afraid that the customers will receive the attention she craves. She does not want to share her husband in this normal social way.

This will be better understood if we can consider the stages of love in the growth of personality. First of all, there is the infantile love which is concerned only with the self. The new-born baby is only interested in his needs when he is born. This is quite normal as it is the way God has made babies. Secondly, this love changes as the child learns to love those who take care of him and love him. We might call this half-way or self-love. The child loves those who love him. Thirdly, there is mature love. In this phase the person loves and expects nothing in return. We can call this Christian love. A person will even give his life for another.

A jealous person has only gone half way in his growth. He has progressed from the infantile love to the second phase, where he loves only because he receives something in return. Therefore, a person found in this phase is a jealous person because he is selfish. Such people become disturbed when there is a threat; namely, that someone else may receive the attention he or she wants.

Many novels and movies today seem to imply that a jealous person loves more intensely and is more fond of the partner. Actually, a jealous person is less loving and less fond. Speaking of jealousy as rivalry is pure nonsense. One who fears unfaithfulness in another is usually not dependable. Where there is real love, it never fails. Jealous people can't really love. It is not difficult to point out instances where love fails first in the jealous person. How can there be love when there is jealousy and hostility? How can one who is jealous be lovable? The motivation of jealousy is due to fear and hostility rather than love. Haven't you observed a jealous person becoming hateful whenever there is a rival around to threaten the relationship?

A jealous person depends on someone else for love. He doesn't freely give himself. Because there is such dependence, love for him must be in evidence continually. One man urged his wife to put their four months old son out for adoption because he felt the son stood in the way of his wife's love for him. Members of a family often quarrel because they fear there will be favoritisms. Some people even sulk and become ill if another member of the family is receiving the love which they desire. Jealousy wants the center of attention. The lady's man and the woman flirt are really selfish people because they make constant bids for attention. Don Juan wanted all the women to love him, but he didn't have enough love to marry even one.

The question of jealousy is important in the life of every family. How can we best solve it? It should be handled first in the family situation where it can be worked through carefully. Here, members of the family will learn to share and give to one another. Large families produce emotionally healthy children because of the give and take. If it is not successfully solved in the family, it may cripple the individual in his social and business relationships throughout life.

Jealousy can be eliminated in the friendly relationship of the school and the church. Interests which widen one's horizon become theraputic agents in resolving this handicap.

A mature person will help one to grow from the half-way phase of love to mature love. As jealous tension decreases life becomes more harmonious. Many parents fail to realize that much

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of the quarreling at home among children is based upon selfishness. Moving out of the narrow family circle to the wider community broadens one's concept of life.

Jealous people use other people as tools. There is nothing worthwhile within them to support them; there is no Christian love. A man who is married to a jealous woman must keep showing her signs of his love for her by buying her trinkets, jewelry and the like over and over again.

As long as there is selfishness, Christian love is impossible.

A jealous person must give up his selfishness and love others for what they are. As a Christian, we must love the things that God has made. The love of God is the inspiration of the love of man. And those who love others give practical expression of their love for God. We become saints, not by aiming at sainthood, but by loving God and our neighbor with all our heart, mind and strength. Christian love even transcends death, for death has never conquered love.

A New Man

BY

ANSON PHELPS STOKES JR.
Rector of St. Bartholomew's, New York

IT is important to know what Christianity offers, for, if we seek from our religion that which it does give, we are bound to be disillusioned. Its primary gift is rebirth. It offers to make us new men.

Some seek in religion for a new world. Indeed Christ preached the coming of a kingdom, but it would only fully come at the end of time. Yet men in their hearts could get a foretaste of it in the present. The new world would come tomorrow but new men could be created today.

Some look to religion for comfort and happiness. Again, there is reason for their hope, for, if all men followed Christ, it would be a happier world. Yet Jesus had to endure a cross. He conquered sin and death, but he did not abolish them. His chief gift is not a life without pain, but the power to face life as new men.

What makes a man? There is, first of all, his heritage. There is truth in the point of view that a man is shaped by his background, yet that background is not purely one of physical inheritance. A regiment can give a soldier a background of traditions and ideals. Surely the Christian Church offers to every man a heritage second to none. Have you not seen an illiterate Italian or Pole, who nevertheless carried himself with dignity because he was a member of a world-wide Church with an ancient heritage? Surely that is not the prerogative of Rome alone. Every child that is baptized has a heritage. Saints, apostles, martyrs, have lived and died for him; and God has given his only Son for him. If only the full meaning of the phrase, "a child of God," could become real to men, there need not be any inferiority complexes. It would tell each man that he is no creature of the state or of natural forces alone, but one infinitely dear to the God of creation. Christianity makes men new by giving them a new heritage.

We need parents, but we also need associates —brothers and sisters, playmates and schoolmates, colleagues, friends, and neighbors. What happens at baptism? Of course, if it is merely thought of as placing a little water on the child's forehead, not much does occur; but if one regards it as the entrance into a new and larger family, a child is indeed transformed. Consider an unwanted and forlorn child, suddenly adopted into a fine and loving home. The very moment that a child crosses the threshold, he is made new. So it is with us as we enter the Church.

St. Mark says that Jesus ordained his apostles "that they should be with him." It was by association with him that they became new men, and all through history men and women have become new by association with Christ in prayer, devotion, and discipleship. Pastor Niemoller in prison said that he was upheld by the prayers of Christians from the Arctic to Africa. What associates we as Christians are privileged to have! We become new men through our new associates.

Man is not just a creature of his heritage in the past or of his present associations. Many, like Ethel Waters, have overcome the most unpromising surroundings, simply because they had an outlook on those surroundings that would not countenance defeat. Christ offered men a new outlook. To Jews who had been brought up in the hope of a kingdom, he said, "The kingdom is at hand." They misunderstood him at first and thought of the kingdom in temporal and political terms. But slowly he made real to them that, though their outward circumstances might not change, they were heirs of the kingdom, and they could not only hope for it in the future but could share it as in their hearts they became subjects of the King.

THE CHRISTIAN AND HIS MONEY
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EPISCOPAL CHURCH NEWS

NEW ENGLAND HAS SYNOD

★ The Presiding Bishop was the headliner at the synod of the province of New England, meeting at Christ Church Cathedral, Hartford, October 23-24, with the women of the province meeting the two days previous. Also addressing the synod was the Rev. John Heuss, director of the division of education of the National Council.

FIRST CONSECRATION IN OKLAHOMA

★ When Dean Winslow R. C. Powell is consecrated bishop coadjutor of Oklahoma tomorrow, November 2, it will be the first consecration of a bishop of the Episcopal Church to be held in the diocese. Since there is no church large enough for the event, the service is being held in Oklahoma City's municipal auditorium. The Presiding Bishop is the consecrator and is also to speak at an inter-Church dinner in the evening.

HALLOCK ELECTED IN MILWAUKEE

★ The Rev. Donald Hallock, rector of Grace Church, Hinsdale, Ill., was elected bishop coadjutor of Milwaukee on the seventh ballot. He received 33 clerical votes out of 60, and 28 lay votes out of 49. The clergymen receiving the next highest votes were the Rev. Howard S. Kennedy, rector of St. James, Chicago, and the Rev. Killian A. Stimson, rector of St. Mark's, Milwaukee.

DEAN WALTHOUR ELECTED IN ATLANTA

★ Dean John B. Walthour of the Cathedral of St. Philip, Atlanta, was elected bishop of Atlanta on the 16th ballot. He received 22 clerical votes out of 36, and 19 1/3 votes out of 31 1/3. Clergymen receiving the next highest votes were Dean Warnecke of Newark, N. J. and the Rev. J. Milton Richardson, rector of St. Luke's, Atlanta. Walthour has said that he will accept.

SECOND PROVINCE PROTESTS

★ The synod of the province of New York and New Jersey, meeting in Buffalo October 23rd, disapproved of President Truman's appointment of an ambassador to the Vatican. The resolution was introduced by Bishop Donegan of New York.

NEWARK CLERGY PROTEST

★ The following telegram was sent to the President of the United States, and Senator H. Alexander Smith of New Jersey: "The Newark clericus, a representative organization of the clergy of the Episcopal diocese of Newark, N. J., at a meeting in Morristown on October 22nd, unanimously and emphatically protest the appointment of General Mark Clark, or any other person, as ambassador to the Vatican."

DEAN HIRSHSON SPEAKS AT PORTLAND

★ Dean Louis M. Hirshson of Christ Church Cathedral, Hartford, was the preacher at a service of rededication held at Trinity, Portland, Conn., on September 30th. The rector, the Rev. Malcolm Van Zandt, celebrated, assisted by Archdeacon R. L. Harding.

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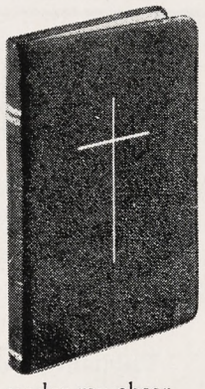

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KEY LAYMEN MEETING IN SOUTH CAROLINA

★ Twenty-five key laymen of South Carolina met October 6-7 at the diocesan house in Charleston to hear Albert Roberts Jr., business man of Florida, present the program of the Church. Bishop Carruthers spoke on the program of the diocese. Every congregation in the diocese is now being visited in preparation for the canvass.

SCHOOL OF RELIGION IN NEWARK

★ The diocese of Newark sponsored a school of religion on four Monday evenings in October. Speakers were Mrs. Samuel Shoemaker of New York; Robert C. Clothier, president-emeritus of Rutgers; John S. Whale, principal of a private school in England; Bishop Angus Dun of Washington; Prof. A. T. Mollegen of Virginia Seminary.

In addition to these lecturers, others to present courses the second hour were the Rev. Benjamin Minifie, rector of Grace Church, Orange, and a member of the editorial board of the Witness; the Rev. Alfred J. Miller, rector of Christ Church, Ridgewood; the Rev. John D. Wing of New York; the Rev. Benjamin Axelroad of Newark, together with five other clergy all of whom spoke on the Urban Church; the Rev. Jefferson Bennett, the Rev. A. A. Monteiro, the Rev. Kilmer Myers, the Rev. William Griffin, the Rev. George W. Weber.

MARY FAWCETT CO. HAS CHANGE

★ Mary Fawcett Co., for over 30 years suppliers of Irish linens for all church uses, is now owned by Mr. & Mrs. T. R. Fawcett of Marblehead, Mass. Mr. Fawcett has been associated with the business for the past twenty years but has been an inactive partner, since he has been in the linen business in Boston. He has now bought the entire interest of Mrs. Ruth Gribbon and will conduct the business from Marblehead.

RACE DISCRIMINATION HIT AT SYNOD

★ The 400 deputies to the synod of the province of Washington, meeting in Wilmington, unanimously adopted a resolution expressing unalterable opposition to racial discrimination of any kind. The resolution pointed out that segregation exists in all but one of the province's dioceses.

BISHOP NASH PREACHES TO STUDENTS

★ Bishop Norman Nash of Massachusetts was the preacher at a service at Trinity, Boston, October 7th, sponsored by the Canterbury Club of the parish. The service, the first of the fall season, was preceded by a supper for the students of the area.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Faith of the Church. By James A. Pike and W. Norman Pittenger. The National Council of the P. E. Church (281 Fourth Ave., N. Y. C.), $1.50.

This is Volume III in a series of six which the National Council is publishing for study and guidance in the writing of the new lesson materials, under the magnificant religious education program launched by Dr. John Heuss and his associates. This volume achieves the impossible — it provides a textbook of Christian doctrine which will be accepted, we trust, by all schools of thought and theology in the Church. The forebodings of those who assumed that each group would have to write its own text are —to say the least—premature. This is a simple exposition of Christian doctrine that will interest every layman, whether church school teacher or not.

The Life We Prize. By Elton Trueblood. Harper. $2.50.

Searching every corner of personal and social life, the author insists that the stern realities of the present make imperative the facing of this question, so generally evaded: What men ought to want in life. Characteristic of his books we again have incisive analysis, relentless insistence on facts, deep comprehension of the many elements that enter into the problem. A forceful "apologetic" (could there be a worse word?) for the Christian faith; timely, clear, forceful.

Good Times Today and Tomorrow. By Gates-Peardon. Macmillan.

This is a third grade reader and a part of Macmillan's plan for basal readers plus supplementary books of similar vocabulary. It is so delightful in its clear print and colored pictures, however, so widely varied in its vivid stories of city, country and foreign children, as well as of birds and animals, that it would make a welcome gift for any child between seven and ten.—*Helen M. Grant*

Self-Understanding. By Seward Hiltner. Scribner. $2.75.

An illuminating and inspiring approach to the crippling emotional tensions and the areas of inner darkness of the human spirit, presented by one well qualified to combine the insights and interpretations of religion and psychology. Dr. Hiltner describes and illustrates a basic attitude one might take toward his difficulties, as a first step toward release and redemption. The implications of this understanding of the self are developed in such significant areas as: wholesome and unwholesome anxieties, ethical conscience, psychological freedom, and the rightful role of sex.—*Frank W. Herriott*

A Time to Keep. By Peter Neagoe. Coward-McCann, Inc. New York. $3.00.

A charming account of peasant life and customs in Transylvania as seen through the eyes of the author whose life there as a child was enriched by the warmth of his home and typical devotion of friends.

With a sensitive perception of the simple and human traits of his Romanian countrymen, Mr. Neagoe recounts tales of folklore and daily happenings of the home with a poignancy and genuineness which bring delight and appreciation to the reader. —*R. M. A.*

Faith and Duty. By N. H. G. Robinson. Harper. $3.00.

Following an analysis of the various doctrines of man presented by Barth, Brunner, Niebuhr, and F. R. Tennant, Dr. Robinson, who writes in an unusually tight and incomprehensible style, finds a solution to our human and divine situation in the following sentence: "A belief in the completeness of natural man's sin is compatible with a belief in his less than total moral imperfection, and compatible therefore with a belief in his responsibility, his ability to respond to God's gracious self-revelation in Jesus Christ His Son." Such an answer, we feel sure, will interest none save a few scholars who have the patience and courage to find their way through Dr. Robinson's semantic wilderness. — *W. B. Spofford Jr.*

Christian Knowledge of God. By James H. Cotton. Macmillan. $2.75.

By the judicious use of certain aspects of Royce's theory of knowledge, Dr. Cotton points out the way, as he sees it, by which the mind of man actually reaches God. The whole mind is involved and in the act of faith subjective attitude combines with objective evidence to bring us face to face with the transcendent God of Christian revelation. Here we have a new synthesis in which Royce and James join with Barth in a pragmatic existentialism.—*John S. Marshall*

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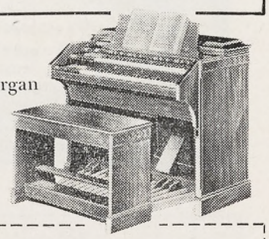



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PEOPLE

ORDINATIONS:

WALTER C. RIGHTER, in charge of All Saints, Aliquippa, Pa., was ordained priest by Bishop Pardue on Oct. 6 at the Ascension, Pittsburgh, Pa. Also ordained priests were DONALD B. DUNCAN, in charge of St. Thomas, Barnesboro, and Trinity, Patton, Pa.; DONALD R. PRIESTLEY, in charge of the Good Shepherd, Pittsburgh, Pa.; HOBART E. DOUGHERTY, in charge of All Saints, Rosedale, Pa., formerly in charge of St. Mary's, Braddock, and St. Alban's, Pa.; JOHN F. SLEE, ass't at the Ascension, Pittsburgh, Pa. Ordained deacon, JAMES M. FRYE, in charge of the Transfiguration, Clairton, Pa.

DEATHS:

E. REGINALD WILLIAMS, 72, rector of St. Mark's, Milwaukee, from 1913 until his retirement in 1935, died suddenly in New York of a heart attack on October 18th.

EGERTON E. HALL, rector of the Church of the Crucifixion, New York City, died October 15. He was the author of a number of books and held honorary doctorates from several colleges.

CHARLES A. HOUSTON, 70, a prominent layman of the diocese of New York, died Oct. 16 at his home in White Plains, where he was for many years the warden of St. Bartholomew's. He was a member of the standing committee of the diocese and was a member of the executive committee of the Witness Advisory Board.

LAY WORKERS:

MARY ELIZABETH BELL, formerly director of education at the Advent, Brownsville, Texas, now holds the same position at the Good Shepherd, Corpus Christi, Texas.

CLERGY CHANGES:

WALDO HUNT, formerly rector of St. John's, Wayne, Mich., is now on the staff of All Saints, Pontiac, Mich. and in charge of the mission at Drayton Plains.

GEORGE W. BEALE, formerly rector of Trinity, Rocky Mount, Vt., is now rector of St. John's, Bedford, Va.

TURNER W. MORRIS, formerly rector of St. Mark's, Charleston, N. C., is now in charge of St. Paul's, Martinsville, Va.

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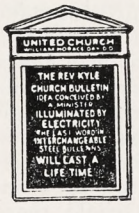

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

HENRY E. HOWE
Layman of Hartford, Conn.

It seems to me that a Christian spirit is needed in the world today as never before. Nation seems set against nation, capitalist against socialist and communist. Propaganda floods the press and radio, teaching that there is no good in our opponents. Armed force is employed instead of peaceful persuasion. Is the spirit of Christ present in all this warmongering? Or love for one's fellowman?

It seems as though the Church has a great responsibility in fostering international goodwill. We know that big business, the Roman Catholic Church and the military are opposed to peace. But the Protestant Church, realizing the horrors of war and its dangerous possibilities in an atomic age, must stand firmly for world peace and goodwill. To do less is unworthy of its high mission.

D. R. McQUEEN
Student at General Seminary

For a long time I have been enjoying reading the Witness. For a brief time I subscribed to your magazine but, very frankly, did not find it as newsy as the Living Church. I am compelled to say that I now find the Witness to be a vastly superior magazine than to what it was two years ago. Keep up the good work, because the evangelical policy is desperately needed. I like Mr. Barrett's "Entwhistle Adventures."

MRS. F. C. WILDER
Churchwoman of Ipswich, Mass.

The Witness is very interesting to me. I buy it each Sunday at my parish church. I have found help in many articles, especially in those by Massey Shepherd.

A. F. GILMAN
Churchman of Chicago

When a Protestant Episcopalian says that the Apostolic succession is a great stumbling block to Church unity as Chad Walsh does in his article (Witness, Oct. 4) I am reminded of the man who said, "I thank God I am not as other men are." We forget that if the English bishops had not been selfish and worldly minded, the Church of Scotland (Presbyterian) would have had the same kind of Apostolic succession as the Episcopal Church has. The Methodists were denied it for the same reason. We're just lucky—that's all. This of course assumes that God takes great stock in the Apostolic succession. He didn't have to have it when he sought out Abraham and Moses.

FLOY F. WHITNEY
Churchwoman of Stamford, Conn.

Do you think that the satirical article describing the visit of a clergyman to a seminary (Mr. Entwhistle, Oct. 4) will tend to increase the contributions of Episcopalians to their seminaries or their respect for their clergy?

ANSWER: We have an idea that most laymen will agree that Mr. Entwhistle showed very good sense in going to a doubleheader between the Yankees and the Indians, rather than attending a lecture on "Existential Kerygma"—envious perhaps, but understanding. I could not attend that particular doubleheader, but I was on hand in the Yankee Stadium when the Yanks beat the Red Sox twice to wrap up the pennant, with Reynolds pitching a no-hitter and DiMaggio blasting a three-runner into the stands. An audience with the President of the U. S. would not have kept me away.—W. B. S.

MRS. A. N. WARNER
Churchwoman of Titusville, Pa.

My thanks to you and the Rev. Chad Walsh for his fine articles in your recent issues. It is gratifying to think of the splendid influence he must have in his life and work at Beloit College.

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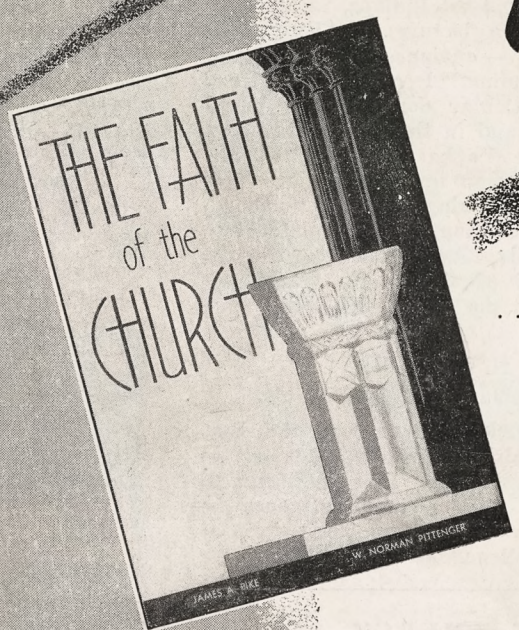

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The WITNESS

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CHRIST CHURCH, CAMBRIDGE

Dr. Grant Reviews the Biography of a Church

ARTICLE BY CHARLES E. RAVEN

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★

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

No Agreement On Fundamentals Pastors Tell Iowa Court

Unique Equity Suit Brings Out Disagreements On Basic Doctrines of Christianity

★ Seven Iowa pastors testified in court at Waterloo that there is no real agreement among Christians on the fundamental principles of Christianity. They said that even the most eminent students of theology are at variance on the issue of "what is a Christian." The clergymen told district judge Shannon B. Charlton that this issue has been debated for centuries. The Churches of the world down through the years have disagreed on doctrines and interpretations of the Bible, they said.

Testimony of the seven ministers of various denominations brought to an end the hearing of an equity suit filed by heirs to the estate of the late Dr. W. B. Small, wealthy Waterloo physician and civic leader, and his wife, Florence (Witness, Oct. 25). The heirs, who are nieces and nephews of the couple, contested the will of Dr. Small under which he set up a trust fund of $75,000 to persons who believe in the fundamental principles of the Christian religion and in the Bible and who are endeavoring to promulgate the same. His will, drawn in June, 1936, named four trustees to supervise the distribution of the fund "to such persons and for such purposes as they may feel are directed by God the Father, Jesus Christ the Son, and the Holy Spirit and as they believe would be acceptable to me and meet my approval."

Dr. Small, who died in 1939 at the age of 77, did not specify whether the persons to share in his trust should be students for the ministry, pastors, missionaries or those devoting their lives to other forms of Christian service.

Two of the original trustees — the Rev. J. E. Johnson, a Methodist who became president of a Waterloo bank, and John S. Tuttle, an attorney and Baptist — have died. Directing the trust fund since the death of Mrs. Small in 1949 have been Carleton Sias, attorney and a Congregationalist, and R. W. Waite, banker and a Methodist. Their hands are tied at the moment pending a decision from Judge Charlton on the suit challenging their right to pass the funds to Christians of their selection. That ruling may be many weeks in coming. The court took the matter under advisement. Attorneys for the heirs and the trustees filed their written briefs and were to have another 15 days to file replies before the judge begins his deliberations.

Black Hawk County's main courtroom in Waterloo, Iowa, was filled with a hushed audience as witnesses for the heirs gave their versions of Christian principles, beliefs and differences.

Testifying were the Rev. Lewis L. Dunnington, pastor of First Methodist church, Iowa City; the Rev. Charles W. Philips, pastor of First Unitarian church, Des Moines; the Rev. W. D. Oetting, pastor of Immanuel Lutheran church, Waterloo; the Rev. G. E. Melchert, pastor of Trinity Lutheran church, Waterloo; the Rev. Robert L. Ryerse, pastor of Walnut Street Baptist church, Waterloo; the Rev. Robert Spahn, Catholic chaplain for students at Iowa State Teachers College, Cedar Falls, and the Rev. C. J. Gunnell, rector of Christ Episcopal church Waterloo.

Heard earlier as witnesses for the trustees were the Rev. Charles S. Hempstead, Cedar Falls, district superintendent of the Methodist Church; Dr. Russell D. Cole, Cornell College president; Dr. Miron A. Morrill of the Cornell faculty, and S. A. Cohagan, Waterloo, longtime friend of Dr. Small who told of the physician's activity in the Methodist Church and his many contributions to religious work.

Questioned by the heirs' attorneys, Horace Van Metre, an Episcopalian, and Robert Buckmaster, Mr. Gunnell declared that there is no common agreement on the fundamentals of the Christian religion.

Mr. Melchert said there are many differences in the beliefs of various Churches and peoples in them. He pointed to the variance on communion—regarded by some Churches as a sacrament but looked upon by others as a "memorial service."

Mr. Ryerse testified that Baptists do not accept the Catholic Douai version of the Bible. He contended that "modernism has permeated the majority of

Churches today" while the number of Churches clinging to the older teachings has declined.

Father Spahn, who appeared at the hearing only because he had been subpeonaed to offer the Catholic opinion on the issue, said he had made a study of all religious teachings and had noted their many differences with one another and with the Roman Catholic faith.

Mr. Phillips told the court he was reared as a United Presbyterian, later served as an ordained minister of the Disciples of Christ and two years ago became pastor of the Unitarian church. He said there are differences of religious beliefs among the people of a single congregation as well as between the many Churches.

Mr. Dunnington said he felt there is no meeting of minds on the fundamentals of religion or the Bible. He added that there are "many things" in the Apostle's Creed that cannot be accepted by many Christians.

Attorney Van Metre told Judge Charlton before submitting the case for a ruling that "the trust (set up by Dr. Small) is utterly unenforceable." He said that to apply the terms of the will the court would have to "decree the fundamental principles of Christian religion and the Holy Bible." He then observed that cases decided by other courts have held that "it is not the province of the courts to inquire into religious beliefs."

CLINICAL TRAINING FOR SEMINARIANS

★ Stating that clinical training provides the seminary student with the opportunity to come face-to-face with life in its starkest form, Prof. Reuel Howe of Virginia Theological Seminary, addressing the national conference on clinical pastoral training, held in Boston said that such training confronts the student with the terrifying needs of the present human situation for which Christ has made provision.

Stating that, today, clinical training is a necessary complement to the ordinary seminary curriculum, Howe said that he would like seminary students in clinical training as early as possible so that "they might be confronted by themselves, other men and the great human problems, so that they will come to the seminary classroom humble and ready to learn."

Approximately one hundred persons active in the clinical training movement, including hospital and prison chaplains, seminary professors and students and psychiatrists and social workers, attended the two-day conference dealing with the over-all theme: moral responsibility in counseling and psychotherapy.

During the course of the conference papers on the theme were read by Prof. Stanley G. Estes, Harvard University; Prof. Joseph F. Fletcher, Episcopal Theological School; Prof. Thomas J. Bigham Jr., General Theological Seminary; Rev. Wm. Rickel, Rankian Institute for Psychoanalysis; Rev. Robert D. Morris, Episcopal Hospital, Philadelphia; Dr. Marian Putnam, Roxbury, Mass.; Dr. Andras Angyal, Boston; and the Rev. David E. Roberts, Union Theological Seminary.

On the first day of the conference, which was restricted to seminary personnel involved in the clinical training program, discussion centered around the problems arising in students as a result of the clinical training experience and the dynamic nature of the student - supervisor counseling relationship in the clinical training program.

CENTRAL NEW YORK HAS CANVASS MEETINGS

★ Bishop Peabody was the headliner at five meetings held last week at central points in preparation for the canvass. Also addressing each meeting was Deborah L. Vaill, consultant on education for the diocese.



CLERGY OF LEXINGTON go into a huddle: Clarke Bloomfield, rector of the Good Shepherd, William D. Smith, rector of Holy Trinity, Georgetown, James W. Kennedy, rector of Christ Church, E. Laurence Baster, chaplain at the University of Kentucky

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EPISCOPALIAN HEADS FINANCE COMMITTEE

★ Charles R. Hook, Episcopalian and chairman of the board of a steel company in Middletown, Ohio, is the chairman of a 100-member committee set up by the National Council of Churches to assume responsibility for its financial and business operations. When the committee met October 17 in New York, Roy G. Ross, associate secretary, told them that the Council has a budget of over $4,000,000 and employs more than 500 persons. He also reported that the Council engages in 60 types of church work, operating programs that affect more than 31,000,000 members. Other Episcopalians on the committee are H. W. Prentis of Lancaster, Pa., former president of the National Association of Manufacturers; Harper Sibley of Rochester, N. Y., former president of the U. S. Chamber of Commerce and Harvey Firestone Jr. of Akron Ohio.

LABOR-MANAGEMENT FORUMS

★ A unique project in labor-management understanding will be offered by the Presbyterians and Episcopalians of Trenton, N. J., beginning November 5 at the synod hall of Trinity Cathedral. The project will be a series of forums with four Monday evening meetings conducted in co-operation with the Rutgers institute of management and labor relations. The project, which is the second of its kind in New Jersey, is patterned after the very successful Church and labor management forum conducted by the northern New Jersey Episcopalian and Presbyterian Churches last spring.

The Trenton forum will begin at 8:00 p.m., Monday evening, November 5, with a discussion of "The historical background of labor-management relations." Richard H. Wood, director of the State University's institute, will be the speaker and discussion leader. Dean Frederic M. Adams of Trinity Cathedral will serve as moderator.

On November 12, Henry W. Johnson, president of the New Jersey manufacturers association will take the platform to describe "Management's contributions and responsibilities to sound labor management relations." The moderator for this meeting will be the Rev. William T. Hanzsche, pastor of the Prospect Street Presbyterian Church.

The third forum on November 18, will present labor's responsibilities for sound labor-management relations. Charles Serraino, regional director of the textile workers union of the CIO, will represent labor. Moderator on this occasion will be the Rev. Gerald R. Minchin, rector of St. James Church.



DEAN ADAMS

Following the historical background and presentations by both labor and management of their responsibilities in sound labor-management relations, the forum on November 26 will take up the Churches' contributions and responsibilities in the picture. Bishop Theodore R. Ludlow, suffragan of Newark, will present the subject. The Rev. Edward A. Morris, pastor of the First Presbyterian Church, will serve as the moderator.

PIKE NAMED DEAN OF CATHEDRAL

★ Chaplain James A. Pike of Columbia University has been named Dean of the Cathedral of St. John the Divine, New York, by Bishop Donegan. The nomination was unanimously confirmed by the trustees on October 31st. The new dean will probably take office early next year.

SOUTH CAROLINA AUXILIARY

★ Bishop Bentley, vice-president of the National Council, was the headliner at the annual meeting of the Auxiliary of the diocese of South Carolina, which met at St. Michael's, Charleston, November 6-7. Mrs. E. G. Peoples of Oxford, N. C., president of the province, also spoke, as did Bishop Carruthers.

BOTH MITCHELLS VISIT FORMER PARISH

★ Bishop Walter Mitchell, retired of Arizona, and his brother, Bishop Bland Mitchell of Arkansas, returned to their native parish, Christ Church, Rolla, Mo., this week to take part in the week of celebration in connection with the dedication of a new church. The former preached on the 4th and the latter is to be the preacher this Sunday. The church is to be dedicated November 12th by Bishop Scarlett, with Bishop Lichtenberger preaching. The rector of the parish is the Rev. O. V. Jackson.

FAITH FESTIVAL IN CLEVELAND

★ Bishop Burroughs, coadjutor of Ohio, was the chairman of the Protestant Festival of Faith which attracted a throng of 8,000 in Cleveland's public hall. The service, at which Prof. Reinhold Niebuhr of Union Seminary was the speaker, opened with a procession of several hundred robed clergy, and two choirs of 300 voices each. Knights Templar, in full dress uniform, formed an honor guard.

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New York Clergymen Protest Vatican Appointment

★ A group of New York clergy, among them a large number of Episcopalians, signed a carefully drawn statement on October 30th protesting against the appointment of General Clark as ambassador to the Vatican.

The text of the statement follows:

"We welcome the announcement that President Truman will not dispatch the first American Ambassador to the Vatican until Congress has acted, but this does not dispose of the major issue. We believe that the President should immediately withdraw the nomination.

"At a time when national unity is of utmost importance the President has needlessly started a controversy, which, throughout the Congressional recess and when Congress again assembles, will bitterly divide our people and do immeasurable harm. He has forced millions of our citizens into a position where, motivated by no anti-Catholic prejudice and hating religious dissension, they must nevertheless, for conscience' sake, protest against what seems to them an intolerable negation of basic American principles.

"We who sign this statement have worked long and hard to achieve more fraternal relationships with our Roman Catholic fellow citizens; we oppose the appointment of an American ambassador to the Vatican from no intolerant and bigoted motive. We would equally oppose any similar preferential treatment of any other Church, including our own. We oppose the President's action because it singles out for preferential official recognition a particular Church; because the pretense is invalid that the Vatican State and the Church of Rome are so distinct that an ambassador to one is not an ambassador to the other; and because we cannot accept the plea that, since other nations have ambassadors to the Vatican, we should violate the basic American principles of equality of all religious faiths in the eyes of our government in order to have one too.

"We recognize the importance of Roman Catholic influence in the struggle against communism, and we understand the President's desire to secure co-operation between the Vatican and the free governments. But Protestantism also is prevailingly anti-Communist, and in the World Council of Churches is organized on a world-wide scale. Protestant co-operation with the free governments, in general, and with the United States, in particular, could also be legitimately sought. But suppose that in order to make such co-operation effective, the appointment of an American ambassador is necessary, is incredible. There are ample means, short of such violation of American principles, by which the co-operation of both Roman Catholic and Protestant leaders in the struggle against totalitarianism can be achieved.

"We are convinced, therefore, that the President's action is a needless and tragic blunder; that it will issue in deplorable dissension among our people; that, in the end, it would prove to be as practically imprudent and ill-advised as it certainly is false to the traditional principles of our republic; and that the mistake can be remedied only by a prompt and final withdrawal of the nomination of an American ambassador to the Vatican."

Episcopalians to sign the statement were Bishop Charles K. Gilbert, retired; Roelif Brooks, rector of St. Thomas; Arthur Kinsolving, rector of St. James; Louis W. Pitt, rector of Grace Church; Anson Phelps Stokes Jr., rector of St. Bartholomew's.

Among other leading churchmen to sign were Henry Sloane Coffin; John Sunderland Bonell; Phillips P. Elliott; Franklin C. Fry; Harry Emerson Fosdick; Douglas Horton; Robert McCracken; John A. Mackay; Norman Vincent Peale; Edgar F. Romig; Theodore F. Savage; Ralph W. Cockman; Joseph R. Sizoo; Henry P. Van Dusen.

FRIENDSHIP FOOD SHIPS LEAVE

★ Bishop Armstrong, suffragan of Pennsylvania, was among the religious leaders of Philadelphia to take part in a ceremony aboard a ship loaded with food for hungry and homeless people in Europe and Asia. Three ships sailed October 28 bound for the Near East, Europe and India with 18 carloads of grain, corn syrup, cerials and dried milk, contributed by the rural people of the United States. A Texas "friendship ship" will leave Houston next month with cotton, peanuts, wheat and rice for Japan and Korea, and another is scheduled to leave shortly from Chicago.

END OF SEGREGATION IS URGED

★ Southern Episcopalians have recommended that Negro seminarians be admitted to theological seminaries in the south. Delegates to the synod meeting in Birmingham, Ala., voted 66 to 25 to urge such action on the boards of trustees of the University of the South, Sewanee, Tenn., and the Episcopal Seminary at Lexington, Ky.

The adopted resolution recommended that all Episcopal seminaries in the south accept "students of all races." Bishop Moody of Lexington, chairman of the synod's social relations committee, presented the resolution at the request of diocesan groups who cited the extreme shortage of Episcopal ministers for the Negro population. The resolution will be presented at the next

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meetings of the boards of trustees of the two schools.

It said the department of social relations of the synod does not believe it either "desirable or advisable to establish a segregated seminary for theological education in our province" but does believe "we should open the existing seminaries in the south to students of all races."

ANNE GUTHRIE HEADS GIRLS FRIENDLY

★ Anne Guthrie has been named the national executive secretary of the Girls' Friendly Society. She has held similar positions with the YWCA and in recent years has been particularly interested in the UN. Since 1947 she has attended every General Assembly and is now in Paris to attend the Assembly there. She is to continue lecturing on the UN and other subjects which has made her a well known figure in colleges and lecture halls, combining this work with that of the society.

SYRACUSE TO HAVE NEW CHURCH

★ Bishop Malcolm Peabody broke ground on October 19th for a new church for St. Thomas' in North Syracuse. Assisting at the ceremony was Bishop Walter Higley, suffragan, and the Rev. Paul B. Miller. The congregation of about 250 persons has been holding services in a rented hall.

SEWANEE AUXILIARY HAS MEETING

★ The Woman's Auxiliary of the province of Sewanee held its meeting at the Advent, Birmingham, October 23rd and 24th with representation from all fifteen dioceses. The synod of the province was meeting concurrently and the two groups met together for the evening service on the 23rd and holy communion the following morning.

Business conducted by the Auxiliary included the acceptance of the budget of $1100 for 1952 and the passing of a number of resolutions. Also on the agenda was the election of Mrs. Walter Matherly, Florida, to be vice-president and chairman for the United Thank Offering and Mrs. John Morson, Mississippi, to be provincial representative on the national executive board, taking office following the Triennial of 1952. Nominations to serve on the provincial departments were Mrs. Robert Haden, Western North Carolina on the department of education and Mrs. Irwin Hyatt, Atlanta, on the department of college work.

Speakers were Bishop Carpenter of Alabama; Bishop W. R. Moody of Lexington; Miss Edna Beardsley of the Auxiliary staff at National Headquarters; Mrs. Francis O. Clarkson, Charlotte, N. C.; Rev. James Kennedy of Lexington, and the Rev. Arnold Nash of Chapel Hill, N. C.

PARISH AT KENT CELEBRATES

★ St. Andrew's, Kent, Conn., celebrated the 125th anniversary of the building of the present church, September 23-30. Highlights were a musical service by the senior choir, a pageant of the history of the parish, a birthday party with Bishop Hatch as speaker, a dance and a closing service of rededication.

NASHVILLE MISSION TO BE PARISH

★ Christ Church, Nashville, Tenn., has voted to approve the petition of St. George's, a mission of the parish, for parish status. The chapel has been a marked success from the day it was opened. The petition will now go to the convention of the diocese which meets at Christ Church in January. A resolution for the transfer of certain properties to the new parish was also approved at the meeting.

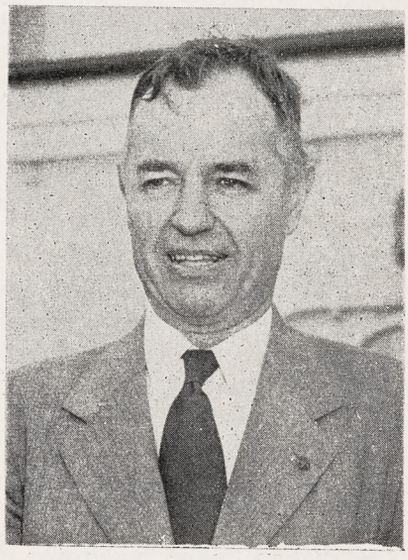
ST. PAUL CHURCH DEDICATED

★ The dedication of the new $200,000 Messiah Church, St. Paul, Minn., took place on September 23rd, climaxing eight years of hard work on the part of the congregation. They started in 1943 with a building fund of $6.14. The Rev. Robert Wolterstorff is the rector, coming to the church in 1940 when it was a tiny mission.

The voices of not only the parish choir but members of the St. Paul civic opera chorus joined with Mary Downey's organ to sing her original requiem at a service on October 7th which was a part of a month of celebration.

EAU CLAIRE STUDIES CLERGY SALARIES

★ The clergy of the diocese of Eau Claire have asked the committee on the state of the Church to make a study of salaries and allowances, looking toward increases. They ask further that the report, which will be presented at the diocesan convention, make it clear that car allowances do not cover the cost of operation and replacement. The recommendation of the clergy is that minimum salaries for single clergy be raised from $2,100 to $2,400 and house and for married men from $2,400 to $3,000 and house. Parishes that are now paying above these minimums are asked to make proportionate increases.



CHARLES P. TAFT, Episcopalian of Cincinnati, declined appointment as ambassador to the Vatican last January and advised the President against such a diplomatic mission. White House confirms the Taft statement but without comment

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CHURCH LEADERS MEET IN ATLANTA

★ National Church leaders will meet November 27-29 at Atlanta, Ga., for three conferences: the southeastern inter-Church convocation and meetings of the general board and the headquarters committee of the National Council of Churches. Themes will be "the task of making this a nation under God" and "the challenge of the Churches working together" in the community, the nation and the world. The convocation will be held at St. Luke's, while the two related conferences will be held at All Saints.

At the opening service there will be addresses by Bishop Sherrill, president of the National Council, and by Bishop Arthur J. Moore, Methodist of the Atlanta area.

There will also be meetings for special groups in audio-visual aids, worship and the fine arts and church architecture.

Other special topics to be taken up by seminar groups include: religious liberty and the separation of Church and state; religious activity and freedom in the public schools; evangelism; the Churches' approach to children and young people; the Churches' relation to such problems as changing racial attitudes in the southeast, technical assistance projects overseas and relief and reconstruction abroad. A fellowship luncheon for the delegates will be held Wednesday at All Saints.

Sessions will also consider the problems of Christian cooperation in their local, state, national and world aspects. The convocation will conclude with a consecration service at St. Luke's.

BISHOP BAKER FAVORS CLARK APPOINTMENT

★ Bishop Baker, coadjutor of North Carolina, produced a man-bite-dog story last week. With literally thousands of protests on the Clark appointment being reported by Religious News Service, he stands alone among Protestants to favor it. "It seems to me that it is good for us to have a representative of our government in that important center of the world," he said. "If the presence of General Clark can ease the tensions between any elements in this troubled world, it will be good."

CANTERBURY CLUB IN MISSOURI

★ Under the leadership of Jack Pierson, law student in St. Louis and national secretary of the Canterbury Clubs, student organization, a diocesan association has been organized in Missouri. The advisors are the Rev. Harold Bassage, rector of Calvary, Columbia, a center of student work, and Prof. R. O. Sutherland of the Missouri School of Mines. Clubs at ten colleges are members of the association.

SYNOD URGES STUDY OF CROWDED DAREAS

★ The synod of the province of Washington approved a resolution offered by Mr. O. R. Singleton of Washington urging the next General Convention to set up a joint commission to study mission work in crowded industrial areas.

CANVASS MEETING IN BETHLEHEM

★ Bishop Hunter of Wyoming and the Rev. Rankin Barnes, secretary of the House of Deputies, were the headliners at a series of meetings held in the diocese of Bethlehem in connection with the every member canvass.

SHATTUCK SCHOOL SCHOLARSHIP

★ Some Minnesota boy of high school age who is an active member of a parish or mission of the Episcopal diocese of Minnesota will be awarded a full scholarship at Shattuck School, Faribault, Minnesota. The Rev. Bernard W. Hummel of Edina, president of the standing committee and chairman of the committee on Christian education, has announced that an anonymous donor had provided for this full scholarship to be awarded annually to a worthy boy of known financial need.

The applicant must be recommended to Shattuck School by the department of Christian education. Competitive examinations will be held. The scholarship will be awarded the first time when Shattuck begins its ninety-fifth year in September 1952.

PROMPT PROTEST OF BETHLEHEM

★ The bishop and executive council of the diocese of Bethlehem was prompt in protesting the appointment of General Mark Clark to be ambassador to the Vatican. A resolution was submitted by the social relations department, the Rev. Thomas B. Smythe, chairman, on October 22nd and promptly passed. The resolution calls upon President Truman to "withdraw the nomination in the interest of the unity of our country."

NEWARK AUXILIARY HAS MEETING

★ Mrs. Charles Griffith of Glen Ridge, N. J., was the speaker at the meeting of the Auxiliary of Newark, November 8th. She has just returned from a trip to India, Pakistan, Siam, Burma and Japan.

PERIODICAL CLUB TO MEET

★ The Rev. V. H. Strohsahl, a missionary recently returned from the Philippines, is to be the speaker at a meeting of the Church Periodical Club of New York on November 15th. The meeting is in the parish house of the Resurrection at 2:30.

MOTION PICTURE LIBRARY FOR MISSOURI

★ The diocese of Missouri is developing a library of documentary motion pictures for use in the religious education and missionary training programs in parishes and missions.

EDITORIALS

Clark Appointment

PROTESTANT America reacted immediately and unanimously to the appointment of an ambassador to the Vatican. Much has already been said in every newspaper across the land, but there were two aspects of President Truman's action that especially disturbed us.

One was the timing of the appointment at the very last minute just as Congress was adjourning. The legislators went home without confirming General Clark and without taking the necessary legal steps to permit an army officer to hold a diplomatic post. It now appears that the matter will remain open for months to come, thereby allowing the President and the Congress plenty of time to assess the situation from every political angle. The result will be considerable controversy and division in many quarters, and we can not but raise questions about Mr. Truman's motives for acting when and as he did. 1951 is a Presidential-election year, and it might serve his ends well to court the Roman Catholic vote and to embarrass the opposition by raising the issue of religious bigotry. Otherwise why was the appointment made at a moment when the required confirmation and legal exception in the case of General Clark must now wait for months? We have approved of many stands the President has taken, but this time it does not appear that he has taken anything like a stand.

We are also disturbed by the talk of sending an ambassador to the Vatican for the purpose of a united front against Communism. We can have nothing but abhorrence of any attempt to get us into a holy war, or to line up the Churches in support of the armaments race. Rome has long opposed Communism, but primarily as one totalitarianism against another. The clash in Europe has not always been one of freedom versus tyranny, but often between one kind of over-all control or the other. We do not want to see Communism spread, but we do not believe the solution is in a policy of containment alone. And it is most certainly not in a holy war or in lining up with reactionary groups. The solution is also in economic and educational measures. It is also in Senator McMahon's point four program of raising living standards all over the world. It is also in the realm of ideas and of bread, both of which America has the heritage and the capacity to provide. Needed only is the faith, faith in more than bombs!

★

"Quotes"

TAKE time to *work*—it is the price of success.
Take time to *think*—it is the source of power.
Take time to *play*—it is the secret of perpetual youth.
Take time to *read*—it is the foundation of wisdom.
Take time to be *friendly*—it is the road to happiness.
Take time to *dream*—it is hitching your wagon to a star.
Take time to *love and be loved*—it is the privilege of the gods.
Take time to *look around*—it is too short a day to be selfish.
Take time to *laugh*—it is the music of the soul.

Old English Prayer

★

Where Danger Lies

McCARTHYISM is the most dangerous force in American politics today. This must be the judgment of anyone who follows the news closely, and sees the poison of this name-calling technique spread across the land. The Wisconsin Senator, whose fitness for public office is now up before a Senate committee, has repeatedly branded as Communist every person and every policy not meeting with his approval. In a single recent week he might well have been charged with the American Legion's resolution demanding the removal of Secretary of State Acheson, and for the rejection of Philip Jessup as Ambassador-at-Large by the Republican members of the investigating Senate committee.

Those who have studied the evidence know full well that McCarthy has destroyed the American people's confidence in their State Department on charges that have never yet been substantiated. And yet he goes right on repeating them, and their very repetition has the disastrous effect of the big lie technique.

Again his statements about Dr. Jessup had no basis in fact. Two of the Republican Senators who voted against the Ambassador admitted that he "has not and never has had any connection with the Communist party." One of them went on to admit that what he called a lack of public confidence in Dr. Jessup might be mainly due "to the concerted campaign of unfair and unprin-

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cipled attacks made on him." We share his view.

We can only call this method of confusing national issues and undermining the reputations of loyal citizens by shouting Communist at every turn as immoral and outrageous. And the sad part of it all is that so many, in their hatred of the administration in Washington and in their fear of Socialism, are willing to play along with this evil thing, even to use McCarthyism when it suits their purposes. We would remind all of our citizens that there are worse dangers in American life than Communism or Socialism, at least more immediate ones. Fascism is such a danger. McCarthyism uses its techniques and would ally us with its champions at home and abroad. Would that a voice might go up from every decent and righteous source, a voice of protest in the name of freedom and of truth! Meanwhile congratulations to President Truman for persisting in his appointment of Dr. Jessup on an interim basis.

Need of Creative Fellowship

BY
CHARLES E. RAVEN
Former Vice-Chancellor of Oxford University, England

AMONG all the great invasions westward from Asia into Europe, among all those epoch-making movements which sent the Aryan race from its origin in the highlands of the Himalayas over into our western world, there is none so striking as the invasion carried out by a Jewish evangelist and a Greek doctor when they set sail to go into Macedonia; science and religion carrying the good news of Jesus Christ to the people of Europe.

Paul, leader in that great enterprise, never reached, I think, so high and full a level of freedom and fulfillment as he did in the city of Corinth. The expedition, you remember, had started not too propitiously. At Philippi he had been scourged and imprisoned, and then had stood upon his dignity. "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now they cast us out secretly. Let them come themselves and fetch us out." That is not a good beginning for a Christian evangelist. And when he went on to Thessalonica he did what he afterwards described as huckstering Christ, preaching sensationalism and the coming of the Lord from heaven with the trumpet and the archangel of God; and the ultimate result was to produce waves of shallow enthusiasm and apocalyptic expectation which he had to write two letters to control and assuage. And then to Athens where he became the professor, talking learned theology as a don in a university to students. There are few things more pathetic than the thought of that flaming evangelist controlling himself within the conventions of a lecture room. And again they mocked.

So he came to Corinth, humiliated, and sure that he had only one thing to say: Christ, and Christ crucified. And, consequently, he won through to his own freedom, self-emptied of all except that in Christ was his life, and his message, and his power to serve. And so the great miracle happened, and under the very shadow of the Temple of Aphrodite Pandemos, the center of immorality in the whole of that very immoral period of human history, Paul so acted upon the folk who heard him that he could send to them I Corinthians: 13, to a people for whom every variant of decent love had been profaned and corrupted, "Love suffereth long." And in this second so-called letter of his, in this quiet, joyous thanksgiving, that after much tribulation, he and his Corinthians are now of one heart and mind, after telling them the wonderful news that if any man be in Christ, a new creative act has taken place, the old had passed away, behold, all things are become new; all things old and new are of God, God who has reconciled us unto himself in Christ Jesus and given unto us the ministry of reconciliation.

Note of Urgency

HAVING poured out his message to them, he strikes the note of immediacy and urgency which is the essential sequel of the gospel. For, indeed, the good news of Christ is the news of eternal life, that here and now, in all our fears and despairs and hatreds we can live eternally in the faith, and hope, and love which are the very opposite of such fear and despair and hate. For you and me, at this great crisis of human history,

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(for you especially upon whom God lays responsibilities of leadership such as no nation has carried for many centuries) for us in these days that message of immediacy with its promise of fullness of life for the individual and creative fellowship for society should come, speaking to our condition. Fullness of life for the individual, creative fellowship for the society—that means an answer to the two major problems of our time, as they sometimes seem to me.

First, the problem in the change of the significance of time. We hear an immense amount about the shrinkage of space, not enough, I think, about the shrinkage of time. A year ago I was preaching in a little wooden church in New Zealand which my grandfather built a hundred years ago. My father went out with him—a child—and spent six months on the journey—a Canterbury pilgrim from England to New Zealand. I went to preach in that church in six days! There is the measure of the speeding up of time. You and I, God forgive us, have got somehow to energize these natures of ours, speed up the full tempo of our living lest we be too late, lest that dreary epitaph be written once more over the grave of a Christian generation. Sheer power for living is the first thing we need.

And the other great problem is the problem of leadership. When at my university we lately installed two great men as chancellors, at the installation of the first, the greatest of our living historians in England, George Trevelyan, speaking of great men, concluded his speech with the words, "But when we talk about great men there is one thing we must never forget, they do so much harm in the world." And when, this summer, General Smuts' successor was installed, he himself said the same thing in different words, saying, in effect, "Leadership is the prerogative and should be the goal of democracy. The leader, the fuhrer, is the last refuge of the mob."

Creative Fellowship

WE have got to discover the secret of creative fellowship if democracy is not to remain, as hitherto it has been, like one of Plato's ideas, eternal in the heavens but never adequately manifested here upon earth. We all know that unless we can discover the thing that was first manifested at Pentecost, a human society which transcends the sum total of the wisdom of the members who compose it, unless we can discover for democracy that secret, an integration which sets each member free from armoring himself against the others, a common ideal so that no one member wishes, as too often is the case nowadays, if he cannot impose his own will upon the rest of the committee, at least to prevent anyone else from doing his will, and make, consequently, a commitment to a highest common factor of a rather low grade which is all we get out of democracy too often these days. Unless we can unlock the secret of creative fellowship, there seems to me no hope as against the organized tyrannies of the totalitarians.

But along with those creative possibilities of the gospel, fullness of life and creative fellowship, along with those positive aids to full living, there is also, and for us as a preliminary, the indispensable, negative aid. We are, God forgive us, a generation weighted down with fear, and despair, and hatred. You have only to listen to the radio or to look at any newspaper columnist to see it. We live crushed; and, therefore, it is well to remember that Paul in writing to Corinth gave to his people the exact opposite, the exact antidote to that condition. Think out his message someday; think it out now if you will, and in terms of the two most familiar utterances in his epistles, the thirteenth verse of the thirteenth chapter of the first letter to Corinth, "Now abide faith, hope, love, these three," and the thirteenth verse of the thirteenth chapter of the second letter, the still more familiar words, "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the community of the Holy Spirit," and see how that message, for the two verses belong together, how that message did make effective power for individual life and creative fellowship for society.

The gracious gift of the Lord Christ is that good gift which exalts and abases, which repeats for you and me the primal and eternal message of all religions which is adoration and penitence, the two being one, which sets a man free from his ambitions and his fears and thrills him with the eternal life of God. Jesus did that for the men and women who companied with him. He has done it all through the ages and is doing it now. Faith, that passionate loyalty which from its surrender to him, springs up into an incarnation of his very self, "I live yet not I, Christ lives in me." And the miracle of St. Paul's experience is that he saw how it changed radically the two basic human relationships, the relationship to God and the relationship to our fellows. He saw that the old ideas of God as sultan, Lord of hosts, God of battles, Judge of the earth, all that was out of date; that if Jesus was indeed the image of the invisible God, then God was himself as Jesus had proclaimed, our Father, and love was the primary quality of his being. Love, not omnipotence; love, not justice; love, not sovereignty.

And if that be true, it makes sense of this

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creation, all this mystery of suffering and sin which is surely meaningless unless God's creative work in the world is the bringing of free, responsible children to fullness of life; unless, in other words, he cannot treat us ever as if we were pawns or chessmen, but always as responsible agents who can only be won by the way of the cross. In other words, unless we see human beings as sons and daughters of God in chains, and that is not easy, knowing our own selves; that is not easy in view of the monstrous wickedness of which mankind is capable, but unless we can see human beings in that way, I do not think we can get rid of despair. I am very sure that if we are prepared to make the venture, and insist that this world is God's world, and that God is Father and Love, then we can hope, then we can appreciate St. Paul's words when he said that God makes all things to cooperate for good to them that love him, and can recover that fullness of life which is crushed by despair, hamstrung, imprisoned, stifled.

And with the change in our attitude towards God comes the initiation of a new relationship towards one another. If human beings are what Christ reveals them as capable of becoming, and if we are indeed emptied of our pride, by the discovery of life in Christ, then there becomes possible that miracle which took place first at Pentecost when the multitude of them that believed found themselves to be of one heart and one soul. And when all the wasted energies which our separateness and self-consciousness, our ambitions and fears, squander upon controversies, all that power welded together into a unity, an integrated selfhood by the spirit of the living God becomes available. In partnership with others such as St. Paul foreshadowed in that community, the very Christ, with all his healing power, becomes again incarnate.

That is the message he gave to his Corinthian folk: fullness of life for themselves, creative society for one another; release from fear and despair and hate and ability to live in faith and hope and love. It is not for a stranger to say how far you and we and mankind are falling short in this great day or how far we are from even the beginnings of that way of living, but it is perfectly plain that if, in Christ Jesus, we accept the belief that God is love, then certain methods of dealing with other human beings become intolerable and impossible. You cannot treat human beings as you treat an ant's nest in your garden, as folk merely to be wiped out because they happen to stand in your way, if God is Father. And, similarly, we cannot be content with these campaigns of witch hunting and smearing of lies, if we are called as a Christian people into the fellowship of the Holy Spirit.

"Now is the accepted time; now is the day of salvation. When ye see these things coming to pass—the terror and the great darkness—then lift up your head for it is then that your salvation draws nigh."

Segregation

How It Works

BY

ALGER L. ADAMS

Member of Witness Editorial Board

NUMERICALLY, the Episcopal Church has converted an infinitesimal part of that body of Negroes who are Christians. Against our 60,000-odd we must compare: 4,021,618 in the National Baptist Convention, Inc.; 868,735 African Methodist Episcopal Church; 489,244 African Methodist Episcopal Zion Church; and 382,000 Colored Methodist Episcopal Church, to say nothing of a vast majority belonging to so-called "free" churches. There are estimated to be approximately 6,500,000 black Christians in our nation.

But what is the status of that segregated church in being?

The bi-racial sub-committee of the department of Domestic Missions reports tell a dismal story. This committee was created in 1943 to further the Church's work among Negroes.

In the areas where he is most populous the Negro has been housed in inferior buildings. By the National Council spending only $200,000 (from reconstruction and advance fund) $858,420 value of property was rehabilitated from an almost unuseable state, although it had been used by Negroes in the South. Negro clergy, until recently were paid at a lower salary scale than white clergy in many sections, especially where the majority of Negroes live. As late as November 12, 1947, there were dual salary scales reported. Many Negro clergy held secular jobs to eke out a living.

Until the last ten years, the Negro was without voice or vote in the diocesan convention in those dioceses where he makes up from 30 to 60% of the general population. In South Carolina, at this writing, he is still barred from the diocesan convention.

The Negro churchman meets in segregated

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conferences whose subject matter is the same as any general conference, with no recognition of the need to struggle for equality admitted on the agenda. Such conferences are, for example among many, the provincial conference of Church Workers Among Colored People in the third province; the Houston, Texas, conference where six white clergy willingly submitted to the ignomy of segregation which Negroes have forced upon them; the national conference of Church Workers Among Negroes held at St. Augustine's College, Raleigh, N. C.

The bi-racial sub-committee was continuously concerned about "the low quality of the Negro clergy" serving these segregated congregations. Yet it was not until 1950 that the jim crow "Negro" seminary, Bishop Payne Divinity School, which formerly included reading and writing in its curriculum, was closed.

It was reported again and again, that white clergy, serving all-Negro congregations made for tiny, stultified groups, without realizing any of the missionary potential in the areas in which they existed. They reported tiny congregations in areas where the Negro population is as follows: Memphis, 130,000; Chattanooga and Knoxville, 20,000; New Orleans, 196,000 (where the Roman Catholic Church is making interracial parishes); Houston, 86,000; and the west coast where Negro Episcopalians are non-existent.

Frequently, these white priests are dedicated men. Others maintain their miserable little "chapels" as stoppers to Negro membership. In Fernandina, Florida, the white priest refused the courtesy of the Negro altar to a visiting Negro priest on a Sunday. These "chapels" exist so that any Negro who "strays" into a white congregation can be told where the "colored church" is.

It was noted that in New York, Philadelphia, Miami, and Chicago there are large flourishing congregations. These are based principally upon a West Indian recruited membership, trained in the Anglican Church outside of segregation. St. Philip's, New York, a historic parish, is the second largest congregation in the entire American Episcopal Church, indicating Negroes can be brought into the Church.

The work of the bi-racial sub-committee is noteworthy, itself, for three reasons. They reestablished the physical fabric of many churches Negroes use. They have developed their purpose from a narrowly limited working within jim crow to devoting one-third of their agenda to matters of race relations since 1943. Both secretaries have evaded the siren call to be established as suffragan bishops in charge of "colored work" nationally.

SUMMARY

The Church is inarticulate upon the condition of Negroes in the Church. A generalized National Council statement, one diocesan resolution, and the statements of four bishops being the extent to which the Church's position has been defined.

In practice, the Episcopal Church is strictly segregated. Where exceptions exist, they are numerically insignificant, although they indicate integration could work. Negro clergy have a limited, segregated, second-class ministry.

The segregated church is not good, materially, administratively or spiritually. Exceptions prove, however, the Negro could be a good Churchman if given an equal opportunity.

In answer to the question, "What about your Negroes?" Episcopalians must answer either, "We don't care!" or "We have failed."

Editor's Note: Next week Mr. Adams will deal with conclusions that may be drawn from this and previous articles.

Talking It Over

By W. B. SPOFFORD SR.

THERE are a number of very good reasons why President Truman should either withdraw the appointment of General Clark to be the ambassador to the Vatican, or the Senate refuse to confirm it. They have been stated in this paper in our news columns and in the editorial this week. But it is a perfectly logical appointment, solidly in line with U. S. foreign policy which has been almost universally endorsed by Church groups and leaders. The National Council of Churches approved making Japan a member of the new axis and it goes along with the program of rearming Germany in order that this late enemy may likewise hook up with the Washington-London-Tokyo-Berlin show.

Madrid also, which has ruthlessly persecuted Protestantism, was added without the slightest protest on the part of any official Church group, with the exception of the Quakers who alone among Church groups have a grasp of international events and do something about it.

So why the objections to adding the Vatican? Certainly it is in the forefront in the effort of reactionary forces to crush peoples movements all over the world and ought to make an effective

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ally of Washington, today's headquarters of the heirs of Hitler.

It does not seem to me that the storm of protests come with much grace from Protestant leaders who have allowed John Foster Dulles largely to call the turn in recent years. I have not seen in any of the papers that this notable Protestant has protested the Clark appointment and I'll lay a plugged nickel on the line that he won't. Maybe he'll soon say he is for it and if he does many of the present protestors will say: "Maybe we ought to give the matter second thought."

A Social Gospel

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

THE word "social" and the word "society" have the same parentage; they are both derived from the Latin word socius, which means a companion. Yet the two words are just like two branches of the same family—the one branch seeking virtue and the other branch seeking prosperity.

They are like the two ladies who were said to have lived upon the same square, but not in the same circle with one another.

Christ preached a social gospel and by this is meant that he came to found a household of faith in which rich and poor meet together and acknowledge one Father; in which there is no respect of persons but master and servant meet at a common table and profess a common brotherhood; in which the learned are not arrogant and the ignorant are not bitter; in which the opulent are not vain and the poor are not envious; in which the cultivated are extremely courteous to the masses and the common-folk are gladly respectful to those in authority.

No one can read the gospel of Christ, or the words of St. Paul, or the history of the early Church without realizing that the strength of the gospel was the sincerity of the fellowship between all sorts of folks; just as it was in the trenches during the war.

But the "Social Gospel" has a brother which resembles him in many ways, but yet is most unlike him in other respects.

So much do the two look alike that many people cannot tell them apart and yet they are very different at heart.

An Unholy Fellow

THIS brother we may call the "Society Gospel." He too starts in the fellowship of Christ and seemingly carries out the will of the Master with equal earnestness, but he is really a rather unholy fellow.

He accepts the fellowship of the gospel with certain reservations.

Instead of saying, "Father, what wilt thou have me to do?" and then setting out to do it at any cost; the Society Gospel hedges and says, "Father, what wilt thou do for me?"

Instead of saying, "What can I do for the least of these my brethren in order that they who have never had much, may have something that I can give them?" the Society Gospel says, "What can I do for those who are beneath me without identifying myself too closely with them?"

Instead of saying "What can I give up in a worldly way that I may be an influence for good in spiritual things?" the Society Gospel says, "How can I do some spiritual work without affecting my social standing?"

I have watched the game for many years both from the standpoint of the poor missionary and from the seats of the mighty, and I have come to the conclusion that it is much earier to convert people to an option on the Kingdom of Heaven than it is to get them to invest in the fellowship of the humble. Not that this high mightiness manifests itself in the crude and rather stupid way that one sees depicted in the movies, but in a far more subtle and genteel way so that it can deceive even the very elect.

One doesn't find Christians with that haughty arrogance which is so offensive to God and man; but rather with a cultivated aloofness which charms you with its gracious manner, while it freezes you with its distant frigidity.

It is Christian in that it is willing to give light, but pagan in its inability to provide heat.

Its love is platonic and is far more interested in some theory of universal brotherhood than it is in the practice of a more localized humanity.

It believes thoroughly in a community chest as the least bothersome way of feeding Lazarus. It is not indifferent to Lazarus' sores but rather calloused as to his blood relationship.

When the Christian religion began, it sprang from the soil; not from palaces or academies. Its first protagonists were peasants; its early adherents were mostly poor people. There were not many rich, not many powerful in those early days.

Until Constantine gave it imperial sanction, it

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was singularly free from social climbers. Then the constituency rapidly changed and the Church became the home of academic learning and social culture.

Embellishments

THE humble drifted into sects where they ceased to be meek; or the meek endured a situation in which they were forced to be humble.

Certainly one does not wish to exclude learning and culture from the courts of the Lord's house, but one can pay too big a price for these embellishments, for there are more basic virtues which they must not replace but adorn.

There is nothing more delightful than men who are learned gentlemen and also humble Christians, but the Church has suffered from those who have felt that it was enough to be the one without concerning themselves much as to whether they were attempting to be the other.

One can never quite get away from those verses in the song of the Blessed Virgin, when she exultingly sings of the time when God shall exalt the humble and the meek and send the haughty empty away.

The words have to me a very real meaning and I rather fancy that Europe would be a joyous place today, if prelates and princes had spent more time on the significance of these words and less on the pomps and vanities of their respective official positions.

Arrogance in Christians of high estate has made envy, malice and all uncharitableness among the rank and file.

But we are not so much concerned with the pomp of popes as we are with the disposition of bishops, priests and deacons; and less with the pride of kings than with the self-conceit of wardens and vestrymen.

They just don't seem to learn how to become the friend of publicans and sinners as the Master was and would have us be; nor do they seem to take in the tremendous spiritual importance of the prayers of the poor.

The Common People

I KNOW that it is as difficult a task for the cultured and prosperous to be humanly considerate of the uncouth and improvident, as it is for the uncouth to learn manners and the improvident to learn thrift.

It is well for us to recollect that this is a world in which a shepherd boy became the great King of Israel, and a ploughboy the great poet of Scotland, and a rail-splitter the great President of our Republic, and a carpenter the King of Kings and Lord of Lords.

It would seem, not only un-Christian but also unintelligent, not to appreciate the latent value of the common people, and to realize that the world owes more to cots and cabins than it does to mansions and palaces.

"The Cotter's Saturday Night" is a truer exposition of the dignity of human life than is the "Soul of a Bishop" from one who never was a bishop and has somewhat of an indefinite soul. It is this one touch that is lacking both in our ministry and in our laity—we have permitted ourselves to be artificially removed from the tang of the moor which produces the delicate odor of violets and hether and are too prone to revel in the rather sickening odor of hot-house neurotics.

The Church of England lacked this saving graciousness toward the lowly when it forced the Wesleyans out of its communion and caused them to lose the one thing which the members of the Mother Church lacked, viz. — humility and meekness.

For humility is not identical with poverty nor is meekness lacking among the prosperous.

In fact, a cross section of human society would show that humility and meekness are not necessarily related to worldly prosperity or the lack of it.

The pity of it is that the Church has never seemed to appreciate these qualities in her own constituency.

Possibly it is the hardest lesson which Churchmen have to learn that the Church of the Nazarene does not fulfill its function by providing its members with a pleasant atmosphere of learning and culture.

Learning and culture are rather a by-product of Christian influence than its basic output. An arrogant bishop, a smug rector, a worldly vestryman are offensive to the ethics of Christ's gospel, however acceptable they may be to a little coterie of constituents who applaud them.

The Tests

THE test is not one, however, of external manners but of an internal attitude, a basic disposition. Perhaps the test which a Christian man ought constantly to apply to himself are these:

Do I really worship God or do I try to refashion him to suit my temporal condition?

Is my attitude toward the least of these my brethren that of the Christ or of the Pharisees?

Am I more impressed with my own sense of rectitude or my consciousness that I am an unprofitable servant?

Do I consciously act differently toward those whom I regard as my equals and those whom I regard as social outcasts?

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Am I satisfied to move in a little clique of attractive people or do I really want to know and help those who are unattractive?

In other words, am I a follower of Dives or of Christ? Is my concern more that of purple and fine linen, of sumptuous fare and congenial friends than of the sores of Lazarus, his loneliness and his unattractiveness?

As Vice-President Marshall very happily put it in analyzing our modern charity: "I am not opposed to scientific charity, but I do not favor the introduction of science to the exclusion of the personal and heart approach."

And so I might say that I am not opposed to a highly educated and cultivated Christian consciousness unless it fails to carry the human touch of Jesus Christ into the personal contact of Christians with publicans and sinners. Any other kind of Christian fellowship is Christianity with Christ left out.

Of course the reason why so few of us are of the kind whom the common people gladly hear is just because it is the hardest job that confronts us.

It is not easy deliberately to forsake that which is congenial in order that we may do that which Christ expects of us, for, after all, the Christian life is a difficult task for it consists essentially in doing that which we do not want to do and it is loving the person whom we do not like.

Unity Or Uniformity?

BY
FREDERICK W. BLATZ
Rector of St. Paul's, Westfield, N. J.

IT is often asked, when the so-called high and low parties in our Episcopal Church are mentioned, "Why can't we all be the same? How much less confusing it would be if we could all be alike." Yes, and it might be a little dull, too.

The crux of the matter is, will you have uniformity, or do you want unity? If you have uniformity, you will have everybody doing exactly the same thing, with great precision in detail and no allowance for variation. Nothing of what the engineers mean when they speak of "tolerance."

Well, if we are to have uniformity in the Church, we shall have to decide upon a standard and a norm. What shall it be, or whose shall it be? We shall also have to do something about the fact that human beings are each one unique, and the way to God is never exactly the same for one man as it is for another. Indeed, we shall have to figure out something about the many roads that lead to heaven. Can we block them all off, save one—the one we happen to like?

Uniformity, you see, finally becomes altogether absurd. When we ask for uniformity in the Church, we are really saying that our own way should become the standard for all, and all men should be as we are. For myself let me say, God forbid!

Now, unity in the Church is a totally different matter. In unity we can have diversity and still be one. We can be low churchmen or we can be high churchmen and still be Episcopalians, and still more be members of the body of Christ, which is the Church. This, in fact, is the great strength of our Episcopal Church, that we do understand the meaning of diversity in unity. We understand how people who think differently can still worship together, and in spite of their differences can be loyal to each other and to their fellowship as a whole.

We have this great gift in our Anglican heritage, and we should learn how to use it more and more, not for ourselves alone, but for the glory of God and the extension of his kingdom among men.

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CRITICS PRAISE DRAMA AT ST. JAMES

★ Christopher Fry's "A Sleep of Prisoners," the first professional play to be performed in an American church, received a generally warm reception from drama critics here. It is a play about good and evil and the courage of men who have the faith to explore the meaning of God. The production, which opened at St. James, New York, for a limited engagement, was named as the most distinguished play brought forth by the Festival of Britain.

One of Mr. Fry's verse dramas, the play concerns four prisoners of war who are confined together for one night in a church in a foreign country. They are exhausted from a long march and the strain of battle and captivity. The audience, who find themselves in the same setting as do the characters, share with them the sensation of captivity in a world of violence and the search for a solution. This was the playwright's intention. He said he chose a church setting for his play as a "newer experiment in dramatic illusion."

The church chancel serves as the stage where four rough bunks are placed. Most of the action occurs here, but the organ loft and aisles are also effectively used. There is no curtain, no intermission, nothing to break the illusion.

Occupying the four bunks are a hard-headed corporal, a quiet, elderly wise little country man, David King, man of action, and Peter Able, man of inaction. The play has no sooner begun than David is at Peter's throat, unable to tolerate the passive man's indifference to their immediate plight and to the state of the world in general. He is prevented from throttling Peter by the others, and the four settle down for the night. The rest of the play deals with their dreams and each man's interpretation of the emotional crisis which has taken place.

The atmosphere of the church, the youngest prisoner reading flippantly from the Bible left open on the lectern, and their own Sunday school memories result in each man's dreaming a story from the Old Testament. The fight and the preoccupation with war make each dream a story of violence — Cain and Abel, David and Absalom, Abraham and Isaac, and Shadrach, Meshach, and Abed-nego in the fiery furnace. Throughout the dreams, the recent words, actions and experiences of the four prisoners blend subtly with the Bible stories.

The last dream, which is Nebuchadnezzar's furnace, is shared by the three younger men who see the little old man as a fourth figure in the flames with them. He explains to the others that their survival, and their significance, lies in patience, love, and honesty. The younger soldiers realize that it was by the power of the old man's love and trust in goodness that they were still able to live in the furnace, although it was "heated seven times hotter than it was wont to be heated."

CONFERENCE ON THE MINISTRY

★ The annual conference for young men interested in the ministry will be held at Bexley Hall, Gambier, Ohio, November 9-11. Bishop Hobson of Southern Ohio and Bishop Burroughs of Ohio will be among the leaders.

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The

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By

JOHN SEDBERRY MARSHALL, Ph.D.

Professor of Philosophy,
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By EDWARD HENRY ECKEL, S.T.D.

Rector of Trinity Parish, Tulsa, Oklahoma

THIS STORY was specially written by the Rector of one of our great parishes in the Southwest for his own people, and it is one the laity throughout the Church will welcome. Dr. Eckel, who was a Rhodes Scholar at Oxford University, has that rare combination of intellectual equipment and the gift of writing effectively for the laity. This brochure is one of the handsomest we have ever published, and it is worthy of the greatness and dignity of the Prayer Book. It is printed in two colors and illustrated.

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By JAMES ARTHUR MULLER, Ph.D.

Late Professor of Church History in the Episcopal Theological School

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Missionary in Wyoming

By SAMUEL E. WEST, D.D.

Rector, St. James' Church, Wichita, Kansas

DR. WEST was a "Wyoming missionary" for thirteen years—from 1912 to 1925. He ministered to "all sorts and conditions of men," in an era of transition from horseback to automobile.

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CONFERENCE ON DRAMA

★ Representatives from the National Council's departments of youth, college work, Christian education and town and country, together with delegates from the Woman's Auxiliary and department of audio-visual aids, met in New York to discuss ways and means of coordinating the current work being done nationally in religious drama, and to consider plans for expanding the use of good religious drama in the total work of the Church. At the meeting, Miss Sallie Bird Vandervert, student at Windham House, reported on the work that the Church of England is doing in this field, as she learned of it on a religious drama workshop tour of England this past summer. As a result of the conference, the group voted that the staff of the national town-country Church Institute, Roanridge, Mo., consider the establishment of a drama work-camp next summer, to explore the correct use of dramatic techniques in the town and country field. It is expected that such a work-camp would be one of the regular collegiate work-camps currently being sponsored by the department of college work.

LIBRARY FOR CHILDREN AUXILIARY PROJECT

★ A chapter of the Auxiliary at Christ Church, Pensacola, Fla., that is composed of young business women is collecting books for children and is operating a circulating library for the homes for children in the city.

AUDIO-VISUAL AIDS SOCIETY

★ Students of the Church Divinity School of the Pacific, Berkeley, Calif., have organized the seminary society for audio-visual aids. Students of the Pacific School of Religion and the Baptist Divinity School were invited to attend the initial meeting. The aims include training students in audio-visual techniques, establishing critical standards for examining existing techniques and producing materials useful in the field. They plan monthly screenings of religious films and a seminar. One of the founders is Mal Boyd, former TV-radio partner of Mary Pickford.

SEVENTH PROVINCE HAS SYNOD

★ The synod of the seventh province met at St. Mark's, San Antonio, Texas, October 23-25 with Bishop Bentley, vice-president of the National Council, the headliner. There were forums on architecture, music, finance and education. Deputies to the synod met with the delegates to the Auxiliary meeting to hear reports by officers of the National Council, with the Rev. C. Greshman Marmion, rector of Incarnation, Dallas, presiding.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Biography of a Church. A Brief History of Christ Church, Cambridge, Massachusetts. By Gardiner M. Day. Privately printed.

Most parish histories are rather dull reading except to those who are already familiar with the scenes and events described. They usually have long lists of rectors, wardens and vestrymen and various dates, recording their terms of service. And all this is certainly fine and as it should be. The Church is the oldest institution in the western world and its annals are certainly worth preserving. But here is a parish history that is different, full of exciting adventure and thrilling suspense.

The first Christ Church in Cambridge, Mass., was built in 1759 in the neighborhood of Harvard College and on the very edge of the intellectual center of New England Puritanism. The rector, the Reverend Mr. Apthorp, was described as "a very amiable young man of shining parts, great learning, and pure and engaging manners." He built the church, with the help of funds from the Society for the Propagation of the Gospel. It often happens in building churches that the cost exceeds the estimate. Although it had been voted that the cost was not to exceed £500, it actually cost £1300. Incidentally, since the S. P. G. is celebrating its 250th anniversary this year, it is interesting to know that not only the church in Cambridge but a number of others were assisted by the society. Moreover, a fact that is not commonly known, when Harvard's college library was burned in 1764 the S. P. G. sent £100 worth of books to replace it.

When Mr. Apthorp was accused of unfairly invading Puritan territory and also of personal ambition, he left Cambridge and, returning to England, devoted himself largely to classical and historical studies. Among other things he wrote a book replying to Gibbon's *Decline and Fall of the Roman Empire.*

The next incumbent was an imposter who had come upon the ordination certificate of a deceased clergyman and had erased the clergyman's name and inserted his own. He claimed to have been educated at Oxford, but now and then he mentioned Cambridge. Unfortunately, he was famous as a liar and thief and there was not a house in the parish that had not contributed to his collection of household silver. This little incident throws light on the difficulties of remote control as it existed in the 18th century, and is one more illustration of the bad policy followed by the Church of England in refusing to send bishops to the colonies.

After this sad incident the S. P. G. was much more careful and the next rector arrived in 1767. Under his ministry the parish continued to grow and everything was tranquil and happy. The new rector, Winwood Serjeant, was a man of peace, not interested in polemics but devoted to shepherding his little flock of fifteen or twenty families.

The most critical time was during and after the Revolution. The rector and congregation of Christ Church fled in the summer of 1774, and the church had no regular services for 16 years, excepting a service for General and Mrs. Washington in 1775 and a funeral service in 1778. Troops were quartered in the church and, during the unfortunate funeral of a British lieutenant, the townspeople completely wrecked the interior of the church, destroying the pulpit, reading desk and communion-table and the bellows and pipes of the organ, and everything else they could lay their hands on.

The author pays a great tribute to the lay readers who kept the church going during its first 84 years, even when there was no rector. After the Revolution, the church was still suspected of Tory sympathies and was disliked because its liturgy was essentially the same as that of the Church of England.

A new era began, however, in 1839 when Nicholas Hoppin arrived. This young clergyman was a graduate of Brown University and the General Theological Seminary and he remained at Christ Church for 35 years. He was a man of high Christian character, says Mr. Day, and "a superb pastor in his devotion to the church and in his faithful ministry to his flock. He was a quiet scholarly type of man, well versed in theology, who had achieved particular competence as a student of early Church doctrine and practice." (p. 50).

The remaining incidents and events, down to the present day, are somewhat less spectacular than those of the Colonial period, but the story is an interesting one of steady growth and widening service throughout the whole Church, as well as in the parish and community of Cambridge—and not least among the students of Harvard University. Christ Church, Cambridge, is one of the great parishes of the Episcopal Church and Day's interesting history is a worthy account of its origin, growth, and expansion down to the present. The volume is handsomely illustrated and there are interesting appendices containing documentary material.

—F. C. G.

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PEOPLE

CLERGY CHANGES:

JOHN Q. CRUMBLY, formerly rector of St. Alban's, Kingstree, S. C., is now the rector of the Redeemer, Avon Park, Fla.

JOHN N. BROCKMANN, formerly rector of St. Paul's, Elko, Nev., is now rector of Trinity Pro-Cathedral, Sacramento, Cal.

STEWART C. HARBINSON has retired as rector of Emmanuel, Wakefield, Mass., and is to return to England.

B. LINFORD EYRICK, formerly rector at Martha's Vineyard, Mass., is now rector of St. Mark's, Hoosick Falls, N. Y.

JOHN THORP, formerly curate at St. Peter's, Albany, N. Y., is now rector of Emmanuel, Wakefield, Mass.

ROBERT O. CLEMENT, recently ordained deacon by Bishop Hall, is now vicar of St. Mary's, Penacook, N. H.

GORDON C. GRAHAM, formerly social service sec'y of the diocese of Long Island and editor of the diocesan paper, was instituted rector of St. Andrew's, Poughkeepsie, N. Y., Oct. 28. He is a member of the Witness editorial board.

ARTHUR J. TORREY is now locum tenens of St. Mary's, Staten Island, N. Y.

GREGORY A. E. ROWLEY, formerly locum tenens of the Advent, Jeanette, Pa., is now in charge of St. Matthias, Grafton, W. Va. and St. Paul's, Philippi.

JOHN T. DeFOREST JR., formerly in charge of the Messiah, Pulaski, Tenn., and St. Mary's, Fayetteville, is now ass't rector of St. Mark's, San Antonio, Texas.

JOHN R. JONES has resigned as rector of St. Alban's, Danielson, and Trinity, Brooklyn, Conn.

LEIGHTON P. ARSNAULT, formerly rector of St. Paul's, Greensboro, Ala.. is now rector of Christ Church, Bowling Green, Ky.

STEPHEN SKARDON, formerly rector of Trinity, Pinopolis, S. C., is now rector of Mt. Olivet, Pineville, La.

DEATHS:

ELLEN T. HICKS, 85, missionary in the Philippines and Puerto Rico for over 31 years, died in Sarasota, Fla., October 21.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

DON FRANK FENN
Rector of St. Michael and All Angels, Baltimore

I appreciate very deeply the editorial (Witness, Oct. 25) on the proposed mailing piece of the national department of promotion. I am very glad to say that this is not being used in the diocese of Maryland and certainly not in my parish. I think the approach was very badly taken and I certainly believe that the Christian Church cannot become enmeshed with the current war movement. If we are to be the instrument of our dear Lord for the salvation of the world we have to learn to differentiate between sin and sinners. We may and should hate Communism as it is presently seen, but if we are true to the Christian religion we may not hate the Communists, Chinese, or Russians, or any other kind. They are God's children, to be saved if possible with the glorious good news of the gospel. That some of the Christian Churches fail to see this is due in some measure to the present awful state of the world. I also seem to remember certain basic principles laid down by our Lord Jesus Christ, the Son of the living God, such as "love thine enemies," "bless them that curse you," "do good unto them that despitefully use you and persecute you."

I would not be misunderstood. I believe that probably the present action of the United Nations in Korea is essential for the future well-being of the world, under the present corrupt conditions of humanity. I also believe that unless the United Nations can be strengthened into a world government limited by law to the areas of peace, the present corrupt conditions will increase until the world degenerates to such an extent that the last war will indeed be fought. The Church, however, must not become entangled with these material and earthly movements of war and hatred, but must forever honestly and earnestly point out the sins that lead to conditions which we deplore. It seems to me that the department of promotion would do well if it were more deeply concerned about the basic faith of the Church, which makes the mission of the Church absolutely necessary, rather than to look for catch phrases, which makes it seem as though the Church had no mission whatsoever.

HARRY RUSSELL
Churchman of Louisville, Ky.

I shall look forward with a great deal of interest to the remaining articles by the Rev. Alger L. Adams. He made an excellent start in the issue of October 25. We in this part of the country, at least some of us, have been working on this problem over the years, but I must say with meager results. Certainly the Church should be in the forefront of the battle against discrimination and segregation but the fact is that we lag far behind. Your magazine takes a lead on many vital issues and I for one admire you for your courage.

ELIOT WHITE
Clergyman of New York City

Please accept warm thanks for your editorial, Crusade for War (Witness, Oct. 25). This is heartening, timely and refreshingly uncompromising. I have just written to the National Council stating that I entirely agree with and endorse your critique of that all-but-incredible brochure condoning the "frightful cruelties and murderous invasion of Korea," the quotes cover only my own words in my letter to them, and I added that I wish, as a clergyman of this Church since 1895, to disassociate myself from any share in the sentiments of the publication.

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The WITNESS

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November 15, 1951



ROSCOE THORNTON FOUST
Rector of the Ascension and Witness Editor

WRITES ON SITUATION IN GERMANY

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STORY OF THE WEEK

Church Woman Tells of Retreat At House of Redeemer

Three Days of Seeking Solitude With God Opened Doors Which Had Been Closed

★ The very word retreat, to the average churchwoman, suggests something other-worldly. It speaks of cloistered nuns, or monks, who have retreated from the workaday burdens of this world into a spiritual realm which is not for those of us with ordinary obligations. Too often we confuse "retreat" with "running-away-from."

To think in terms of making a retreat is almost to think in terms of something vaguely occult for the average middle-of-the-aisle Episcopalian. If we are aware of a yearning to drop our burdens momentarily in retreat we are careful not to speak of it among our Church friends. They might think we were "going off the deep end." After all, we are members of our Church in good standing. What more can there be?

I lived through all these conflicting thoughts during the past year while the inner urge to make a retreat kept growing, whether I willed it or not. The yearning would not be stilled. I made inquiries through the Order of The Holy Cross at Mt. Calvary, Santa Barbara, California, since I happened to be near there at the time. A kindly response was received—"For men only."

It was an article in a New York newspaper which gave me my first inkling that spiritual inspiration such as a retreat offers was available for churchwomen, as well as for laymen, at the House of the Redeemer, 7 East 95th Street, New York City. When I wrote for information, requesting that I be registered for a week-end retreat in Lent, I was amazed to discover that no reservations were available until the middle of May!

The retreat center was opened in November, 1949, and almost immediately was flooded with requests for entry. It would seem that Lecompte Pierre du Nouy, the great scientist, had true vision when he wrote in "Human Destiny" that the human race had about completed its biological development, and henceforth would embark upon the spiritual quest in earnest. Certainly the House of the Redeemer can testify to the fact that men and women of all ages are s e e k i n g something more than they can get by faithful attendance at church services.

When finally accepted for a retreat the next big problem confronted me. How does one prepare for a retreat? What are its mysteries? I knew of no one in our parish who had ever made a retreat. I mentioned to our clergyman that I was going to make a retreat. He congratulated me. Thought it would be "spiritually refreshing." T h a t was the extent of my preparation. I felt a little embarrassed at having mentioned it, and wondered if he thought me one of the "deep-enders." No instructions were received from the House of the Redeemer so I had to go there "cold," as it were.

But I did not come away cold!

The House of the Redeemer, a recent gift to the Episcopal Church, is an old New York mansion built in the days when palatial homes were de riguer for people of great wealth and fashion. Its walls have witnessed notables of America and Europe at the gay peak of fashionable parties. Now they echo to the soft chanting of a handful of Sisters of Saint Mary in their daily devotions. They hear the whispered prayers of retreatants, and would, if they could, lift their eyebrows in astonishment at the silence which envelops all during a retreat.

Retreatants go directly to their single rooms upon arrival, meeting only at meals, in the library, and in the lovely little chapel. We numbered eighteen (capacity), from college age to the seventies, from the young girl with torn shoes and runs in her hose, to the well tailored woman who wore her diamonds with restraint. There is no set fee. Each contributes according to their means.

Silence is the rule. At first complete silence seems embarrassing. Small talk occupies so much of our worldly lives. There is almost a compulsion to speak in the halls, at meals, or in the elevator. That compulsion quickly passes and in its place one feels oneself at peace with one's vis a vis, without words. They, too, are struggling for a deeper spiritual awareness. There is a

sense of mutuality seldom experienced in the outer world.

Typed instructions for the retreat are in each room. We learn that "a retreat demands . . . a sense of the worthlessness of earthly things, with a desire to turn to God, or some light or impulse from God which leads or a sense of sin moving the soul with a longing for penitence; in fact, some drawing of the soul by God towards solitude, where it may find him."

"A retreat is this solitude."

"Each retreat ought to raise the soul to a higher level."

It was this aspiration, "raising the soul to a higher level," which occupied each retreatant, and their director. In prayer, and in meditation, each retreatant feels through their common mutuality, a sense of growth of the spirit. Outside New York swirls and clamors, its night lights blot out the stars above, while in the House of the Redeemer, in silence, each individual quite easily concentrates upon his inner quest.

The retreat services are conducted by a priest, using high Church ritual. For many who have had no experience except with the low Church service some sense of confusion results but it is quickly dissipated. The priest is available during all of the retreat for confession, and for conference. Practically all retreatants avail themselves of these blessed privileges.

The first instruction given was, "Relax. Do not try to resolve personal problems. The Holy Spirit cannot get through when you are trying to resolve your own problems. Be still. Let God come through your contemplation of him."

In our busy parish life of conducted services, good works, and all the teaching so very necessary, we often are exhorted to meditate, to contemplate. But rarely are we offered any opportunity to experience what seems to most Church people spiritual feats set aside for the great order of the priesthood.

My retreat at the House of the Redeemer offered me my first real instruction in the reality of concentrated meditation. It is truly amazing what happens when meditation unlocks the doors of the inner woman! What confusions quite naturally can be resolved!

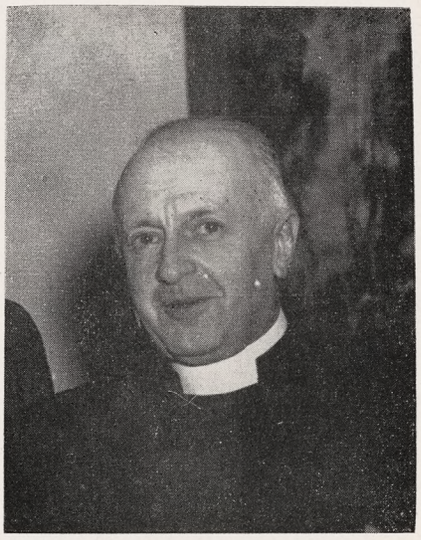
Most retreats open Friday and close Monday morning. Business people often leave Sunday evening. There is a definite program, and definite theme for meditation. The program includes early mass, a conducted meditation in mid-morning and mid-afternoon, and the services which constitute the daily devotions of the Sisters of Saint Mary in charge of the house, matins, lauds, none, vespers, and compline. Attendance is not compulsory but few services are missed by any retreatants.

The theme for our meditations was the study of the moral virtues of prudence, justice, fortitude, and temperance, and their relation to the Christian virtues of faith, hope, and love. In the prevailing atmosphere of gentle love which emanated from the devotions of the cloistered Sisters of Saint Mary, in the mutual devotions of the retreatants, in instruction, and the quiet hours of meditation, revitalized faith, fresh hope, and deeper love were born.

Three days of living in silence, of seeking solitude with God, gave me something I have never received in any church service. It opened doors which had heretofore been closed. Not closed because I did not care. Not closed because I did not long to have them opened, but closed because I did not know how to begin to open them. Such was the result of a churchwoman's first retreat.

PROTEST VATICAN APPOINTMENT

★ The general board of the National Council of Churches, with Bishop Sherrill presiding as president, unanimously passed



BISHOP SHERRILL

a statement on October 31st protesting the appointment of an ambassador to the Vatican. The statement declares that it is "wrong in principle, useless in practice and would produce consequences both far reaching and disastrous to the national unity of the American people."

SOCIAL WORKERS MEET IN CLEVELAND

★ A conference for social workers was held at Trinity Cathedral, Cleveland, October 18. Leaders were Bishop Burroughs and Prof. Thomas J. Bigham Jr. of the General Seminary.

ACQUIRE CORNER IN HONOLULU

★ The district of Honolulu has purchased a corner in that city for $150,000 which will be cleared and improved for the beauty of the cathedral grounds as soon as leases now held by business firms expire.

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Fletcher Gives Interpretation Of Vatican Appointment

★ "The Christian Church is the only international institution today that can mediate the world struggle," said the Rev. Joseph F. Fletcher, professor of social ethics at the Episcopal Theological School in Cambridge, Mass., who spoke Nov. 4th at a public forum at the Church of the Holy Trinity, Brooklyn. "All other international bodies have been split into two political camps: trade unions, scientific societies, organizations of lawyers, doctors and the like. All are divided. Even the U. N. has become predominantly the agency of one camp as against the other. Only the Christian Church remains. Its international ties are tenuous and are being maintained under great stress. But we must view the attempts of the World Council of Churches to preserve even a semblance of ecumenical reality with the utmost sympathy and patience. Enormous pressures are seeking to make difficult or impossible the Church's essential work of reconciliation. We must not lose sight of this fact. We must not become discouraged and abandon the Christian Church as an agency of international understanding."

Asked his opinion of the appointment of General Mark Clark as American ambassador to the Vatican, Fletcher said, "The establishment of diplomatic relations with the Vatican seems to me an unwise and unhappy step that increases rather than decreases the possibility of war. The Vatican, as the President correctly said, has the best information service in the world today. This is because its innumerable concordats permit it to maintain its agents in many countries. But to put this information at the disposal of those American war-makers who are bent upon containing and overthrowing Communism will further reduce the mediating function of the Christian Church and increase the suspicion with which all Christian clergy and workers will be viewed in Communist countries. The net result can only be the deepening of the chasm between East and West."

Prof. Fletcher said he was convinced that the Vatican did not want all-out war and would actually like to restrain, if it could, those American Roman Catholics who are beating the war-drums for an anti-Communist crusade. At the same time, he added, it seems unavoidably clear that the historic antagonism of the Vatican to the Orthodox world, coupled with its political maneuverings to maintain its own interests against liberalism and socialism, has added tremendous fuel to the emotions of the present cold war beyond any legitimate justification of the objective social realities. "President Truman," he declared, "though himself a Protestant, is advocating a closer working relationship between American cold-war policy and Vatican policy that can only benefit the Vatican. The first groups to find themselves the victims will be the Protestant minorities of Europe and the Soviet Union."

When asked why the Vatican so hates Communism, Fletcher replied, "The real reason is not its economic theory, because Christianity could easily make its peace with that, but the principle of equal treatment of all religious bodies which has denied exclusive privileges to the Roman communion in areas where there are large bodies of Roman Catholics. It is this that the Vatican finds intolerable. But the Vatican also knows that East-West war means the physical destruction of large masses of its people, and that Europeans generally are against any such conflict. The Vatican does not want atomic war but at the same time follows policies designed to favor its own long-range interests."

"In the past," concluded Fletcher, "the Christian Church has accepted a doctrine of the just war as constituting under certain circumstances the lesser of two evils. War in the past had a limited scope. There was some personal confrontation of individuals, and the possibility of some moral discrimination operating in its conduct and termination. But since the obliteration bombing of Rotterdam, a new type of warfare has come to confront moral theologians. The earlier Stuka raids still pinpointed their objectives. Obliteration bombing and atomic weapons have introduced the fact of indiscriminate annihilation. War today is completely indiscriminate, non-selective, impersonal, totalitarian and uncontrollable when once started. For the first time, Christian ethics must reconsider its doctrine of the just war. Modern war cannot any longer be considered the lesser of two evils; it has become the final and absolute evil —sheer anarchic annihilation."

He praised the rank-and-file among the Churches for demanding prayers for peace, and for putting pressure on the top religious leadership to take a more vigorous stand against the war drive. "After many months of conscientious thought and study, I have come to the conclusion that the Soviet Union has everything to gain by peace, and everything to lose in an atomic war. I wish that I could be moved to say the same of the thinking of our leadership in Washington. We have an economic stake in government subvention for rearmament. It is growing every month. There are many factors in the world making for the present East-West tension but this is the one most serious threat of actual war. The Church leadership of the United

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States is financially dependent upon money drawn from an arms-supported economy. That is why Church leadership will only be as vocal as the people in the pews compel it to be."

SOUTHWEST PROVINCE HAS SYNOD

★ Bishop Bentley, vice-president of the National Council and Bishop Lichtenberger, coadjutor of Missouri, were headliners of the synod of the province of the Southwest in San Antonio, Texas, Oct. 23-25. The former was preacher at the opening service in St. Mark's Church and gave a sketch of the missionary work of the Church in past years and a glimpse of the present status. He stated that despite a retreat from China there are now more Episcopal missionaries than ever before. Bishop Lichtenberger, speaking at the synod dinner to some 300 guests, was given the headline, "Christian Asset is Optimism Plus." His subject was "The Church Faces the World" and his emphasis was on Christian hope.

Both the president of the province, Bishop Jones, and the secretary, the Rev. Harold Gosnell, were on home territory —the former, the bishop of West Texas and the latter, the rector of the host parish. There were present delegates from all eight dioceses and three missionary districts of the province and fifteen members of the National Council were in attendance. Among the reports of general interest was one given by the Rev. William G. Wright of El Paso, Texas, chairman of the department of missions for the province. This was a statement of growth during the ten years 1940-1950. The clergy increase was 124; average increase in contributions 313 per cent; gain in communicants 36,426; gain in church school enrollment 14,866.

The synod, following the leadership of Bishop Sherrill and the National Council took action as being opposed to the appointment of an envoy to the Vatican.

Pre-synod meetings included a conference of the Deaconesses of the province in St. Paul's Church under the leadership of the rector, the Rev. H. Paul Osborne.

The Daughters of the King of the province held an assembly with Bishop Jones giving a meditation at holy communion and conducted the service of rededication. There were four pre-synod educational forums, two under leadership of the national department of religious education—the Rev. Walter Williams on Church music and Church school teaching led by Miss Mary Louise Villaret and Miss Eleanor Snyder. Two of the forums had local leaders—church architecture by Mr. Henry Steinbomer, member of the diocesan architecture commission of West Texas and financing the new church by Mr. Frank Gillespie, chairman of the Church extension committee of the diocese.

The Woman's Auxiliary of the province met under the leadership of the vice-president, Mrs. C. A. Lick Jr. of Fort Smith, Ark. Delegates were present from all dioceses and districts. There was a joint session with the synod and Mrs. Percy Pennybacker of Austin, Texas, member of the national executive board, and Miss Avis Harvey shared in a panel on "The National Council in action." These two also presented for the Auxiliary two levels of work—the parish level and the diocesan level. All the projects previously adopted were continued. These include contributions to Seabury House, to provincial youth commission, to Navajo mission, San Juan, N. M., to Negro mission in Forest City, Ark. and to St. Paul's High School Balbalasing, Philippine Islands.

WASHINGTON PUSHES PARISH LIBRARIES

★ The promotion department of the diocese of Washington has issued a six page, mimeographed report on how to organize a parish library. It is the work of Margaret Hill who is librarian of St. John's, Bethesda. It deals with matters of financing, location, furnishings, hours, cataloguing, classification, and selection of books and tracts. It concluded with a list of recommended books on the Bible, history, the Church, prayer, missions, theology and present day problems, biograph. There are but two works of fiction listed, the Robe and the Big Fisherman by Lloyd C. Douglas.

STUDENT CENTER AT IOWA

★ A new student center is nearing completion at the University of Iowa. It is being financed jointly by the Advancement Corporation and Trinity Church, Iowa City, and costs about $40,000. The center was far enough along to enable the annual student-faculty dinner to be held there this fall.



BISHOP HUNTER of Wyoming addresses meetings in the east on the fall canvass

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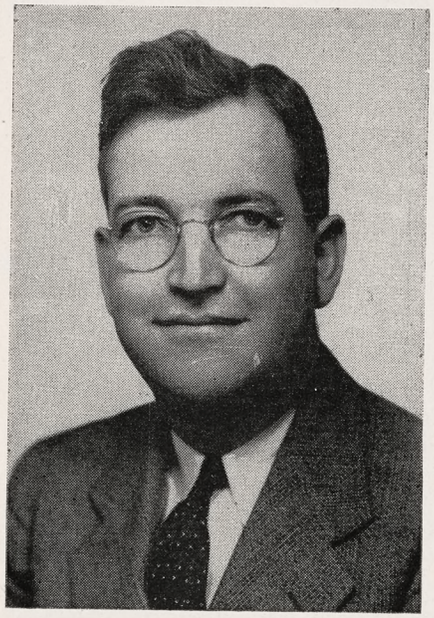
PITTSBURGH DISCUSSES PUBLIC QUESTIONS

★ An institute on public questions opened in Pittsburgh, Pa. on October 16 and continues for six successive Tuesday evenings. The whole thing began last spring when Bishop Austin Pardue called together a number of Episcopalians and Presbyterians in his diocesan office to propose the idea. The affair is sponsored jointly by the Episcopal and



CAMERON HALL

Presbyterian Churches and by union representatives, with the support of the department of community relations of the council of churches of Allegheny County. The school is conducted on a non-sectarian basis with all welcome, whether members of any religious group or not. Likewise both non-union and union workers are welcome.

Sam Sponseller, regional director of the CIO, was the first speaker on the guaranteed annual wage. The Rev. Charles O. Rice, chaplain of the Association of Catholic Trade Unionists; James L. McDevitt, state president of the A. F. of L., and the Rev. Cameron P. Hall of the National Council of Churches were the speakers on October 23rd on the Taft-Hartley law.

The third meeting was devoted to pensions, health and welfare programs, with Bernard Greenberg, representative of the Steel Workers; John P. Tomayko, also of the Steel Workers, and John P. Busarello, president of the local United Mine Workers the speakers. On November 6th Anthony Luchek, director of labor educations service at Penn State, and Col. Edward Gallip, secretary of the Pittsburgh Hotels Association, led in the discussion of union participation in community activities.

That very hot subject, the significance of inflation for labor, was dealt with this week by Prof. George Kosmetsky of Carnegie Tech, and the final meeting of this series will be November 20 on labor and education with Irwin Kuenzli, officer of the American Federation of Teachers and Prof. William Yeager of the University of Pittsburgh the leaders.

Bishop Pardue states that these initial meetings have been so successful that another series will be held presently. The co-chairmen of the committee are the Rev. Oliver R. Floyd, rector of the Advent, and the Rev. James G. Miller, pastor of the Second Presbyterian Church, a downtown church where the meetings are held.

CEDAR RAPIDS CHURCH CELEBRATES

★ Grace Church, Cedar Rapids, Iowa, celebrated the 100th anniversary of the laying of the cornerstone with a series of services, October 24-28. A large portion of the original church is still standing. The Rev. Ralph Higgins of St. Mark's, Evanston, Ill., was the speaker at a dinner held as a part of the celebration. Remodelling at a cost of $10,000 has just been completed.

DALLAS PARISH PROSPERS

★ The story of St. Luke's Church in Dallas, Texas, is literally a miracle of Christian faith and evangelism. The story of St. Luke's reads like a chapter in the life of the early Church. In August, 1949, seven families came together in the suburbs of Dallas to establish a church. Four months later St. Luke's was admitted to full parish status in the diocese of Dallas. Eight months from the beginning fifty families composed the church and a building program was begun.

By the end of 1950 over 200 people regularly attended church at St. Luke's, and this last May the congregation moved into its new church home with a membership of baptized persons totaling 627.

LEADERS URGE PEACE IN KOREA

★ Heads of three theological schools and a Nozel prize winner were among the 417 prominent Americans to send a letter to President Truman on November 5th asking that he exert the full strength of his office "to a supreme effort to bring the fighting in Korea to an end and achieve a truce that will lead to a full restoration of peace." Emily Greene Balch, who received the Nobel award in 1946, was among the signers as were President Herbert Gezork of Andover-Newton Theological School, Dean John M. Atwood of the school of religion of St. Lawrence University, and President John Long of Southern Christian Institute.

Among Episcopalians to sign the document, which was initiated by the Church of the Saviour, Brooklyn, N. Y., were the Rev. Arnold Bode of California; Bishop Walter Mitchell, retired of Arizona; the Rev. Fleming James and Mrs. William P. Ladd of Connecticut; Prof. Vida D. Scudder and the Rev. George L. Paine of Massachusetts; the Rev. Eric M. Tasman of Newark; the Rev. Charles B. Ackley and Kathleen Sayre of New York. Three editors were among the signers: the Rev. Guy E. Shipler of the Churchman and the Rev. Roscoe T. Foust, and the Rev. Joseph H. Titus, chairman and member respectively of the editorial board of the Witness.

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CONFERENCE ON ALCOHOLISM

★ Called together by the Rev. Almon R. Pepper, director of the department of social relations of the National Council, a number of people interested in the problem of alcoholism met at Church Missions House October 30 for an all-day session.

The purpose of the conference was to discover ways in which the clergy and the Church generally can be made to see the importance of work with alcoholics. The group agreed that it is important for Church people to realize that alcoholism is a disease and that alcoholics are sick persons who need special ministry as well as treatment from community resources. It is also important for as many of the clergy as possible to have training in the special skills and understanding needed for this ministry. Further, it is important for the Church to become concerned and active in the prevention of alcoholism.

The immediate motive for the conference was the success of a state-wide conference for clergy and their wives successfully completed in North Conway, N. H., October 8 and 9. Experts from the clergy, physicians, public health administrators, and others formed the faculty. So much was attained by the conference that those who organized it felt that it could well form the pattern for similar conferences in other areas. The conference, originally begun for the Episcopal Church, was expanded to become interdenominational. It is recommended that other conferences follow this same pattern.

Among the agreements reached at last week's conference were (1) the continuation of plans already begun for a regional conference to include Western Massachusetts and Connecticut; (2) an intensive program of recruiting for the Yale summer school of alcohol studies. Fifteen Episcopal clergymen already attended this school during the past nine years. A goal of ten to fifteen persons was set to attend this coming summer. And; (3) it was agreed that the Rev. David Works and Mr. Ernest Shepherd of the New Hampshire commission on alcoholism would prepare an outline for suggested regional seminars including an interpretation of the various sections of the program,and, in addition, a brief bibliography of material available on the subject. It was agreed that the department of social relations would secure as widespread distribution of this publication as possible.

During the conference the new joint publication of the department of education and the department of social relations was presented and discussed. The pamphlet is entitled "Strong Drink is Raging." It is part of a series entitled "Parishioners Are People," intended for adult study. The leader's guide of the series also includes a section on alcohol and outlines parish projects in the field. The pamphlet is prepared for general use and presents educational material not only on alcoholics but the problem of alcohol in general.

MUSCATINE PARISH CELEBRATES

★ Bishop Smith of Iowa, Dean Johnson of Davenport and the Rev. B. G. Miars of Burlington took part in the service on November 11th that marked the 100th anniversary of the laying of the cornerstone of Trinity Church, Muscatine, Iowa. Evensong and confirmation were followed by a reception in the parish house to which all members of other churches in the town were invited.

MILWAUKEE RECTOR IS CRITICIZED

★ The Living Church and a Milwaukee Congregational minister have taken exception to a sharp attack on the Roman Catholic Church made by the Rev. Stoddard Patterson, rector of St. Paul's. In a sermon Mr. Patterson urged his listeners to "vote for Protestants at the polls —Protestants who will uphold the Protestant traditions."

The Living Church, without mentioning Mr. Patterson, declared in an editorial: "We don't think that recognition of the Vatican means a surrender to the Roman Catholic Church, or that it jeopardizes the American doctrine of separation of Church and state. It may in time even serve to clarify that doctrine, which is urgently in need of constructive rethinking." The magazine said it hoped that the appointment of an ambassador to the Vatican will not be "seized upon as an occasion for religious intolerance and prejudices, or for political strife in a presidential election year." The editorial called the appointment "unwise," however.

Mr. Patterson's sermon also drew a reply from the Rev. Paul Gia Russo, of Pilgrim Congregational Church. "The essence of the Christian gospel is to transform fear and hate into faith and love," Mr. Russo said. "Religious leaders will never supply the constructive needs of our people by preaching sermons that are designed to elicit fear and hate for other institutions.

"God created . . . people, not Protestants or Catholics, but people. It is we ourselves who create the differences that separate us from our common humanity. Until we rediscover this humanity and live and die for its betterment, we will be a sad, miserable and unhappy people."

He said that Protestant and Catholic churches should strive to minimize their differences, shun politics and "produce morally responsible people."

WILLIAM B. GIVEN JR. NEW PRESIDENT

★ William B. Given Jr. of New York, president of the American Brake Shoe Co., is the new president of the Episcopal Church Foundation, succeeding Pierpont V. Davis.

EDITORIALS

Faith of Our Fathers

AS we write this we have not seen the annual Thanksgiving proclamation. Certainly we can never, as did the Pharisee, give thanks that we are not as other men are. In the stern cold light that beats down from heaven and reveals all men's unworthiness we of the United States can hardly claim that, because of superior material satisfaction, we are more "blessed" than other nations. When we think of these things we can only experience a deep sense of humility. We must look elsewhere for things to be devoutly thankful for.

There are many. But if we were Mr. Truman in the year 1951 we would state it simply and thus: let us be thankful for the faith of our fathers as expressed in the Bill of Rights. For that is perhaps the most precious heritage we have received, a strong bulwark against those who would assault our personal and civic freedoms. More to be treasured is it than gold.

In December of 1791 history, wherein we can see the hand of God, was made in the Congress Constitutional Convention as the first ten amendments to the Constitution were passed; our Bill of Rights. Listen to the first: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or of the right of the people peaceably to assemble, and to petition the government for a redress of grievances." Glorious words!—faith of our fathers! And, in amendment number five, . . . "nor shall any person be subject for the same offense to be twice put in jeopardy of life and limb; nor shall he be compelled in any criminal case to be a witness against himself, nor to be deprived of life, liberty or property, without due process of law."

There they stand! The McGraths, the O'Connors, the McCarrans and the McCarthys may strive to destroy or weaken them—but still they stand! Wrote Justice Rutledge in 1942, "With world events running as they have been, there is a special reason at this time for not relaxing the old personal freedoms won, as this was, through centuries of struggle. Men now in concentration camps could speak to the value of such a privilege if it were or had been theirs. There is in it the wisdom of decades if not centuries."

We could almost wish that each congregation in this our land could sing and ponder each Sunday — and certainly Thanksgiving Day — that hymn which is our quote for this week.

Let us lift up thankful hearts that "through the truth that comes from God, mankind shall then indeed be free."

★

"Quotes"

Faith of our fathers, living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy,
Whene'er we hear that glorious word:
Faith of our fathers, holy faith!
We will be true to thee till death.

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
And truly blest would be our fate,
If we, like them, should die for thee.
Faith of our fathers, holy faith!
We will be true to thee till death.

★

Special Pleading

WE Christians have acquired some strange and unnatural habits in the matter of church attendance. We have forgotten who we are. Were it not so, it would hardly be necessary to give thought and energy to "drives" for coming to services on special Sundays, or to invite the members to come into their own house.

Look at it this way. Suppose the housewife, when she purchased food for Sunday dinner had to see to it that the head of the house, at the same time, engaged in a campaign to persuade the members of the family to be present to share the dinner—or perhaps issue a properly worded invitation to each member of the household extolling the virtue of the Sunday dinner which no one could afford to miss! Such behavior and such an interpretation of family life would certainly be open to question, if not deserving of psychiatric examination. There are certain things which a family which is worthy of the name does without coaxing, just because it is a family. Courtesy and love bind the members together and with respect to certain fundamental things there is no need to assume that the individuals need special attention and preferred treatment before they will behave in a natural way.

In just as intimate a way the Christian Church is a family. In just as natural a way those who

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realize this come together on Sunday morning without urging or special invitation, to share with the family both the feast of good things which their Lord provides, as well as the common difficulties he may ask them to share. And unless Christian worship is a spontaneous expression of family solidarity, free from the taint of special pleading, it will fail in its avowed purpose of generating a contagious spirit of love which will eventually transform and change the world.

Need it be added, at this every member canvass time, that the same judgment may be made of our unspontaneous giving?

Brothers In Spite of Everything

BY
ROSCOE THORNTON FOUST

WESTERN GERMANY is a busy place. Everywhere things and people are in motion. Within a year stagnation has become a thing of the past. The future and the shape of things to come with that future may be uncertain, but the present is at hand to be dealt with and life goes on with increasing urgency. There is a ready, if not eager, awareness that Western Germany's prosperity still rests on the solid foundation of $400,000,000 annual U. S. aid, and the continued allied occupation is by no means a cause of rejoicing, but the feeling is strong especially in Berlin that the American, French, and British occupation forces should by no means retire until the Soviet Union is willing to do likewise.

This brings us at once to the heart of the matter, for in Berlin in small is found everything that is elsewhere writ large. Here hopefulness and hopelessness are intermingled. Here democracy and the police state meet toe to toe. Each tries to out-guess and out-maneuver the other as well as out-bid the other for the allegiance of the people. As goes Berlin, so will go Germany and the rest of Western Europe. Nowhere is this basic struggle so vividly seen as in the contest for the minds and hearts of the youth of Germany. It is to this subject that the balance of this article is addressed.

Youth Movement

WITH the Russian occupation of East Germany and East Berlin there began a strenuous program to indoctrinate the minds of the younger generation with Communist tenets. These young Germans from the East, chosen for such preferred treatment, seem to have responded with uncritical enthusiasm to what was offered as a new and better way of life. These youth leaders formed the background of the Communist Youth rally in East Berlin in August. To their number was added not only many thousands of other German youth, but thousands of young people from almost every country of the globe, fired to enthusiasm by the interest of new comradeships and stirred genuinely by the appeals for "friendship" and "peace" adopted as the keynotes of the gathering. The purpose of this story is not to evaluate the motives of the organizers of the rally, which are certainly suspect, but rather to understand if possible the effect of the speeches, the marches, and the mass appeal on those who listened to the harangues and took part in the demonstrations, who in many cases had succeeded in reaching Berlin only after surmounting the obstacles rather foolishly put in their way by British, American and French authorities at various stages of their journey. The only outcome of such treatment was to make these youngsters who are not easily discouraged heroes in their own minds and in the eyes of their fellows.

That which demands our sober and earnest attention is the effort Russia and the other Communist countries are making with a disturbing measure of success to capture the youth of the world for Communism. Many factors are in their favor. They understand the values of organization psychology, particularly crowd psychology. By any standards when a million and a half young men and girls march for something like eight hours in ordered ranks through the streets of East Berlin it is a most notable and successful occasion. The Nazi of Hitler's day could produce nothing better. The organizers of the demonstration may well congratulate themselves for a huge success, but the psychology was more important than the organization, for the ability to play skill-

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fully on the impulses of youth did far more for the Berlin rally than the ablest organizers in the world could achieve. To recognize that is all important, for the Communists cannot be left in possession of this field. It must be contested and it will not be contested with any hope of success unless the Communists can be out-played at their own game. If that is to happen there must be a clear understanding of what the methods of the game are.

What is disturbing about the Communist game as played in East Berlin this summer or throughout the world anywhere, any time, is not what is bad in it, but what in appearance at any rate is good. Their slogans are "friendship" and "peace." Surely there is nothing the world wants or needs more—not merely peace in the sense of warlessness but genuine friendship between nations. Nor is there anything better calculated to appeal to youth which by nature is generous and warm in its impulses, given to camaraderie, genuinely idealist, fired by the thought of building bridges between nations. The Russians know all that and are astute enough to make capital out of it. They are doing what the Western nations might be doing with far better right. Granted that rallies of the Communist model are not congenial to any nations which pride themselves on their democratic ideals and aspirations, it is none the less fatal to let Russia snatch and make off with the very standards beneath which we must all one day live together.

Effect Abroad

ONE thing is certain, that most of those who went to the youth rally in Berlin from other countries will have found there things which they never found at home. Many of them we honestly believe are bad, but that would not be a true judgment of all of them. The very fact of the contacts made in the good comradeship established with the youth of other lands is something of solid value in itself. It is a truth which the democracies recognize, but which is made available for all too few. Another good is this:—whereas Hitler's Nuremburg rallies and gatherings were menacing and alarming because the motive power behind them was purely national, the Communist rally was ostensibly international, like the United Nations, even granting the strong probability of many wolves lurking beneath sheep-like disguises. This question is still relevant. Where in Paris, London, or New York would it be possible to organize a parade of one million, five hundred thousand young people of all nations to support what the United Nations stands for? One reason of course why there is so great an uncritical response to the Communist appeal is that, especially in youth, the critical faculty is undeveloped. This normally comes later in life as memory grows longer and experience widens. If then one side of the picture can be made sufficiently attractive, the other can for the moment be ignored. There has to be created an air of genuine enthusiasm shared in by many people to create a climate and soil favorable for the later growth of the true fruits of freedom for which the soul of every man longs.

It is easy, too easy, to criticize the obvious faults of the Communist regime in Russia or anywhere in the world. McCarthy and his followers are really taking the paths of least resistance as they grasp greedily for political power. They are the delight of the Kremlin, for they distract our attention from the positive ideals which, if endorsed more strongly, believed in more firmly, and practiced more zealously at home and abroad might well succeed in commanding more support than Communism is able to attract. What we lack is imagination and driving power—lacking because we assume too easily and readily that all elements of our cause are just and that God may safely be trusted to give the victory to his allies with or without their help. The history of nations who ignore God or take him for granted is that sooner or later a stronger nation than they which may defy God will come upon them and take from them all the security wherein they mistakenly trusted.

Last Best Hope

THIS would suggest that the last best hope of man on earth would be a sincere and honest return to God and a return to the Christian Church which in its remnants at least seems to have survival power in a crumbling world. This fact too was demonstrated in Berlin this summer. For five days, starting July 11th, tens of thousands of men and women converged on Berlin, travelling by any means possible, many of them on foot, to demonstrate to the world through their coming together that "we are brothers in spite of everything." German Christians of all ages from both East and West had come together to bear united witness to that eternal truth. "Church Day" it was called, and some three hundred thousand came to keep it, in what Bishop Dibelius called the greatest assembly of European Protestants. They completely packed the Berlin Olympic Stadium for the concluding service. It was a fitting and impressive finale to a fine effort to demonstrate Protestant Christian solidarity, but for all of that it seemed, at least to this observer, to lack the contagious zeal which the Communist rally was to show a few days later. Perhaps this

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is an unfair comparison. The progress of this movement has been truly phenomenal in a very short time. It began with a comparatively small conference in Hanover in July 1949. In 1950 the second meeting held in Essen was attended by many thousands, and now a year later we find some three hundred thousand lay men and women together in one place for a conference on applied Christianity. If its growth and enthusiasm can continue to spread and if its meaning can be made plain to the young people of Germany, perhaps we in the Western world may learn from them how to deal with the forces set in motion by a pagan world, of which Communism is but one. They can only be effectively resisted by being out-thought and out-lived, not only by the few who make the grave error of thinking that they have all the time there is in which to accomplish a miracle, but by the multitude who should know by this time that the brave new world for which they have lived and died is already here and is theirs for the taking. The Christians of the world have the capacity and the vision to deliver both the goods and the good;—Communism can only promise to do what Christians have left undone, at best, and then fail miserably in performance. But if the Western world waits until this failure is obvious to those who have been attracted by the promises, it will be too late, for we will long since have squandered our goods in battle and laid waste the good earth with our bombs. In this devastating process the good we thought to protect and preserve will have become the evil by which other men curse and die.

Church Statement

IF we will look only briefly at the cogent expression of some of the thinking which inspires this Church Congress of German laymen, it will be apparent how directly they have gone to the root of the matter. It would be wrong, they say, to regard this convention as a mass demonstration. "The thousands assembled by no means merge into an anonymous crowd but we still would like to emphasize that the drifting forces on which the Church Congress rests originate from the anonymous multitude known as the laity."

Again "modern man all at once finds himself both mature and skeptical; both infinitely knowledgeable and alienated at the same time from the faith of his forefathers; both admirably efficient and at the same time diffident in the attitude of his soul; courageous in his daily struggle for survival on the one hand and haunted by a very agony of fear on the other."

It continues . . . "the Church of today should not confine itself to being a self-sufficient circle consisting of the pious congregating in careful exclusiveness, but should be a body of men and women determined to take upon their conscience the grave unsolved problems of our century—man and machine; man and state, man and man, with a high sense of responsibility for these vital concerns.

"The Church should boldly tackle the burning questions of peace or war, of the rights and functions of the worker within society, and of what is to be the future of our children. The Church should do so not merely in an official capacity as the established ordained Church, but as a body of the faithful, as a community inspired by the consciousness of serving one Master.

"This community must become a troop of lay members of the Church finally abandoning the fatal privateness of their Christian faith and becoming instead a sworn vanguard carrying the message of the New Testament into the very midst of modern every day life. They should leave behind them the out-dated conceptions of the former obsolete era and have the courage to be modern and up to date and wide awake, firmly resolved to revise and throw overboard what is not in tune with our time."

They go on to enumerate five essential demands which must be met in order to cope with the grave situation with which the world is confronted today. They have in mind particularly, of course, the urgent problems of a divided and threatened Germany, but they apply equally to the world situation:

"One, an honest matter of fact evaluation of the realities of the present;

"Two, a firm and valiant attitude in view of our inescapable responsibility toward the courage of historic development;

"Three, a firm Biblical foothold on the fundamentals of the truth of God;

"Four, an undivided manly obedience toward God's majestic and gracious command;

"Five, genuine charity toward our brethren and sincere willingness to sacrifice and serve."

If this should mean that the Christian Church in Germany has seen the folly of answering the questions that nobody is asking (as the Church of England was described as doing in London this summer), then perhaps we may detect a note of alarm in what the controlled press of Eastern Germany said about Church Day—that it was the Christian counterpart of the Communist People's movement and that there was no difference between the peace of the Gospel and the peace that the Communists fight for. Christians may indeed sound an alarm which may be heard throughout the world if they are ready to wake up before it is too late.

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Church Jim Crow

We Lag Far Behind

By ALGER ADAMS

WHAT conclusions may one draw from the facts presented in my previous articles?

One startling fact glares forth in this study. Episcopalians are smugly self-satisfied with things as they are. There is a blind unawareness of there being anything wrong, on the part of 95% of the white clergy. There is hardly a glimmer to indicate that the "Guiding Principles" have percolated to grass-root level.

The diocese of Quincy (Illinois) is typical. "I do not know how many negro (small "n" for Negro his) members of the Church there may be in the diocese. Not a large number, but there are some. They are not organized into separate congregations, but belong to the parish where they are located . . . there are no negro (small "n" his) priests in the diocese."

The pattern of this reply is repeated in diocese after diocese. First, the statement there are very few Negro Episcopalians (there are 70,000 Negroes in the Quincy area against an approximate 690,000 population). Second, the assurance that they are not segregated. And, lastly, the fact that the clergy are lily-white. In the South, segregation is stated and defended.

In no instance, except San Joaquin, is there any awareness of the failure of the Church to reach Negroes. In only one case was there any sense of the reason why there are so few Episcopalians (West Texas), or any critical self-examination as to where the Church's missionary effort has stopped. In Fond du Lac, the informant reported forced unconstitutional lily-white communities without a twinge of Christian conscience, the secular law in this case being more Christian than the Church. In the diocese of Lexington (Kentucky) the writer said, "The number of Negro churchmen is too small to constitute a 'problem'." This from an area in which Negroes make up almost 15 to 20% of the total population.

Saving the exceptions noted, Church jim crow is accepted as matter of fact existence, to go on without end. For these, there is no sense of the affront of making a racial division in the body of Christ. There is little more, in some cases, than a querulousness that questions are being asked; and from Alabama, an attempt to switch the blame for the failure of the Church's mission to Negroes over to the victims, the Negroes.

The general attitude of the Church is quiescent. There is no compulsion to act on the issue of Church segregation immediately. This lackadaisicalness is best illustrated in the "Guiding Principles."

The preamble to that statement says, "The fact that these principles cannot be realized at once in their fullness should not prevent us from keeping them before us as the Christian goal."

The principles "cannot be realized at once," presumably then, only in the dim future. We are only called upon to be "keeping them before us," an observatory, speculative attitude, certainly not a call for action. A future "goal" is substituted for immediate conviction and action. We are not exhorted to act at once, to unify the body of Christ. We are pleased to "move slowly."

With the exceptions of the late Bishop Manning and the diocese of Delaware, nowhere is the authority and weight of the Church brought to bear to build a non-segregated unified Christianity.

Two horrible examples of "moving slowly" were displayed at the "Second Interdenominational Institute on Racial and Cultural Relations" held last summer at Lincoln University.

A white minister, as one of the major speakers, told of a great triumph in race relations in his church which is located in a predominately Negro neighborhood. After describing a most envolved series of meetings, discussions, etc., taking place over the period of two years, he announced proudly to the institute that his congregation now has two Negro members, among the 300 whites. And he added, "I think it is important to stress again, this matter of moving slowly."

We wonder how much more slowly he could have moved (without standing still); and if what he is really saying is that "progress" is going to take so long we won't have to be worried with it? We wonder what would have happened to the early Church if St. Paul and others had faced paganism and heresy with this pussyfooting approach.

Or to cite the other instance from this conference which included delegates from eighteen states, twelve to thirteen Christian bodies, and representatives of all the races and nationalities of America.

Dr. Henry Lee Willet made a statement on Hospitals: "The committee on social education and action of the Presbytery of Philadelphia believes that the Presbyterian Church is losing a glorious opportunity for Christian leadership in the field of race relations. The question, for in-

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stance, as to whether to open the nursing school of the Presbyterian Hospital to any qualified girl regardless of her color, is a small thing in itself. But the committee believes that a definite courageous stand on this question by the outstanding Presbyterian leaders who comprise the hospital's board of directors would give a tremendous boost to the morale of the city's Negro population; would ease race tensions and frustrations, and would give courage to those who believe the Church should practice what it preaches."

As comment, we note that in 1950, the year previous, the National Association of Colored Graduate Nurses disbanded. They had been organized to fight discrimination because of color in nursing. Because so many barriers in nursing had been thrown down, they felt they had no further function. They noted that the end of the color-line had been because of the severe shortage of nurses since World War II. And here, a year later, at a Christian conference, a Christian body pretends they are making a great demonstration when they are only doing what everybody else had been forced to do long before.

Intellectually Dishonest

THE Church is often intellectually dishonest about jim crow. At the Philadelphia General Convention, a canon against segregation died for want of a second on the grounds that this Church has never recognized segregation. But we practice it, almost without exception. Statements from the dioceses were replete with comments like "we have no negroes (usually small 'n')," which is certainly not facing the issue of how segregation has excluded the Negro from our family.

The infamous "separate but equal" canard, which is used to justify jim crow in the South, is part of the National Council's "Guiding Principles." The Supreme Court declared this concept a non-reality in the case of institutions of higher education. But here, the Church through default of clarity, gives aid and comfort to the segregationalists, and so limps far behind the secular society to which she should be giving moral leadership.

In those same "Guiding Principles," under "principle three" reference is made to raising the standards of segregated facilities. This is excellent as far as it goes. Obviously evil jim crow will not be destroyed by taking away what small comforts the Negro receives in his duress. But the intellectual dishonesty of the principle is that it stops with improving the jim crow pig-sty. It does not go on to say what the Church should do about those conditions which make jim crow institutions necessary.

What Does it Mean to Jesus Christ?

WHAT does it mean to Jesus Christ? Simply, it means the kingdom of God is held back and blocked by our spiritual blindness, our moral cowardice, and our double-tongued dangerously close approach to mortal sin in not knowing good from evil.

With the destruction of the Communist party as an effective social apparatus a vacuum has been created in the field of race relations. Heretofore, they represented the most aggressive and revolutionary force, which was not concerned with "going slowly" but with changing the world. Our Church is now challenged to fill that vacuum—as the Roman Catholic Church is racing to do. But we must see the solution of the race problem not as a thing of "slow education," but rather as springing from conversion to the spiritual life in Christ which is divinely impatient with all sin, with all that cuts men off from a full and unlimited participation in the kingdom of God as one of his children.

Murder is not met with "education." Fornication, violence, gluttony, covetousness, pride, vanity, avarice, are not met by the Church "going slowly" and "being careful not to destroy the values we have." Society is not organized around the proclivities of the law-breaker; but in race matters, the Church is prone to forget that sin is not conquered by compromise, but by a simple choice between God in Christ and self.

We cannot continue limping between God and ourselves. We must choose between life and death.

NOTE: A concluding article on *What Can Be Done* will appear next week.

Religion and the Mind

BY

CLINTON J. KEW

LET GOD ENTER YOUR HEART

"MY minister told me to let God enter my heart and I would be happier. Do you have any practical suggestions?"

For a long time before electricity was made available for mankind, people all over the world could see the lightning during storms. Some were

(Continued on Page 16)

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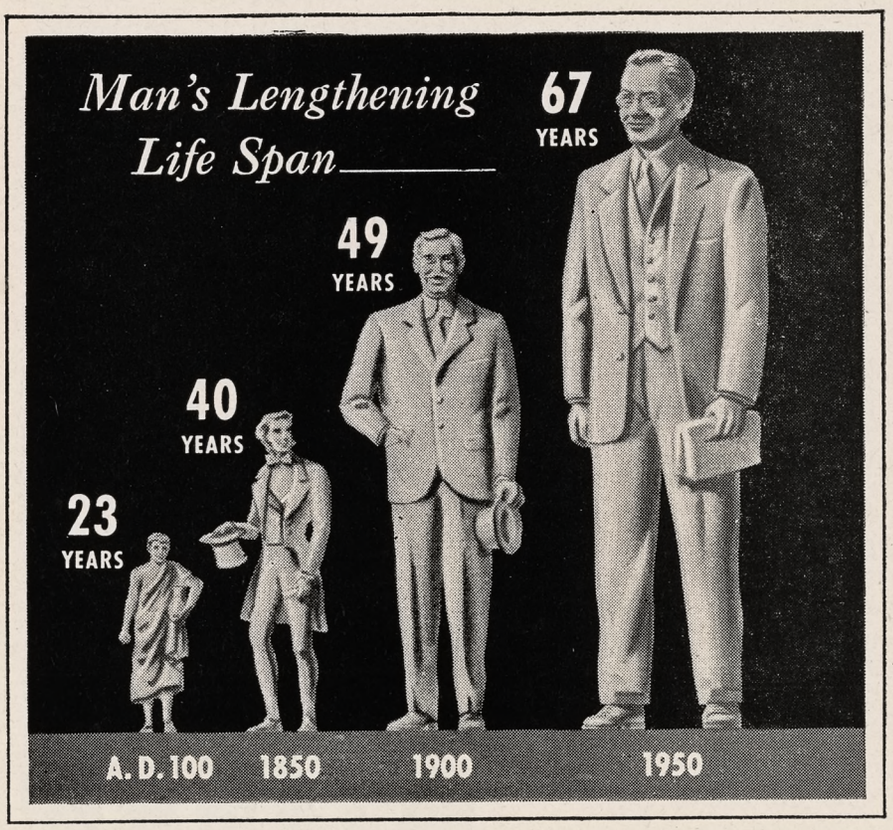
The Greatest News for the Human Race in 1900 Years!



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Longer life is yours today—thanks to modern science!

Here is the amazing record—

Since the turn of the century, over 18 years have been added to a man's average life span!

In the days of the Roman Empire, the *average* length of life was 23 years. In the United States it climbed to 40 years by 1850 . . . to 49 years by 1900 . . . and now the *average* life span here is over 67 years and life expectancy is still increasing.

This tremendous increase in life expectancy gives us many more years to enjoy the blessings of the earth. But—we cannot be completely happy in those later years unless we are enjoying good health.

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Since adequate amounts of these needed food elements are often lacking in the diets of older people, there is a widespread need for an easily digested food supplement such as Ovaltine to supply the missing elements. Besides filling in this nutritional gap, Ovaltine can frequently be helpful when elderly people begin to have trouble with digestion or mastication or sleep.

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The booklet is a storehouse of valuable information on many subjects of interest to older folks and those who care for them. Besides a discussion of such things as the nutrition problems of elderly people and signs of dietary deficiencies, the booklet contains general health rules and other priceless information to help older adults live out their "Golden Years" in health and happiness and contentment.

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afraid of it and thought that the gods were angry with them. Others paid no attention to the storm because they felt it was simply an act of nature. Still others observed the flashes with interest and some even wondered if the energy could be used for mankind. All of these people were aware of the blinding light and saw the destruction to trees, houses and people.

Then one day this energy was made available for mankind. Someone had been able to bring the lightning down to the earth in a form in which man could examine and use it. Today this power is so commonplace that we take it for granted.

For a long time many people have observed the strange healing power of God. Some people do not believe that all things are possible with God and therefore they pay little attention to it. Others think that possibly it may work in the lives of some people, but it certainly does not for them. Again there are other people who know that God's strength can heal people spiritually and make them new living creatures.

Just as man had to make a direct contact with electricity in order to use its power, so must man make a direct personal contact with God, the source of all strength. Faith is that contact with God's spirit. It helps us to ride every storm; it fortifies us for all the vissicitudes of life; it makes us real men and women. All of us have the ability to possess faith which is really love plus understanding. The following steps will help us to use our faith ability so that our contact with God will be made and his strength flow into our lives.

One, faith is the opening of the door between our souls and God. We can best open this door by throwing away all the obstructions which hinder it. We must clear the path of all blockings. When we close the door with hate or worry, God does not come in. The degree to which we are capable of opening the door is the measure of help we secure from God.

Two, God shows no favoritism. He comes to everyone. Even the most despicable of human souls can receive him. No matter who you are or where you live, God will come if you will but clear the way.

Three, God will help you clear the way. He will not ask us to do anything we are unable to do alone. Strange indeed, but God will give us added strength to do the job.

Four, God will give us more love and strength than we are able to receive. He always gives in measures greater than we can contemplate.

Five, prayer is one of the best methods of preparing the way. Not that we are to tell God what we want, but that we pray for what he thinks we need most. A flashlight is useless in the dark until we press the button. When we do so we can observe the pitfalls around us, but also all the possibilities.

Six, we should try to love someone or something every day. God comes when we try to love. Love is the strongest force in the world; yet sometimes we live as though it never existed. Will you love someone or some cause?

Seven, try to surrender your will to God. The spark which sets off the dynamite blast cannot hurl away tons of dirt. The spark plays a minor role as far as energy is concerned, but it plays a very important role in releasing the energy in the dynamite. Our wills can be the spark to set into operation God's energy. Then God, and not our fears and worries, will rule our lives. When we surrender to God we submit our deepest moral self, our unconscious, to God. Here in the unconscious lies our greatest source of strength.

Eight, God's power will strengthen us for every task, every emergency. It will transform us. The chain of resistance will be broken as soon as we give him simple faith. What we cannot do for ourselves, God can do for us.



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EPISCOPAL CHURCH NEWS

BISHOP STRONG AT CATHEDRAL

★ Bishop Philip N. W. Strong of New Guinea, (South-west Pacific), was the preacher at the Cathedral of St. John the Divine, New York, November 11th. A graduate of Cambridge University, after working in several English parishes, he was consecrated bishop of New Guinea in 1936.

American and Australian armed forces, seeking to land in New Guinea after its invasion by the Japanese in World War II, were amazed to find what looked at first like wild, dangerous, curly headed black natives, were actually good Anglican Christians, who succored the wounded in every possible way, so that the white soldiers, sailors, and marines called them the "Fuzzy-Wuzzy Angels."

After the destruction, rape, and murder which marked the Japanese campaign and their defeat, the mission was rebuilt only to suffer devastating havoc and death when the Mt. Lamington volcano exploded January 21, 1951, spreading death for eight miles around, and wiping out schools, hospitals and mission stations. Bishop Strong is in the United States seeking money with which to rebuild that which has been destroyed.

SPORTS WINDOW DEDICATED

★The new sports window of the Cathedral of St. John the Divine was blessed by Bishop Donegan on October 21st. The address was by Julian S. Myrick, former chairman of the Davis cup committee. The gifts of many individual sportsmen and the proceeds from athletic contests have helped toward the cost of the window. Mrs. Griffith B. Coale, daughter of the late Bishop Manning, was the one to suggest such a window and did the unveiling. The large window, 25 feet high and 12 feet wide, shows twenty-eight sports —about everything you can think of except prize fighting which possibly is not a sport.

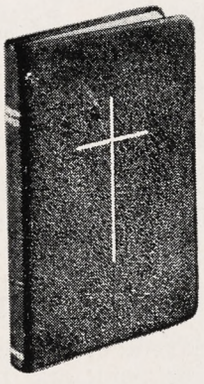
BISHOP EMRICH WANTS DISCUSSION

★ Bishop Emrich of Michigan has called for a level-headed, fair and kind consideration of the appointment of an ambassador to the Vatican. In an open letter to people of the diocese he said that "argument does not necessarily divide; only anger, unfairness and unkindness separate us one from another. Americans should remember that, whatever their sincere differences may be, they share a common religious and moral heritage which in these dark days should drive us together and not apart. If we are kind, avoid careless words and maintain a careful regard for truth, there is no reason why in mature debate our unity should not be deepened. We should also remember that at the gate of heaven St. Peter will not be concerned with our attitude toward an ambassador to the Vatican; he will ask us rather whether on earth we loved and were peacemakers."

HAITI MISSIONARY SPEAKS IN IOWA

★ Miss Kathryn Bryan, missionary to Haiti, addressed six district meetings of the Iowa Auxiliary, October 22-31. A graduate of Le Moyne College, Memphis, Tenn., she received her professional training at Windham House, New York, and has a masters degree from Columbia in religious education.

Harper Deluxe Prayer Books
A Gift To Be Treasured



According to the use of the Protestant Episcopal Church in The United States of America

The Prayer Books listed below are superb examples of fine binding and printing. Printed on Micropake India paper, these books are bound in fine grain Morocco, with the new and improved paper lining called *Flextex Edgelining*. All styles come in 3-piece, GIFT-PAK box.

INDIA PAPER

Medium Size, 3⅝ x 5⅝", only ¼" thick

H237x—Black Morocco, fine grain, *Flextex Edgelined*, gold edges, gold cross, GIFT-PAK.....$7.50
H238x—Same as H237x, in Red..... 8.00
H239x—Same as H237x, in Blue..... 8.00

For those who prefer a smaller size Prayer Book, size 2⅞" x 4⅜ x ¼", the listings below are recommended. All binding and printing features exactly the same as in the larger book.

H137x—In Black Morocco.....$6.50
H138x—Same in Red..... 7.00
H139x—Same in Blue..... 7.00

HARPER & BROTHERS, *Publishers*—*New York, N.Y.*

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THE RELIGIOUS PRESS

Selected by GEORGE MACMURRAY

PILLARS OF THE CHURCH:—Presbyterian Life tells the story of an old deacon who at a prayer meeting invariably closed his testimony with the words, "I may not be making much progress, but I'm established." Not long afterward, this pillar of the church was found in his sulky, the wheels of which were up to the hubs in mud. A fellow churchman who had often listened to his testimony could not resist saying with a smile, "Well, deacon, you're not making much progress, but you're established."

Sometimes I think we do valiant servants of the Christ a disservice when we call them "pillars of the church." For what the church really needs is pioneers, not pillars. We know that Jesus did not rest his case with the pillars of the church of his day. He sought out pioneers instead.

BISHOP AND PRESS!—"When a bishop says something religious it is most often ignored; when he says something political it is fully reported," writes the Bishop of Manchester in the *Diocesan Leaflet* for September. The bishop remarks that the newspapers are not wholly to blame, for they have to cater for their readers. "The real reason is that many journalists think that the public is uninterested in the Christian faith and believe that salvation —if there is such a thing—can come only through political measures and programs."

The bishop's remarks were provoked by the misinterpretation by some of the newspapers of his address to the Manchester diocesan conference in which he challenged the diocese to a great united effort of evangelism. Many Manchester churchpeople were disturbed to read in the local press the same evening the startling announcement: "'Blitz Communism' plan by North-West Clergy," followed by the statement that "Clergy throughout the Manchester diocese in September, 1952, will begin a two-year campaign against Communism."

In reply, the bishop says: "It is not the Church's task to fight Communism—but to preach the Gospel."

THE NATURE OF THE SPECTER:—The Watchman-Examiner calls attention to the famous opening line of the Communist Manifesto—"there is a specter now haunting Europe—the specter of Communism." The Baptist paper points out the growth of the specter and makes a keen analysis.

Our response to the specter of Communism has often been that of children running panic-stricken from a haunted house—a response compounded of terror, hysteria, and fear. Such a response is dangerous, because frightened people are not capable of making intelligent decisions or of adopting stern and consistent policies to combat the evil.

The first answer to Communism, then, is to divest it of its spectral qualities—to see it as it really is and to understand it fully; for Communism is not an invisible ghostly power. It is a movement created by man, operated by man, and subject to the same limitations and frailties as all other man-made movements.

QUICKIE:—Origin of this got lost between the scissors and the paste: One trouble in this country is the number of people who are trying to get something for nothing. Another is the high percentage of those who succeed.

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NEWS OF OTHER CHURCHES

PROTESTS OVER VATICAN CONTINUE POURING IN

Protests over the appointment of an ambassador to the Vatican continue to snowball. Southern Baptists, through the Rev. J. D. Grey, president of their convention, said that calling the Vatican, which covers 108 acres, a political state was unrealistic and added that if it was "then every representative of the Vatican in this country should be registered as a representative of a foreign government." — A group representing the American Council of Christian Churches, fundamentalists, plan a pilgrimage to Washington in January to protest. — Florida council of churches condemned the action, following an address by Roswell Barnes of the National Council of Churches who called the appointment a "reckless thing . . . dictated by political expediency."—Telegrams of protests were sent the President by leaders of the northern California - western Nevada council of churches.—Ministers of Chicago voted to send a three-man delegation to present their views to the Illinois Senators.—The Council of Bishops of the Methodist Church is planning a "sustained and organized protest." — Methodists of Philadelphia and vicinity have sent letters of protest to the President and the Pennsylvania Senators.—The two Alabama Senators, Lister Hill and John Sparkman, have already assured a group of ministers of that state that they will oppose the appointment.

COLLEGE PRESIDENT IS BACKED BY TRUSTEES

The board of trustees of the University of Ohio have upheld their ruling giving President Howard Bevis power to decide who may speak to students and faculty groups. First to be barred was Cecil Hinshaw, Quaker, who was to have spoken under the auspices of the Friends Service Committee. He was barred because he is a pacifist, said the university president. The Ohio council of churches has protested the gag rule without mentioning the university by name.

UNUSUAL RULING IN CO CASE

It is not what a religious denomination teaches but how an individual interprets that teaching that should decide whether a man is a valid conscientious objector. So declared Harry E. Watkins, federal judge, in the case of Howard Everngam, a 23-year-old Roman Catholic, who refused to be inducted and was charged with violating the selective service act.

DR. SOCKMAN LATEST TO BE ACCUSED

An overflow crowd of teachers turned out at a meeting of the Iowa education association to hear the Rev. Ralph W. Sockman, New York Methodist, whose appearance had been protested by veteran groups who charged that he was a pacifist and had been associated with an alleged Communist-front organization.

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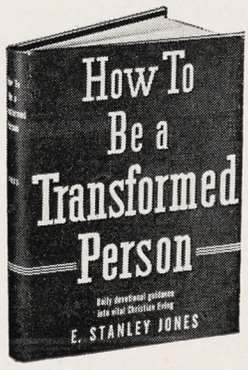

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CHURCHES OVERSEAS

UNITARIANS ASSAIL SMEAR TECHNIQUES

Smear techniques and witch-hunting were denounced in a sharply-worded resolution adopted here by the general conference of the American Unitarian Association, meeting at Montreal. But the delegates voted down another resolution, drawn up by a committee of west coast United States Unitarians, calling for abolition of the House un-American Activities Committee. The issue came up as a result of hearings held in Hollywood recently by the House committee. The Rev. Stephen H. Fritchman, minister of First Unitarian church, Los Angeles, was summoned to testify before the committee as to his alleged pro-Communist sympathies.

The adopted resolution stated: "Freedom to hold and to express opinion is a cornerstone of liberty among free peoples and any undue interference with that freedom menaces their liberty. No freedom is more important than freedom of a minister to speak as his conscience dictates and to preserve inviolable the pastoral relationship with his congregation.

"Individuals and groups in the U.S. have increasingly made a practice of accusing other individuals and groups of Communist affiliation or sympathies; and while these accusations have frequently turned out to be groundless, they have repeatedly resulted not only in serious injury and injustice to numerous innocent individuals causing them to lose their jobs and incur unpopularity, but have also put such fear into the hearts of others not accused or even suspected of Communist affiliation or sympathies that they dare not express their views, however legitimate. It is intolerable that the ignorant and the irresponsible members of the community should succeed in controlling public and private opinion."

BRITISH CHURCH PAPER IS SUSPENDED

Soaring production costs have doomed The Guardian, 105-year-old weekly of the Church of England. Its last number appeared October 15th. An editorial in the Church of England Newspaper, commenting on the event, chided the Church for the failure of the magazine to survive. "What is the Church thinking of to allow this tragedy?" it asked. "The publication of information and the exchange of ideas is essential to the Church. All sections must be catered for. Yet to my knowledge, not on one single occasion has the religious press, as such, received official backing that amounts to anything."

The Manchester Guardian, liberal newspaper, also voiced its regret over the fate of The Guardian. It said, editorially, that "if well-informed and unbiased comment from an entirely independent journal is no longer acceptable to members of the Church of England, then the omens are bad. It may be some comfort to the editorial staff to know that their newspaper ceased publication when it still deserved the adjective 'great'."

RE-READ PEACE APPEAL IN GERMANY

Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany, recommended that the peace appeal issued by the Church last year be read again from the pulpits of all member churches. Drafted at a meeting of the synod at Berlin in April, 1950, the peace appeal urged the German people to be on guard against "propaganda fostering enmity between peoples and preparing for a new war." It asked also that all German Evangelical churches pray regularly during services for world peace including especially prayers for "those governments upon whom lies a special responsibility for war and peace."

Bishop Dibelius said the renewed reading of the appeal had been requested by the Brethren Council of the Confessional Church of which Pastor Martin Niemoeller is president. He stated that although the appeal is more than a year old "it contains many things which apply to all times and all situations."

DECORATE PRIESTS IN POLAND

A group of priests headed by Dean Jan Czuj of the school of theology of Warsaw University have been presented with high state decorations at a public ceremony. Other recipients were the Rev. Roman Szemraj, director of the League of Priests for Freedom and Democracy: the Rev. Henrik Weynski of Cracow; Prof. Kozubski, also of the theological school at Warsaw.

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FREDERICK C. GRANT, Book Editor

The Sovereignty of God and the Word of God; Creation and Grace; Christian Humanism; The Self and Its Hazards; Freedom in God; Christianity and Society; Guides to the Thought of Karl Barth, Emil Brunner, Jacques Maritain, Karl Jaspers, Nicholas Berdyaev, and Reinhold Niebuhr, respectively. Philosophical Library. $5.00.

These six little "Guides" are just what the beginner or the layman needs to explain to him what the shooting is all about in modern philosophical theology. The lists of books for further reading will help him to go further with his studies.

The Reader's Bible. Oxford University Press. $6.50.

The Oxford and Cambridge University Presses are famous for their fine Bibles, some of them, like the Bruce Rogers Bible, running into a lot of money. This one is a superbly printed edition of the King James translation, including not only the Apocrypha but also "The Translators to the Reader" which is usually omitted in modern reprints. The chapter divisions are kept (but not the little summaries); the verse numbers are omitted; prose is printed in paragraphs and poetry is printed in poetic form with an even left margin (begging no questions about parallelism!). Finally, every division of the Bible has a brief, accurate, scholarly introduction. Maps are used as end pages. The type is large and clear. This book was designed to be a "layman's Bible." It achieves this purpose without question and ought to be one of the most widely read editions ever published.

The Road to Bithynia: A Novel of Luke, the Beloved Physician. By Frank G. Slaughter. Doubleday. $3.50.

This quasi-historical romance covers the period from the stoning of Stephen to Paul's imprisonment in Caesarea. Luke the physician is masterfully drawn with the aid of ancient medical sources; otherwise he represents 20th century logic and sense over against a hot-headed, overambitious Paul, who, among other things, selfishly obstructs the love of Luke and Thecla.—*Paul W. Meyer*

The Life of the Soul. By Samuel H. Miller. Harper. $2.00.

No pious meditation this, nor platitudinous. Written with the insight of a poet and the realism of a surgeon, it is a virile, astringent, and refreshing book. Dr. Miller has the ability to make old truths, like newly polished silver, gleam again. Uniquely original and compelling in presentation and thought.—*Joseph H. Titus*

A Little Treasury of British Poetry. Edited by Oscar Williams. Scribner. $5.00.

The latest volume in the series of "Little Treasury" books is an exquisitely beautiful printing of several hundred British poems (858 pages) with many pages of plates, selected from a wide range of authors, from Sir Patrick Spens and the old ballads, down to Sydney Keyes and T. S. Eliot. It is one of the most beautiful gift books of the year. Better than that, it is one of the most beautiful books to read!

Where Jesus Walked. By Frank McCoy Field. Exposition Press. $3.

A trip to the Holy Land can be either a very disappointing thing or a gloriously inspiring experience. For Dr. Field it was the latter for he saw with the eyes of his soul as well as the eyes of his body. Against a background of years of Bible interest the author takes one through the sites of the Holy Land, living above the sukh in the walled city of Jerusalem and on the hillside of the Christian city of Nazareth.

The tour was made before the Middle East war and division when travel was free on both sides of the line. Now Nazareth and the places of Jesus' boyhood are in Israel, while most of the Old Testament sites are on the Arab side of no man's land. One can still visit both sides, however and tours are regularly arranged through the American Christian Palestine Committee. The next best thing to a personal trip to Palestine is Dr. Field's interesting volume.—*Sydney Temple*

The Lord's Prayer. By Hugh Martin. Macmillan. $1.50.

We have recently urged that more sermons be preached—in series—on the Lord's Prayer. This little book is one of the best for a series of meditations to accompany such a series of sermons. The author's scholarship is up-to-date—see what he says about "Lead us not into temptation," which means "Do not allow us to be subjected to the ordeal of trial and suffering, but if we must face it give us strength to endure and remain faithful" (p. 112).

The Story of the Christian Church. Morehouse. $1.05.

A series of broadcast talks, by Dom Gregory Dix and others, on the history of the Church. Brief, readable, beautifully printed.

The Monks who Worried. By Russell Collinge. Sheed and Ward. $1.

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PEOPLE

CLERGY CHANGES:

ROBERT G. SPELLMAN, formerly ass't at Holy Trinity, Middletown, Conn., is now ass't at St. Shephen's, Pittsfield, Mass.

GEORGE W. SMITH, formerly rector of St. Luke's, St. Alban's, Vt., is now rector of St. Peter's, Springfield, Mass.

CHESTER HARRIS, formerly a Methodist minister, is now ass't at St. Shephen's, Wilkes-Barre, Pa.

JOSEPH N. BARNETT, formerly rector of Grace Church, Wabasha, Minn., is now vicar of St. James, Coldwell, Idaho.

RALPH D. BONCHER has resigned as rector of St. Peter's, Lithgow, N. Y.

ROBERT H. BOOKER, formerly associate rector of the Ascension, Pittsburgh, Pa., is now rector of St. Mark's, Johnstown, Pa.

EUGENE M. CHAPMAN, formerly senior associate at Calvary, Pittsburgh, Pa., is now locum tenans of Trinity, Rochester, Pa.

CLIFFORD NOBES, formerly rector of St. Thomas, Bellrose, N. Y., was instituted rector of St. Augustine's, Santa Monica, Cal., on Oct. 21 by Bishop Bloy.

JOHN R. BILL, formerly associate rector of Grace Church, Madison, Wis., was instituted rector of St. Peter's. San Pedro, Cal., on Oct. 21 by Bishop Bloy.

PAUL F. HEBBERGER, formerly rector of Trinity, St. James, Mo., is now vicar of St. James, Dalhart, Texas.

FRANK MAPLES, formerly rector of St. Augustine's, St. Louis, Mo., is now rector of Trinity, St. James, Mo., and in charge of churches at Cuba and Sullivan.

HIRAM R. BENNETT, rector of Grace Church, Everett, Mass., becomes rector of Christ Church, Towanda, Pa., Dec. 1.

EDWIN E. KIRTON, formerly rector of St. Michael and All Angels, Medford, N. Y., is now rector of St. Mark's, Wilmington, N. C.

DEATHS:

FRANK H. BUCK, 60, rector of Emmanuel, Grass Valley, Calif., died suddenly October 6th.

ORDINATIONS:

JAMES MILLAR was ordained priest by Bishop Tucker on Oct. 30 at St. Paul's, Bellevue, O., where he is now rector. He is also rector of Grace Church, Clyde.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

HELEN MEARS
Churchwoman - Author of New York

I am addressing the following open letter to the President:

"Dear Mr. President,

"According to the New York Times you have asked us all, on Thanksgiving Day, to pray for divine help for the cause of peace. Desiring peace, as we all do, we must remember that the Lord helps those who help themselves.

"Do you remember the words in Shakespeare's Hamlet (act III, scene III) when the king, Hamlet's uncle, is trying to pray following his murder of his brother? 'My words fly up, my thoughts remain below; Words, without thoughts, never to heaven go.'

"I wonder if prayers which ascend on the mushrooming explosions of atom-bombs can reach heaven, or whether instead they are smothered in the miasma of radio-active death, and return earthward to poison our collective conscience.

"Wouldn't our Thanksgiving prayers for peace be more likely to accomplish their aim, if they were accompanied by a presidential declaration declaring a cease-fire in Korea, ordering a moratorium on all military preparations, and summoning an international conference dedicated to the task of trying, with sincerity, patience, and a concern for the other fellow's point of view to solve the urgent problems and resolve the dark suspicion which make peace illusory?"

MARTIN S. HILL
Layman of Hartford, Conn.

The appointment of Gen. Mark W. Clark as ambassador to the Vatican is a serious blow to the Protestants of this country. It breaches the time-honored principle of the separation of Church and state upon which our nation was founded. So far as President Truman is concerned, it was of course a political maneuver aimed at solidifying the Catholic vote behind him for next year's election. His first step was to favor a huge loan to the fascist dictator, Franco, who is best known as the persecutor of the Spanish Protestants.

In the time remaining before the next session of Congress in January it is the duty of all Protestant organizations and individuals to write both their Senators protesting against the nomination and urging its rejection. It would apparently be hopeless to seek to influence President Truman as he seems to be firmly in the grip of his Roman Catholic advisers. However, the appointment should not be confirmed by the Senate and it is the duty of all sincere Protestants to see that this takes place.

GEORGE BLAIR
Churchman of Chicago

The piece by E. A. Callanan Jr. on Paganized Holidays (Witness, Oct. 18) was excellent and timely. We should make every effort to keep Church holidays Christian.

ANSWER: With Christmas approaching we suggest again that rectors order copies of "Make Christmas Christian" for distribution. It tells the story of a gift of money sent by a Churchwoman as a thank offering for her many friends. Instead of sending them presents she wrote them notes telling them what she had done. What her gift accomplished is recorded in the leaflet by Bishop Hines of Texas. Copies are available from The Witness, Tunkhannock, Pa., at $1 for 25; $1.50 for 50; $2 for 100.

G. ASHTON OLDHAM
Bishop of Albany, retired

This is to thank and congratulate you on your editorial Crusade for War (Witness, Oct. 25). It is splendid and needed.

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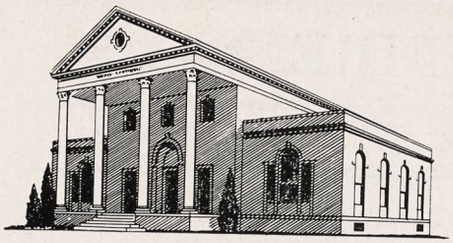

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The three SEABURY PRESS publications described below are the first in a publishing plan geared to the vital and pressing needs of our Church and its teaching program.

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CHURCH HISTORY FOR GROUP STUDY. *By Theodore M. Switz, Ph.D., University of Chicago.* Three booklets for use with CHAPTERS IN CHURCH HISTORY, by Powel Mills Dawley, Ph.D. — with 20-page Leader's Guide, 30¢; 16-page Student's Guide, 20¢, and 56-page set of Confidential, Self-Informing Quizzes, 50¢. College level. $1.00 the set.

OUR FAITH AND THE CHURCH. *By the Rev. James A. Pike, J.S.D., Chaplain, Columbia University, and the Rev. W. Norman Pittenger, S.T.D., General Theological Seminary.* Leader's Guide for use with THE FAITH OF THE CHURCH, by same authors. College level. 50¢

Also available: HOW TO TEACH ADULTS, an indispensable help for everyone planning to lead one of these courses in his parish, 25¢. The Department of Christian Education strongly urges that no leader attempt to do without this pamphlet.

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Seabury Press GREENWICH, CONNECTICUT

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The WITNESS

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November 22, 1951

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SEABURY PRESS

Story of the Week on Page Three

FINAL ARTICLE BY ALGER ADAMS

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4
Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer.
Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Sundays: 9 H. Comm.; 11 Sermon.
Weekdays: Tues - Thurs., Prayers — 12:30. Thurs., and Holy Days, H.C. — 11:45 Fri., Organ Recital — 12:30.

THE REAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. John Ellis Large, D.D.
Sundays: Holy Communion, 8 and 10:10 a.m.; Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Communion, 12 noon.
Wednesdays: Healing Service, 12 noon.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Anson Phelps Stokes, Jr., Rector
8 and 9:30 a. m. Holy Communion.
9:30 and 11 a. m. Church School.
11 a. m. Morning Service and Sermon.
4 p. m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at 10:30 a. m.; Wednesdays and Saints Days at 8 a. m.; Thursdays at 12:10 p. m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., NEW YORK
Rev. Arthur L. Kinsolving, D.D., Rector
Sunday: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer — 1st Sunday, Holy Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION
5th Ave. and 10th St., NEW YORK
Rev. Roscoe Thornton Foust, D.D., Rector
Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN
46th Street, East of Times Square
NEW YORK CITY
The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
The Rev. James A. Paul, Rector
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS
For Christ and His Church

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SERVICES
In Leading Churches

ST. JOHN'S CHURCH
Lafayette Square, WASHINGTON, D. C.
The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
The Very Rev. Philip F. McNairy, Dean;
Rev. Leslie D. Hallett;
Rev. Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.,
Minister to the Hard of Hearing
H. Alexander Matthews, Mus. D., Organist
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Tues., Wed., Thurs., Friday, 12:30 - 12:55 p.m.
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.
Two hundred hearing aids available for every service.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p.m. recitals.
Weekdays Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main & Church Sts., HARTFORD, CONN.
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle, Downtown
Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon
Sun.: H.C. 8, 10:00; 11, 1st S. Family, 10 M.P. and Ser. 11
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL
OKLAHOMA CITY, OKLA.
Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
"The Nation's Church"
Second Street above Market
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9:30 and 11:00.
This church is open daily.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. Eugene M. Chapman,
Rev. E. Laurence Baxter
Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH
Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
Rev. Peter Chase, Curate
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

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STORY OF THE WEEK

Seabury Press Is New Official Publishing House

Episcopal Church Is Now Producing, Selling And Distributing Own Books

★ Seabury Press, an official publishing house of the Episcopal Church, was created recently by action of National Council, and Leon McCauley, manager of the new press, is now in the process of hiring a staff of publishing technicians.

Church people with publishing experience who would like to work for the new press, are urged to write Mr. McCauley.

The press, which has headquarters in Tucker House, 28 Havemeyer Place, Greenwich, Conn., is set up as an agency of the department of Christian education. Basically, its function is to produce, sell, and distribute the books and courses prepared for the Church by the department.

The many forthcoming courses and books, Mr. McCauley pointed out recently, are, in their comprehensive coverage of the Christian education of the whole Church, very extensive and elaborate, and require, if they are to be produced and distributed to the Church's best advantage, a professional publishing-house set-up.

Actually, he went on, the Episcopal Church has been, up to now, the only major Protestant denomination in America without its own publishing-house. Others, many decades ago, took the step we are now taking.

Seabury Press, Mr. McCauley added, has been set up entirely outside the missionary giving of the Church. Though responsible, through the department of Christian education, to the National Council, it cannot expect an annual appropriation from the missionary budget.

The press must finance itself, and so set up its internal machinery that it can pay its own way, and build up its capital. It is expected that, in five years, the press will be operating on a sound financial basis.

One gift has already been made, through the Episcopal Church Foundation, toward the establishment of Seabury Press, and it is believed that others will be forthcoming soon.

The department of Christian education, created in 1946 by General Convention, to "produce its own approved curriculum for the use of the whole Church," began its existence in 1947 with the appointment of the Rev. John Heuss as director.

The editorial board functioned at one time with only a typewriter, desk, paper, and editor, housed in a garage on the Seabury House property; and the department has now grown to a staff of nearly fifty persons, most of whom are concerned with the development of curriculum, or with leadership training.

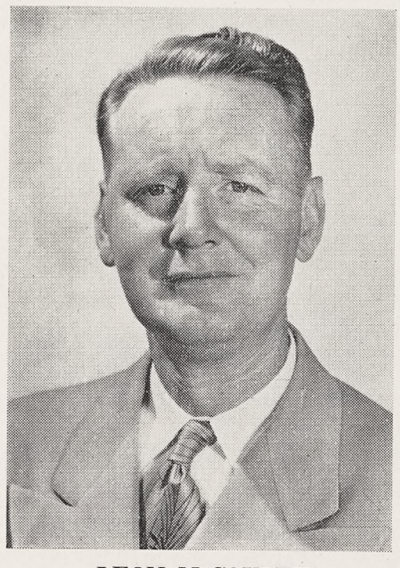
"We expect Seabury Press to move fast," Heuss said recently. "Although the press opened shop only on September first, it already has three major projects in progress, all scheduled for completion by late November."

The courses now in production, he added, are: Redemption and Revelation, by Robert C. Dentan, a leader's guide and study manual to go with the Holy Scriptures, by the same author, 250 pages, paper-bound, about $1.25.

Church History for Group Study, by Theodore Switz, a set of guides and quizzes to go with Chapters in Church History, by Dr. Powel M. Dawley; 32-page leader's guide, 16-page student's guide, and a 32-page set of quizzes, pamphlet-bound, about $.95 the set.

Our Faith and the Church, by the Revs. James A. Pike and W. Norman Pittenger, a leader's guide and study manual to go with The Faith of the Church, the same authors, 64 pages, pamphlet-bound, about 60 cents.

"In addition," Heuss said,



LEON McCAULEY
Manager of Seabury Press

EPISCOPAL CHURCH NEWS

"three books in the Church's teaching series are coming along at a good pace; two additional family study courses are nearly ready for production, and a variety of editorial projects are under consideration."

Seabury Press will grow with the need, Heuss went on. Currently, it is staffed only by Leon McCauley, manager, and two secretaries. Mr. McCauley's next problems are to set up production, sales, and book-promotion facilities. It is imperative not only that we produce handsome and quality material, such as the Church wants and needs, but also that we secure for this material, the widest possible distribution.

Mr. McCauley comes to us from Oxford University Press, where he has been manager of the religious and Bible departments. He has had many years' experience in all phases of publishing.

"Establishing an effective publishing organization is," Dr. Heuss concluded, "an intricate business, requiring gradual growth over many months. The organization should be functioning smoothly, we estimate, in a year, and we believe it will pay its own way within five years. That is our present goal."

COCKPIT SITE FOR CHURCH

★ St. Hilda's mission, Trujillo Alto, Puerto Rico, occupies the site of a former cockpit, given to the church by a conscience-stricken owner who vowed to promote no more cockfights and to dedicate the site to the purposes of the church.

RETREAT HOUSE FOR OLYMPIA

★ St. Andrew's House, Alderbrook, is a new retreat house for the diocese of Olympia. Formerly a large summer home, located on Hood Canal, an arm of Puget Sound, the house has been made available to the Bishop of Olympia for the use of the diocese, by a layman.

The house was inaugurated with a retreat for laymen, led by Bishop Bayne and Lt. Gen. John C. H. Lee. At that retreat it was decided to name the house after St. Andrew in token of the hope that the house would have a strong missionary influence in the northwest.

YOUTH LEADERSHIP CONFERENCE

★ An adult leadership conference was held at Richmond, Va., November 17-18, sponsored jointly by the diocese of Virginia, Maryland, Washington and Southwestern Virginia. The leaders were the Rev. Knud A. Larson, chairman of the division of youth, and Miss Kathryn Snyder, education secretary of the same national department.

EDWARD T. LOOK SPEAKS AT ST. BARTHOLOMEW'S

★ Edward T. Look, retired banker who is now teaching at the General Seminary, was the speaker November 7th at a supper meeting of laymen of St. Bartholomew's, New York. He relinquished his banking position in order to present seminarians the layman's point of view.

GIVE 'EM A CHANCE PLEADS PERKINS

★ "Give 'em a chance" is the plea of the Rev. Louis L. Perkins, rector of St. John's, Auburn, N. Y., who is also chaplain of the prison there. The man who organized the Brotherhood of St. Andrew chapter in the prison three years ago was recently released and represented the "boys in the icebox" at the national convention of the Brotherhood last month.

COUNCIL OF CHALCEDON ANNIVERSARY

★ Dean Francis B. Sayre Jr. of Washington Cathedral told a congregation there that the last time that Christians were really united was at the Council of Chalcedon, which met 1,500 years ago in the little church of St. Euphemia in Chalcedon, near Constantinople. The service, marking the event, combined the Russian Orthodox and Episcopal liturgies, with 9,000 persons present. The Rev. Manuel Essensky and the choir of the Orthodox Church that he serves sang the Russian service of thanksgiving.

PASTORAL STAFF GIVEN BY MRS. ACHESON

★ Mrs. Edward C. Acheson has presented to the diocese of Connecticut the pastoral staff used by the late Bishop Acheson. It was made in England from 13th century wood from St. Nicholas Church, Newbury. The present secretary of state is the son of the late Bishop and Mrs. Acheson.

MISSOURI EXTENDS MISSION WORK

★ The diocese of Missouri is extending mission work in the Ironton - DeSoto - Bonne Terre field which is located south of St. Louis. A resident clergyman is planned for St. Paul's, Ironton, largest of the three churches, who will also have charge of the other two.

WEEKDAY EDUCATION IN BUFFALO

★ St. John's, Buffalo, N. Y., is conducting religious education classes on Monday afternoons for children of the fourth through the eighth grades. Weekday classes are also held at St. James', Batavia, N. Y., for children in the second through eighth grades.

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EPISCOPAL CHURCH NEWS

ANIMALS IN CHURCHYARD HIGHLIGHT SERVICE

★ Christ Church in Greenville, Del., on Nov. 22 will observe its annual tithing service, one of the most unusual Thanksgiving Day ceremonies in the nation.

The service, with a sermon by the Rev. William C. Munds and singing by the choir, is conventional enough. What is unique is the sight and the sounds of the churchyard during the service—particularly the sounds. For on tithing day, the churchyard is filled not only with food, clothing and household supplies but with cattle, sheep, pigs, chickens, ducks and geese.

The cacophony of grunts, squeals, moos, honks and clucks punctuating the traditional Thanksgiving service bring only smiles of satisfaction to the faces of the hundreds who jam the church's pews and every inch of its standing room. For, the contents of the churchyard are brought there early in the day by the people who are worshipping inside.

It is expressly stipulated that each object, animate or inanimate, must be the product of the donor's own work or care. Only livestock that farmers themselves have raised is acceptable; only home-canned foods and clothing knit, handmade, or personally repaired (if used) by members are received.

After the church service, the congregation begins storing most of the offerings in a basement room of the church. A special committee supervises the transport of the livestock to slaughter houses and processing plants and, later, to deep-freeze lockers. In the next 12 months, these reserves of provisions and clothing will be withdrawn as required for distribution to needy persons of the parish.

"No one feels sensitive about accepting this kind of help," says Robert N. Downs, farmer, war veteran, and vestryman who conceived the tithing day observance. "The people who need it don't consider it charity but merely a helping hand from the organization of which they are a part. The idea is that the Church should take care of its own. There is too much centralization in higher echelons of aid to the needy. The Red Cross probably would take care of some of the emergencies among our people, but they are our people and we are proud to do the job ourselves."

Mr. Downs calls the project a "reincarnation" of an old Hebrew custom which also is observed in scattered sections of England. The tithing day service is the fulfillment of a vow he made on Dec. 7, 1941, when, as commanding officer of a cavalry troop on maneuvers in Virginia, he heard the news of Pearl Harbor over a portable field radio. Realizing the grim reality of what the world—and he—was in for, Mr. Downs prayed, vowing that if the Lord would see him through he would undertake to do something "that will help other people; something productive, worthwhile." Out of the army five years later, he bought a farm near here and settled down to make it productive. Then, remembering his vow, he worked out the details of the tithing day service and broached it to Dr. Munds.

Although started solely as a venture of Christ Church the Thanksgiving tithing plan is now shared with another congregation — Lower Brandywine Presbyterian Church. For several years now, the Presbyterians have added their donations to those in the churchyard at Church Church and cooperated in the work of distribution through the year.

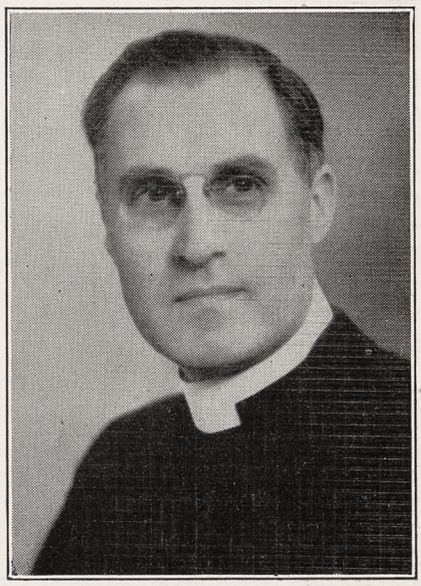
HARVARD DEDICATES HONOR ROLL

★ A marble memorial bearing the names of 697 Harvard students, alumni and faculty members who died in service during world war two was on view for the first time at Memorial Church in Harvard yard on Nov. 11.

Bishop Henry K. Sherrill, presiding bishop, preached the sermon during a simple commemorative service. Dean Willard L. Sperry, chairman of the board of preachers, led the service, and the University Choir sang. A special section of the church was reserved for families of the men on the roll of honor.

HARVARD SCHOOL RECEIVES GIFT

★ The mothers club of Harvard School, Los Angeles, presented Headmaster William S. Chalmers with $4,000 which they raised at a festival. The money goes into the building fund.



FREDERICK C. GRANT, Witness Book Editor and Professor at Union Seminary, is honored by the new book by Dean Sherman Johnson, *The Joy of Study*

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MACHINE SHOP CHURCH SCORED BY FERRIS

★ Churches were warned in Haverill, Mass., against becoming "magnificent machine shops teaching how to be good in 12 easy lessons." The Rev. Theodore Ferris, rector of Trinity, Boston, told delegates to the annual convention of the Massachusetts council of churches that "it is no wonder you have to beg men to come to a men's club in a church when that club has become a poor imitation of Kiwanis or Rotary. The church for some reason or other is able to turn out more organizational machinery than any institution known to man. We can draw up by-laws by the ton and appoint committees, bureaus and departments . . . until it is no wonder that people day after day are spiritually mangled in the wheels. More and more I am convinced that if we spent half the time with people that we spend with bureaus and departments the world would marvel at the results."

The Rev. Frank Jennings, the council's executive secretary, told the convention that "while we seek Christian unity in order to achieve Christian objectives, we are constantly in danger of allowing the machinery . . . to get in the way of what we are really trying to do. These organizational problems are the price we have to pay for more orderly procedure, particularly as we extend the borders of our efforts; but it will be a sorry day if we, amid the sounds of the machinery, fail to hear the voice of him who is the head of the Church."

The session adopted a resolution terming the nomination of an American ambassador to the Vatican "disastrous to national unity." It urged members of all the council's 1,800 congregations to send protests to the President, senators and congressmen.

Another resolution adopted criticized the use of "smear tactics" in political life. Other approved resolutions condemned government waste as "contrary to religious principles," protested the use of public funds in any way not benefiting all the public taxed, asserted Congress had been "shamefully dilatory" in providing for wheat shipments to India and urged emphasis of the fundamental moral principles of Christianity.

Bishop Norman B. Nash was elected president of the council for the coming year.

SEABURY-WESTERN SEEK $20,000

★ $20,000 is the goal which has been set by the alumni association of Seabury-Western Seminary to be raised by alumni and friends of the seminary on Theological Education Sunday, January 27, 1952.

Theological Education Sunday is an annual observance in the Church and is set by the Presiding Bishop. Prayers of thanksgiving are offered for the work of preparing men for the ministry done by the 10 seminaries of the Church. There are also petitions for the work of the future.

A money offering from the parishes and missions over the country is sent to the various seminaries. Increased costs of operation and a record student body makes the raising of $20,000 for Seabury-Western a necessity. The seminary operates on a budget of around $100,000, one-third of which is derived from student fees, one-third from endowments, and the remainder from gifts, including the theological education offering.

LOS ANGELES RECTORS CELEBRATE

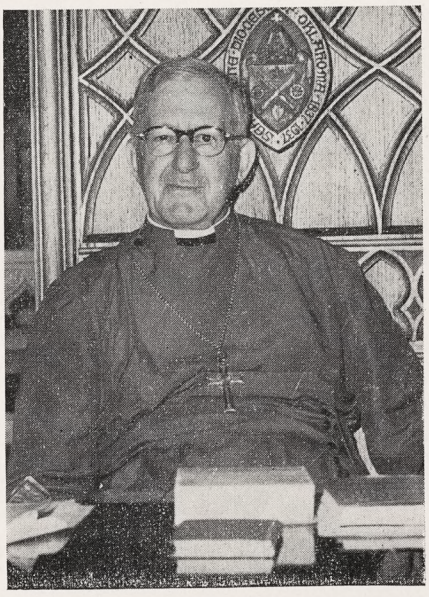
The Rev. Douglas Stuart was honored by members of Grace Church, Los Angeles on October 28th, the 25th anniversary of his rectorship. The Rev. J. Herbert Smith was similarly honored at All Saints, Beverly Hills, on October 21, the 25th anniversary of his ordination to the priesthood.

BALTIMORE PARISH CELEBRATES

★ St. Michael and All Angels, Baltimore, has begun a year long celebration of the 75th anniversary of its founding. It began in a little wooden chapel a block outside the city limits with 25 communicants. It is now in a church seating a thousand people, an undercroft, choir rooms, parish house and rectory. The church is now located in the geographical center of the city. The parish also had a mission, the Guardian Angel, with a church that seats three hundred and a parish house. The membership is now about 2,300 communicants with an additional eight hundred baptized persons. A number of events are planned, including an eight day preaching mission in March that will be conducted by the rector, the Rev. Don Frank Fenn.

LICHTENBERGER LEADS MISSION FOR MEN

★ Bishop Lichtenberger, coadjutor of Missouri, was the leader of a mission for men, an annual event at St. Mark's, St. Louis Hills. It began with a dinner with men of other parishes invited.



BISHOP CASADY of Oklahoma was one of the consecrators of Bishop Powell who will eventually succeed him as diocesan

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PLAY PRESENTED IN CATHEDRAL

★ The renaissance of the drama in the church, begun with the professional presentation of Christopher Fry's "A Sleep of Prisoners" at St. James', New York, got a start in Los Angeles November 4th when the Altar Theater, organized by a group of clergymen to create spiritually and artistically acceptable Church dramatic works, presented the first performance of "If the Light Be Darkness," in St. Paul's Cathedral.

A second performance in the Cathedral was presented the following Sunday. The play by Phyllis Benbow Beardsley was written especially for presentation in the sanctuary as a form of worship service. It is presented by a professional cast under the direction of the well known producer, Henry Duffy. The music was written by Albert Hay Malotte, one of America's best known composers, famed for his setting of "The Lord's Prayer." Jonathan Seymour, known for his major theatre production of the classics, directed the play, and Minna Pelz Coe brought her wealth of experience to the musical direction.

COUNCIL EXECUTIVE WITH CHRISTIAN ACTION

★ The Rev. M. Moran Weston, an executive of the social relations department of the National Council, has been made chairman of the editorial and publications committee of the newly formed Christian Action. The co-chairmen are Prof. Reinhold Niebuhr of Union Seminary and Dean Liston Poe of the Yale Divinity School.

F. O. R. MEETS IN NEW YORK

★ Members of the Fellowship of Reconciliation, national pacifist organization, attended an Armistice day service at St. George's, New York, the afternoon of November 11th. The rector, the Rev. Edward O. Miller, was assisted in the service by the Rev. John Nevin Sayre, chairman of the international fellowship, the Rev. Shelton Hale Bishop, rector of St. Philip's, New York, and the Rev. Roger Geffen, on the staff at St. George's. The Rev. Eric M. Tasman, rector of the Holy Communion, South Orange, N. J. and president of the fellowship, was the preacher.

WHY THE RECTOR LEAVES HOME

★ When the Rev. and Mrs. Edward T. Adkins returned to their parish, St. Paul's, Overland, Mo., from a youth conference they found that the kitchen stove had been moved and a breakfast nook built in the rectory. Earlier in the year they found a new automatic water heater had been installed while they were away.

WESTERN MASSACHUSETTS CELEBRATES

★ The 50th anniversary of the setting apart of Western Massachusetts as a diocese was celebrated on November 18th with a service of praise and thanksgiving at Christ Church Cathedral, Springfield. Bishop Sherrill was the preacher. The service was directed by Dean Williams, with one of the lessons read by Mr. Henry A. Field, president of the trustees of the diocese, and the other by the Rev. Richard G. Preston of Worcester who is president of the standing committee. Officers of the diocese, the standing committee and the cathedral chapter joined with the clergy in the procession.

BISHOP BUDLONG IS HONORED

★ Bishop Budlong of Connecticut, retired, was awarded honors for a distinguished career at the annual homecoming of Shattuck School, Faribault, Minn. Similarly honored was the Rev. Hughell E. W. Fosbroke, the retired dean of General Seminary.

BISHOP POWELL HONORED

★ Bishop Powell of Maryland was honored by the clergy and their wives on October 19 at St. Thomas', Baltimore, the tenth anniversary of his consecration. The Rev. Philip J. Jensen, rector at Owings Mills, was the preacher at a celebration with the Bishop as celebrant. At the luncheon which followed there were addresses by the Rev. C. E. Berger, rector at Annapolis, the Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore, and the Rev. C. Sturges Ball, retired, who was formerly a professor at Virginia Seminary.

PAINTING DEDICATED AT HOBART

★ A panel of oil paintings portraying the vision of St. John the Divine were dedicated at a service in the chapel of Hobart College on November 11th. The five paintings are the work of Eloise Wood, assistant professor of art at the college. Her work is represented in the permanent collection of the Metropolitan Museum of Art, New York, and she has had work displayed in numerous exhibitions.

LAYMAN SPEAKS ON PROGRAM

★ "The Blackout That's Impossible" was the topic of an address by William H. Siegmund, San Marino, chairman of the committee for laymen's work, from the pulpit of All Saints', Pasadena, on Nov. 4. Mr. Siegmund dealt with the importance of the world-wide missionary efforts of the Church, particularly in Japan and China, and with the effectiveness of the work of the education department. The talk was broadcast.

BISHOP JUHAN HAS ANNIVERSARY

★ Bishop Juhan of Florida will mark the 27th anniversary of his consecration on November 24.

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WORLD COUNCIL PLANS ANNUAL MEETING

★ The annual meeting of the World Council of Churches will be held at St. Bartholomew's, New York, the afternoon of December 11th. Douglas Horton, vice chairman, will preside and there will be addresses by Mrs. Horton on the Arabs, the Rev. John A. Mackay on Protestantism in Franco Spain, Henry S. Leiper on progress that has been made in the Council.

DIOCESE OF GEORGIA PREPARES CANVASS

★ Preparation for the every member canvass in Georgia reached a high degree of thoroughness this year. Early in October fifty-nine laymen gathered at Camp Reese, diocesan conference center on St. Simons Island, for the laymen's training program—the largest group to meet for two days in the whole Church. They returned to home parishes filled with enthusiasm and were put to work by their rectors to promote the Church's program.

On November 7th the fifth of a series of archdeaconry dinner meetings was held. Bishop Barnwell and two archdeacons —Rev. William C. Baxter and Rev. T. Porter Ball—had toured the diocese and had addressed representatives of practically every parish and mission: at least 600 laymen heard them speak on the Program and the "why" of missions and giving for their support.

At the conclusion of the series Bishop Barnwell declared that he is more encouraged over prospects than at any time in his sixteen years as bishop of Georgia.

One of the accomplishments in the past year has been the erection of a parish house and chapel for Grace Church, Cairo, a mission less than two years old. The bishop dedicated the building October 21st.

One of the projects for the coming year is the provision of a building for a potential congregation in Fleming Heights, a brand new suburb of Augusta. Before the H-bomb project began across the Savannah river in South Carolina, Fleming Heights had almost no existence; an informal census late in September revealed a population of more than 6000, and new houses are being built as rapidly as possible. The Rev. Allen Clarkson, rector of the Church of the Good Shepherd, Augusta, has held some services in the neighborhood, and finds a strong desire for the Church.

UNIQUE FESTIVAL AT FRANKLIN

★ St. John's, Franklin, Pa., had a unique service on November 18th. The usual family service and the church school were omitted. All parents and their children, teachers and officers of the school, met in the parish house and had a procession to the church where they presented offering for St. Barnabas House. Each child brought a bag of sugar and the adults a bag filled with non-perishable goods, food, clothing, bed linens and blankets. The Rev. Carl J. Webb is rector.

GETTING THEM TO CHURCH

★ When buses stopped running last summer as an economy move at Watertown, N. Y., members of St. Paul's were provided with cards for their windshields: "I'm going to St. Paul's. Want a ride?" Rector Robert Sudlow reports that the response and interest was gratifying. John Davis, an advertising man, is credited with the idea. Buses are now moving but the cards are still being used.

ENGINEER ENTERS MINISTRY

★ After 32 years as a civil engineer, Warren F. Merritt of Galveston, Texas, has given up his profession to study for the ministry. He is the father of a grown son and daughter and a grandfather of two children.

SENATOR SMITH CHANGES HIS MIND

★ Senator H. Alexander Smith of New Jersey, an Episcopalian and father-in-law of the Rev. Samuel Shoemaker of New York, has changed his mind about an ambassador to the Vatican. A member of the foreign relations committee, he immediately declared at the time of the announcement by the President, that he approved. He stated however on November 9th, presumably after receiving many protests from clergy and other groups, that he will now oppose the appointment.

URGES SUPPORT FOR UN

★ Mrs. Francis B. Sayre, Episcopalian and active in the United Church Women, department of the National Council of Churches, said at a meeting in Washington that women should know and support the United Nations. She said that UN "prevented full-scale war from exploding out of tense situations" and mentioned specifically Iran, Palestine, Greece and Kashmir. She is a daughter of the late President Woodrow Wilson and the mother of the present dean of Washington Cathedral.



BISHOP WINSLOW R. C. POWELL was consecrated Coadiutor of Oklahoma on November 2nd.

EDITORIALS

Attack On Education

"THE American Way of Life" and "The Free World" are two slogans which resound from a thousand political platforms and that serve as a text for numberless articles and editorials in newspapers and magazines. So it is well to ask ourselves just what constitutes this "American Way of Life." It is not a hard question to answer. The foundation of this way of life is the American Bill of Rights implemented by a militant defense of civil rights, by the maintenance of the separation of Church and state and by a universal system of tax-supported compulsory education beginning in elementary schools and continuing in state universities.

Whenever the Bill of Rights is violated in one sector of our common life, the whole edifice built upon it is in danger of collapse. Denial of free speech, press and assembly, even to the most blatant and exasperating minority, threatens very definitely the entire democratic system.

The latest front to be assailed in this battle against the American way of life is that of our public schools and colleges. During the past year, the most elementary academic freedom has been under attacks of various kinds —repressive state legislation, a flood of vicious, Fascist-like pamphlets and circulars, attempts to censor and condemn standard textbooks for not following an extreme reactionary line, magazine and newspaper articles and local campaigns motivated by political and personal bitterness. No part of the country has been exempt from this concerted attack on our educational institutions. State legislation in California terrorized college and university faculties with "loyalty-oath" requirements. Pasadena schools lost an able and loyal superintendent as a result of local hysteria fomented by a pamphlet and newspaper campaign. New York schools have suffered from the repressive Feinberg law. In Englewood, N. J., the schools were victims of an attack engineered by a former notorious Fascist and his local supporters. Pennsylvania is threatened by a peculiarly outrageous piece of repressive legislation known as the "Pechan-Musmanno bills" which would expose all professors and teachers—and even maintenance employees—to persecution by personal and political enemies who might choose to denounce them on mere suspicion of being "subversive." These bills have been denounced by every college and university president in the state and by such eminently conservative citizens as Churchmen ex-Senator George Wharton Pepper and ex-Justice Owen Roberts. But they are being backed by a high-pressure campaign of the American Legion and with the approval of Churchman Governor Fine. The Episcopal League for Social Action has fought this threat in public hearing and with letters to the clergy of Pennsylvania's five dioceses.

These are a few samples of the determined, well-organized effort to wreck our American educational system in the interest of Fascist reaction. Most of our newspapers and magazines, which ought to be exposing and condemning it, are muzzled by fear of being themselves labelled "radical" or "subversive." A notable exception, however, is McCall's Magazine which has published a long, eloquent and fully-documented expose of the whole evil business, naming names and giving in detail the malodorous record of the leader of the campaign. We commend this article to our readers as "must" reading for everyone who has the well-being of our schools and colleges at heart. It is in the September number of McCall's and reprints in any quantity can be obtained from the publisher in New York City.

We urge you to be on the look-out for signs of this virulent infection in your own communities and to be among those liberty-loving citizens who will spring to the defense of our schools in the name of the American way of life and faithful to the Christian principles of human dignity and

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"Quotes"

ALMIGHTY GOD, by whom our fathers won their liberties of old; grant that we and all the people of this land may be strong to maintain our freedom against the assaults of those who by aggression seek to enslave us to their will. Guide, we beseech thee, our President and all to whom has been committed the government of this nation, giving them special gifts of wisdom and understanding, that in the defense of our liberties they may be the instruments of a lasting peace for all mankind; through Jesus Christ our Lord.

★

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obedience to the commandment, "Thou shalt not bear false witness against thy neighbor." It is later than many of you realize in the over-due effort to stay the process of deterioration in the educational system of free America.

Church Jim Crow

What Can Be Done

BY

ALGER L. ADAMS

WHAT can be done? We need grass-roots preaching missions to stir men to know the awful demand of God that his will should be done in matters of race as in all morality. We need preaching missions in our white churches to bring in Negroes. We need preaching missions in our Negro churches to bring in white members. Those missions should be preceded and followed by two-by-two visitations, not timidly "going slowly"; but boldly proclaiming our at-warness with the Gentile world, witnessing that we are citizens of another higher Kingdom.

We need a new religious order called to preach God's all-inclusive love. And the order should not be lily-white as some of those existent, or jim crow.

We need retreats for our clergy, with race prejudice as the theme, to search out pettifoggying arrogant preconceptions, drawn from secular society.

We need quiet days to tear at the silent silken barriers of race, for men, women, students, young people. We need a lot of praying.

We need devotional material written particularly to search out our racial prejudices. Negroes as well as whites have some bitter streaks to exorcise. Lenten reading should take cognizance of this problem.

Conferences which have been jim crow should broaden their membership (not just make the faculty inter-racial). General matters should be left to non-segregated conferences. If there is need for "getting together on the Negro question," let the conference aim principally at that, not at letting a few folks strut. And the purpose should be to destroy jim crow, not make it work more smoothly.

The work of the bi-racial sub-committee of the department of domestic missions of the National Council should be strengthened and better financed, against the day when its work is over. In order to hurry that day, a new aggressive National Council body should be established to facilitate and speed up the interracial movement in the Church.

We should take to heart the example of the Roman Catholic Church when she wants to meet the Negro problem. In New Orleans, where our man wrote, "State does not permit mixed congregations," the local Roman congregation mixes freely at the altar rail. The story is told that Ebony Magazine was doing a picture story of the Roman Eucharist. Some of the white worshippers, seeing pictures being taken, hung back from receiving the sacrament with Negroes. The priest stopped the administration and called out, "I want a mixed rail up here!" He got a mixed rail.

Cicero Riot

THE Roman Catholic pronouncements on the Negro problem and particularly on the Cicero, Ill., riot should be compared with our statements; and, even worse, with our silences. America, national Catholic weekly review, of August 21st carried a bitterly scathing piece on the anti-Negro rioters, whom they identified in part as Roman Catholics. Calling it, "The Scandal of Cicero," the author, William Gremley, blasted clerical and lay indifference.

We particularly need Episcopal guidance, for the end of the segregated Church will not be one-tenth in sight until some bishop has the courage to assign a Negro priest to a congregation without first being sure the congregation is all-black. We must be bold enough to say that the Holy Ghost cannot be limited by pigmentation, that a blessing is a blessing, and the eucharist is the eucharist, whether the priest's hand be white or black, and that the one true sacrifice cannot be hedged about with prejudice of color.

To say simply that Negroes and whites must worship together without tackling the problem of the clergy would be disastrous. Under present conditions, the practical result would be to bar the priesthood to Negro candidates, an intolerable thought. For today, bishops refuse Negro candidates unless they have Negro congregations to which to send them. All men called to serve Christ must have that opportunity, regardless of their color.

And after we get re-converted to the whole Church of Christ, let's have the moral courage to show it forth in our secular lives. Don't settle for reading a couple of pamphlets or sending a basket down to the "little colored Baptist Church." If you want to feel the sting of being a Christian, know the "world hate you," try to get a Negro to move into the house next door to you. Try to get

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a Negro at the desk next to you when you know there is going to be a job vacancy. And don't let anyone tell you to leave the issues of Christian conscience to governmental ukase or commission.

Things Not To Do

THERE are some petty things white people can stop doing. They are mostly irritating, needless cause for offense.

Don't write "Negro" with a little "n." "Negro" is, today, generally accepted as a racial designation in the same way as are English, French, Italian, Chinese, or Eskimo. To spell the word with a small letter (as 60% of the clergy answering our letter did) is a gratuitous and silly insult.

Try not to indulge in "minstrel shows" and "darky" stories. The Negro is not so far removed from the slavery of his grandparents that he can enjoy their shameful ignominy, especially when your progenitors did the enslaving.

Don't effect a "funny" Southern accent in speaking to Negroes. Many Negroes have never seen the South, and the dialect will be resented.

Don't assume all Negroes know each other regardless of class or position. The affairs of your domestic are matters of great disinterest to a professional Negro. He assumes you are lumping all Negroes together, and is thereby offended.

Don't try to be "careful." Honest sincerity is easily detected. If you have said something offensive, your Negro friend (in good season) will find a way to let you know, and in generosity. But a phony "love my neighbor" will earn you a stiff cold shoulder.

And Negroes, in the same vein, can stop raising the race question upon every social occasion. And if a question on race relations is asked, the answer should be given honestly, and not in terms of what the speaker thinks the listeners will accept, among other things.

These latter things are small and could be multiplied endlessly. The big part, is the beginning, letting God's grace free us first from the bonds of prejudicial sin.

Bishop Scarlett Quoted

THERE could be no more fitting close to this piece than to quote the Right Rev. William Scarlett, bishop of Missouri. Bishop Scarlett wrote: "On purely religious grounds there is no defense for segregation within the Church. In the presence of God, the divisions of race are transcended: 'There is neither Greek nor Jew, Barbarian, Scythian, bond or free; but Christ is all and in all.' All men are God's children; all are within the circle of his equal concern. 'Have we not all one Father? Hath not one God created us?' This principle segregation denies. For segregation is not only a barrier to the elemental equality of opportunity which we in this democracy so generally profess as our necessary goal. It is more sweeping than that. It is, in itself, an implication of inferiority, an inferiority not only of status but of essence, of being. Therefore, it offends profoundly against the religious principle.

"The tide has set against segregation within the Church . . . This tide will gather momentum. The Protestant Church is not an authoritarian organization. It proceeds by the democratic process, which means that leadership must carry the people with it. The process may be somewhat slow. But there has been ample opportunity for education of our people; the time for action is now at hand.

"There is a tendency to underestimate the number of people willing to follow persuasive Christian leadership, as there is also a tendency to overestimate the repercussions which will follow decisive Christian action. Repercussions there will be. The important thing, however, is not whether our churches are larger or smaller. The essential point is that those within the Church be committed to the Christian cause."

Religion and the Mind

BY

CLINTON J. KEW

SHARING THROUGH WORSHIP

"SOMETIMES when my child is anxious I try to help him, but there always seems to be a gap between us. He doesn't want to discuss religion and doesn't want to attend church school. What is amiss?"

A gulf often exists because the parents are unable to share the experiences of their children. Being able to share our attitudes and responses with others is the most effective way of making our experiences real to them, as well as meaningful in our own lives. Worship does this in that we feel, pray and sing together.

One man of sixty related the following: "This is the first time in my life that I have ever expressed this feeling to anyone. I could not express it to my parents and I have not felt free to share it with my wife." A young woman of thirty who began to improve as a result of our healing services put it this way: "If only I could have talked these things over with my father and

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mother when I was a child, this terrible thing would never have happened. I was afraid to talk with my parents about religion and sex. I was never myself." Another young woman of about twenty-five, a mother of two children, remarked: "I used to spend a great deal of time in my room alone. I wrote essays to myself. My parents didn't care what I thought or believed." Again, a mother of twenty-four stated: "Only once in my life did my mother ever put her arms around me. She was too busy to bother with me. I would have given anything for her love, but I did not dare ask."

Thoughts, feelings and reactions which are not shared with others often play an important role in behavior pathology. Those who are unable to communicate to others what they think and believe are the ones who first show signs of neurosis and behavior distortions. Certain subjects such as religion, sex, ethics and death are often talked about in vague, hushed tones, and the child learns not to discuss them—especially sex and religion. In certain families these subjects are taboo. Is it strange that they are among the most frequent preoccupations of both neurotic and psychotic personalities?

Last year our clinic interviewed over 2500 people from all over the United States. Most of them wanted to talk about things they didn't understand. More people today are anxious to ask questions about the meaning and value of life than we realize, but they are afraid to ask. Because these people were not free to express their feelings about life in the form of both language and experience, they became withdrawn in these areas and experienced them alone in fantasy. If people cannot acquire the facility of communication they are unable to foresee very much of what lies beyond the present.

A man of about thirty-five fell in love for the first time a few months ago. This is what he said: "I want to do two things, get married and join the church. Heretofore I have just been existing, now I am beginning to live. There are several questions about religion which I have never felt free to ask before. I'd like to know more about the differences of our Churches, more about God, and more about life." This man fell in love as soon as he began to communicate his thoughts and feelings to a young woman who understood him. As he grew he became eager to know more. Before these shared experiences he said, "I have just been existing." He was alone with himself, his thoughts and his fantasy; now he is a part of shared experiences. He was dead; now he is reborn and alive.

The child, long before he knows what they really mean or understand them, wants to share his feelings about the policeman, the Nativity, the teacher and his parents. Play, worship, talk, music and the like, become valuable forms for sharing experiences and are safety valves in the lives of both children and adults. A child who can worship, play and identify himself freely with his parents, becomes a mature adult and, thus, is repaid many fold. Through shared experiences the chasm between himself and his mother and father disappears and he gains mental flexibility in each role he plays. In other words, failure to communicate prevents mature development.

Parents who are able to shift their roles to that of playmate, leader or pal in different situations soon close the gulf that exists between themselves and their children. Together they appreciate play, poetry, drama and religion. The church is one of the most helpful places for families to become oriented to the imponderables. Here the taboos are lifted. Here the mysteries of life will be unfolded in activity and worship; and here the emotional, mental and spiritual side of man will grow through communion with God.

Questions should be addressed to Mr. Kew at St. Luke's Church, S. Fullerton Ave. & Union St., Montclair, N. J.

The Living Liturgy

Means and Ends

BY

MASSEY H. SHEPHERD JR.

WHAT our Lord said about the Sabbath—that it was made for man and not vice versa—needs to be applied to all the institutions and rites of the Church. All too often the clergy tend to forget this principle. They assume that the laity should have as professional an interest in the Church as they have themselves. So they set up an ideal schedule of services and expect their people to adjust their daily lives to them accordingly. The celebrations of the Eucharist become ends for the people to seek, rather than means for reaching out to the people. When the parson gets a poor response to his exhortations to come to this service or that, he should not soothe his

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wounded feelings by accepting the notion that his flock is indifferent, or heedless of the claims of religion. He should ask himself first whether or not what he has asked them to do is really very practical or even desirable.

We all know what has happened to the Lord's Day in the modern world. The secularization of Sunday is one of the most obvious and painful aspects of our culture. Ideally, of course, Sunday could be a blessed 'rest to the people of God' if spent in corporate offices of prayer and devotion. Sunday could be for every Christian the happiest day of the week because on this day he remembers with unspeakable joy the promise of his resurrection in Christ. Yet many churchmen find neither rest nor joy in getting out to an early celebration, or in giving up wholesome recreation at home or in the country for a late Sunday morning service. Is this circumstance due only to the fact that the Easter faith does not glow white-hot within their breasts?

We do not for a moment suggest that the Church should give in to the temper of the times in making Sunday holiday instead of holy day. But we do suggest that for many people the weekend holiday with the family or friends is of inestimable benefit to their physical and mental health. The Church has no business brushing aside the very real values of such rest and recreation, if it can only offer as an alternative a routine performance in a tasteless chancel between a high-pressure choir and a low-pressure priest. No amount of high class entertainment from organ bench or pulpit can compete with other Sunday amusements, which are no less convenient though they may be more expensive. Sunday will become a holy day for all our people only when they all have responsibility in worship —when they can all do the Eucharist together, and not just watch it or receive it.

Until this blessed time comes back into the Church's life and experience, we can prepare for the day by more imaginative use of week-day services, and in particular of week-day Eucharists. We are not thinking merely of the early morning celebration, which no housewife with children can attend, or the ten o'clock saint's day service which no working man or woman or school child can attend. We are thinking of afternoon and evening services, of services not only in the church but in neighborhood gatherings in suburban homes and other unconsecrated places. The church edifice, the hospital room, and the battlefield are not the only proper places for doing the Eucharist, nor is an hour before noon the only time that its offering is acceptable to God. Wherever and whenever two or three are gathered in Christ's Name it can be done—with reverence, with joy, consecrating our lives in all places and in all legitimate activities to the redeeming work of Christ. Only if the Eucharist is made at home to the people will they feel at home in it.

The disciplines of the Christian life, of which the doing of the Eucharist is certainly one of the chief, do not have to be easy in order to be practical. They only have to be made relevant to people's daily lives. If a hard-headed business man does not get the connection between what goes on in the chancel and what goes on in his office, it might be a good idea to set the chancel up in the office. It could be an unforgettable consecration.

Religious Oddities

BY

JOSEPH H. TITUS
Rector of Grace Church, Jamaica. N. Y.

WE are privileged to quote the following case histories from the forthcoming book, "Psychosis and Religion" by Dr. Ubet I. Sockem, prominent psychiatrist. We feel sure the book will command wide attention in religious and psychological circles. The customary statement, "Any resemblance to persons living or dead is purely coincidental," prefaces the volume.

Case I. Mr. A, a respected businessman of wide experience on being approached by his minister to take the chairmanship of a committee to visit members of his parish replied immediately, "Certainly; I'll be very glad to." His prompt response is significant. We can see clearly in this reaction incipient paranoia: delusions of grandeur. Mr. A must be carefully watched. Very abnormal type.

Case II. Mrs. B, housewife, on being asked by her clergyman why she could not come to service on Sunday mornings replied, "Well, you see, my family has to have a good substantial meal and it takes all the morning to prepare it. I'd like to whip up a lunch that we could all help in preparing, but I have real obligations. Actually I deplore this. Somehow I do not think one's stomach is more important than God." Comment: the last

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sentence reveals the serious condition of the patient. Our prognosis would be an alarming persecution complex and a perilous sense of unreality. She lives in a dream world. Psychiatric treatment recommended.

Case III. Mr. C is a member of St. Phrygian's Church. Having been elected to the vestry he spends much of his leisure time in working for the Church (as much as 3 or 4 hours a week). His wife, who accompanied him at the interview, protests that he neglects her. Quite understandably she said, "Whom did he think he married—the Church or me?" This is a case of a split-personality. Depth therapy may be of help to him. If unsuccessful it would be advisable for Mrs. C to seek a divorce.

Case IV. Miss D, spinster, was brought to the clinic by her nephew. He was greatly concerned because she was giving a "large" part of her income (10%) to the Church and its benevolences and was obdurate about it. "My money is not mine," she said, "'All things come of thee, O Lord, and of thine own have I given thee'." Quoting scripture is the characteristic mark of religious fanatics. While not yet dangerous her retarded mental development, as clearly shown in her statement, also reveals a neurotic tendency that requires careful professional supervision.

Case V. Mr. E, came to the clinic to please his family, who are rightly disturbed about his condition. On one occasion he went to the minister, as he frankly admits, and said, "Parson, I can't do much, but if you can use me anywhere in the church I'll be glad to do what I can." This is an obvious case of infantile regression, bordering on a psychosis. He should be immediately committed to a mental institution and shock treatments administered. Prognosis, however, is poor.

Case VI. Mrs. F, comfortably off woman of leisure. Came for an interview because she was troubled by church people calling her and asking her to serve on committees, etc. "It is driving me frantic," she stated. "I've always been a good churchwoman, but I'm really exhausted. It takes all my energy to go to the movies or play bridge or canasta several times a week and for a person of my age that is as much as my nerves can stand. Of course I'm always glad to help but I do wish they'd let me alone." A highly intelligent woman. One interview was enough to reassure her; she is normal in every way.

Case VII. Mr. G, was recommended to us because of marital difficulties. Reports his wife is "always telling him he should go to church—at least to set a good example to the children." He works, however, 40 hours a week and feels that two hours out of the remaining 48 are entirely too much to be wasted on spiritual things. On Sunday there is the newspaper to be read and the TV to watch. Quoting Mr. G: "I lead a good, clean life. Yet Mrs. G feels the kids ought to have some ethical and religious training. I'm all for that—send them to Sunday school: that's what the church is for. She stubbornly insists that if I don't support the church with my contribution and even attendance there, no one else will. I think she's crazy. Besides, I like to sleep sometimes on Sunday morning." Comment: we recommend that if Mrs. G persists in what is evidently an obsession that he urge her to see a psychiatrist. A man has a right to his leisure and his family's welfare should not interfere with that. Possibly Mrs. G has a God complex that she developed at an early age; analysis may restore her to normalcy.

Case VIII. Mrs. H is suffering from a nervous breakdown. People didn't speak to her in church, she had worked hard for the Ladies' League for the Depleted Tasmanians and the minister had never publicly commended her. "After all," she said, "I do not want any credit but I think my devotion should be recognized. The minister seems to commend everyone but me. Not that I want praise—I only do it for the Lord." One interview was enough to put Mrs. H's mind at rest. She has very cogent complaints. Probably her minister needs psychiatric treatment.

Case IX. Mr. I is a very sad case, although he does not seem to recognize his condition. He is suffering from pronounced delusions that may be augmented as time goes on. He frankly stated at the interview that he felt that the church should "face-up" (sic!) to present day problems and deal with personal and social situations in the light of Jesus' life and teachings. This statement is significant proof that Mr. I is not living in the 20th century but in a world of fantasy of his own creation. Frequent psychiatric interviews may be of help but the outcome is dubious. He may develop ulcers or arthritis—well-recognized psychosomatic symptoms.

Case X. Mrs. J was referred to us by her minister. She persists in stating, even publicly, that there should be no race discrimination in church and, furthermore, that the churches should come out "strongly (her actual word) "for peace." Here, your author feels, is a tragically disordered mind that shows evidences of becoming increasingly worse. She should be immediately committed to an institution and the FBI advised of these subversive statements. A clear example of a schizoid personality that may ultimately resort to violence if not subjected to treatment at once.

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Christian Service

BY

ANSON PHELPS STOKES JR.
Rector of St. Bartholomew's, New York

THERE is a very simple test of the Christian life. It is that of service to one's fellows, for Christianity, when it is real and vivid, shows concern for every man.

There are dangers in the test of service. There is a type of service which is superficial, and sometimes over-activity and "doing things" are substitutes for "being" something. Real service is always rooted in religion, for only if we worship God and know his will for men are we able to serve them as God would have them served. Humanism alone does not have a sufficiently high ideal of humanity. We rightly place worship as the Church's first purpose.

There is another danger in service. It is the danger of doing things for people instead of helping them to grow through their own efforts. Archbishop Temple once said that democracy was not necessarily the best form of government, for it can be terribly inefficient. The virtue of democracy lies rather in the fact that it makes for better people who, by their very failures, learn and develop. So, too, the Church does not exist to do things for people so much as it exists to work with people and help them, in the common life of the Church, to find their fullest growth. Therefore we stressed the development of community as the second role of the Church.

Despite these cautions, however, service is the great test of the reality of our Christian religion. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The Christian Church through all the ages has sought, and still seeks, to serve human need.

Nowadays the needs of most American people are not primarily material. Perhaps the first way in which the Church serves is by ministering to the anxieties and perplexities of our day in its regular parish life. If one has a broken arm, one can go to a clinic; but the streets are full of people with broken hearts, and surely the Church must minister to them.

But here, again, it is not merely the function of the clergy. Our common worship should be such that by participation in it, men find the true purpose of life and that health of spirit that comes in the service of God. Our parish activities must be such that in and through them men find their rightful status as children of God. Everyone of us can help the Church minister to the anxieties and perplexities of men.

In the second place, the Church serves through the volunteer activities of its members. At St. Bartholomew's we recently set up a volunteer placement service. We trust that over the years many will not only find an outlet for their energies but will find a real chance to help their fellow men in various forms of volunteer activity. Too often people who serve on boards of secular charitable institutions say, "I have no time for Church work"; yet surely, if they are serving out of a God-inspired concern for the welfare of their fellow men, their activities constitute "Church work." We can all serve through those activities in which we participate in our spare moments.

Perhaps the most important way in which the Church serves is through the daily lives of its parishioners. Occasionally we have corporate communion services of the employees of large public service organizations. Such worship is a reminder to the participants that they serve not only in the Church or in philanthropic activities, but in their daily work. Sometimes it is easier to serve in our spare time in charitable activities than to show forth Christianity in our home, our office, or our factory.

How else can the Church influence our world than as men and women regard their jobs as Christian vocations? The problems of industry can only be solved by Christians in the ranks of management and of labor. The perplexing problems of our international situation can only be solved as Christian statesmen, Christian military men, Christian citizens, in their casual comments as well as in their votes, seek God's will and, laying aside all personal animosities, ambitions, and resentments, seek to lead our nation to a knowledge of God's will in these difficult times.

We pray that in these various ways we, as Christians, may not fail the test of service.

"R. S. V. P."

BY

PHILIP F. McNAIRY
Dean of St. Paul's Cathedral, Buffalo

SUCH a request at the end of a dinner invitation places the responsibility of an answer—yes, or no—upon the person receiving it. There rests an even greater responsibility upon the person who issues the invitation. Now consider a third position. Suppose you were charged by the host with the task of arranging the dinner and securing the guests. What an uncomfortable position!

The forgotten man in St. Luke's allegory of the great supper is the servant who finds himself

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in this very predicament. We have heard much about the host who is God, about the invited guests with their ridiculous excuses and of the others who accepted, even under persuasion. The key person in the story is the servant. Upon his success or failure the guest list depends. In the time of our Lord, the servant was the apostle. The centuries of Christian progress and growth attest the excellence of his effort.

Today that allegory must be rewritten with new characters. God is still the host. Mankind are the potential guests. But the servant of the feast now becomes you or me. The chief question is, what kind of an invitation do we present? Does the average observer have a picture of the Christian life such as the host has—of a joyous feast and a heartwarming fellowship? Or does the guest see only dull gray, drab, negativistic dry bread? It is true that many of the excuses are as ridiculous as ever. But would they be so, were we to present the radiant good news which once stormed and won so much of the world?

The second request catches many of us with our guards down. "Go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed . . ." Is there a place among our proper people for these who need and want the Church, her sacraments and her beauty? Or must they be driven by our segmentarian hostility into the store-front sects, or beyond them into non-Christian fellowships? Too often it is true of our membership lists—"And yet there is room."

"What? Compel them to come in?" This is no call for strong-arm methods. It is simply an exhortation to present the Christian faith and life in such a way that those who see it through our example will want it for their own. Is there any appeal in a membership whose activity depends upon the weather, the season, their mood, their like or dislike of the clergy? Can any seek help from those whose character and life reveal failure and frustration? Thank God for the many good and faithful servants who, having entered into the "joy of their Lord," win others.

This is a parable for Churchmen, in a day when the greatest need of all is the soul-nourishment to be found only in the feast of God. "R. S. V. P." How many will your life bring?

PRIDE

BY

PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

IF any of the seven deadly sins is most dangerous, it is pride. Its victims do not know that they need help nor can they accept it when it is offered.

"I'm as good a Christian as those who go to church."

"Thank God, I'm not like some people I know."

"I'm always in church and always do the best I can."

"What do Congregationalists (or Episcopalians) have that we don't have?"

All these and many more common statements reveal pride lurking, blinding, killing love.

They should remind us of the two men praying in the temple, a Pharisee and a publican. (St. Luke 18:9-14). One was a good man and he knew it and was proud. In another place (St. Matt. 5:20) Jesus says that unless we are really and truly more loving even than those with a good record, we can't get into God's kingdom.

Talking and thinking of our own excellence keeps us from seeing our defects and from knowing our dependence on God and so growing in humility that we ask for and receive his help by which alone we can be lifted out of ourselves into that state of self-giving which is salvation.

When pride lures you, remember how with much less wealth than you have, several illiterate Jews of real humility recognized Jesus as Lord and stuck with him, saying: "To whom else shall we go? Thou hast the words of eternal life."



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NEWS OF OTHER CHURCHES

PUSH PEACE PROGRAM URGE QUAKERS

Quakers have called upon the U. S. delegates to the UN General Assembly to take "bold imaginative leadership" to achieve cease-fire in Korea; to push for reduction of world armaments as steps toward universal disarmament; to press upon the USSR delegation "with words and action, willingness to discuss publicly and privately the problems of east-west tensions."

VATICAN PROTESTS CONTINUE

Protests from clergy and other groups over the appointment of General Clark as Ambassador to the Vatican continue to pour in from all parts of the country. Too numerous to mention, most of the resolutions urge individuals and groups to write the President and their senators expressing strong opposition to the appointment.

SPIRITUAL SIGNIFICANCE OF CHRISTMAS

The council of churches of Toledo has urged that "the Christian community place even greater emphasis this year upon the spiritual significance of Christmas." It also urges that there be "greater evidence of gifts, tangible, to the Christ through aid to hungry and suffering humanity."

TRAIN PROTESTANTS FOR OVERSEAS

A move is under way to train Protestants for business, educational, missionary and diplomatic posts throughout the world. Plans were made at the meeting of the Methodist interboard committee on missionary education at a meeting last week in Cincinnati. The division of foreign missions of the National Council of Churches, it was learned, is exploring the possibility of securing and providing more adequate training facilities for young Americans, both men and women, who wish to enter these fields abroad.

REFORMATION ADDRESS PROTESTED BY R.C.'s

Because an address delivered in Denver on Reformation Sunday was printed in full by a Pueblo newspaper has brought a vigorous protest from Roman Catholics. One of their newspapers declares that the paper was guilty of a "flagrant disservice to all Catholic people" in reporting a "scurrilous and abusive attack on the Catholic Church." The publisher of the paper, in a front page editorial, said the same full treatment has been given to an R. C. congress that recently met in Pueblo, and that the address by the Protestant minister was "reported as the news it was—regardless of what the minister said."

The newspaper was denounced for "disservice" in virtually every R. C. church in southern Colorado at masses.

CHILDREN'S PARADE STRESSES CHRISTIANITY

A neighborhood children's group in Springfield, O., paraded through the streets with police escort as part of a program to acquaint people with the fundamentals of Christianity. It is the Wonder Club which was started at a Baptist church to provide a constructive Saturday afternoon activity for children. The club got its name from the method by which a Bible object lesson is presented. Before the program starts, an outline of the lesson is put in a box. The children then "wonder" what story will be brought out of the box.

HONOR BLIND PASTOR IN SPRINGFIELD

The Rev. Daniel J. Uhlman, United Lutheran pastor of Springfield, O., was honored with a week-long celebration by his congregation and the community after 30 years in the ministry. He is one of five blind clergymen in his denomination and came to his present church in 1929 which has grown from a small group to 700 members.

OPPOSE PUBLIC GRANTS TO CHURCH HOSPITALS

The executive committee of Protestants and Other Americans for separation of Church and State, at its semi-annual meeting in Washington, opposed grants of public funds to Church hospitals and medical colleges. They also approved plans for a speaking tour to 25 cities by Paul Blanchard, author of books on the influence of the R. C. Church in political life.

PROTESTANT UNITY URGED BY LUTHERAN

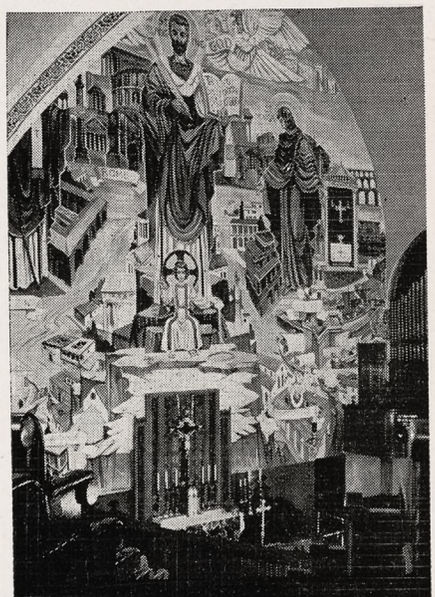
The Rev. Oscar A. Benson, new head of the 460,000-member Augustana Lutheran Church, in taking office made a strong plea to Lutherans to cooperate with other Protestants. He also hailed as a "reassuring sign" the "feverish activity toward cementing together the segments of our Lutheran Church in America."

SEGREGATION RULE IS REVERSED

A ruling forcing segregation of Negro students at football games has been reversed by the authorities of the University of North Carolina following protests by student religious groups and other campus organizations. When Negro students were told that "the administration and trustees believed it wise, for the time being at least, to observe the custom of segregation at athletic events," they indicated that they would not follow the suggestion.

CATHOLIC YOUTH FORM COUNCIL

Two hundred delegates representing an estimated six million young people of the R. C. Church met in



DECORATION

By the use of painting in simple ornament or elaborate themes with figures, walls are enriched and become the source of meditation. Rambusch decoration may be seen in these churches:

St. Augustine's Church, Brooklyn, N. Y.
(Designed and painted by Allan Crite)
Grace Church, Honesdale, Pa.
St. James Church, Chicago, Ill.
St. John's Church, Elizabeth, N. J.
St. Paul's Church, Flint, Mich.

RAMBUSCH 40 W. 13th St. New York, N.Y.

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Cincinnati to form the National Council of Catholic Youth. Bishop R. O. Gerow of Natchez, Miss., in an address hailed it as an "historic event" since it would "enable youth to stand shoulder to shoulder in the great work of the lay apostolate which lies before us in the nation."

CASHIER'S CAGE IN NEW CHURCH

There will be a cashier's cage in the vestibule of a new Baptist church in Indianapolis. "If you don't want to give a $20 bill, you can have it broken to a $10 and two $5's," explained the pastor, the Rev. L. A. Manuel. "The idea is to discourage so many pennies coming to church." He believes that most of the pennies are put in the offering by persons who don't have change for the larger amounts they would like to contribute.

DISCUSS DISCRIMINATION AT STATE COLLEGE

A clinic in which Protestant, Catholic and Jewish ministers joined with leaders of labor, industry and education, was held at Penn State College to discuss ways of eliminating racial prejudice. The Rev. John LaFarge, editor of a Jesuit weekly, called segregation in the churches "an abuse that should have been eliminated years ago" and he scored individual clergymen who are against inviting all persons regardless of race or color into their churches.

NEGRO PASTOR HEADS ASSOCIATION

A young Negro pastor has been elected president of the predominantly white ministerial association of Augusta County, Va. He is the Rev. M. H. Tynes, a graduate of Yale Divinity School. The county is in the west central part of the state and is a conservative rural area.

INTERFAITH FEDERATION IN CLEVELAND

A group of young adults (21 to 40) in Cleveland, representing churches and synagogues, have organized to fight prejudice and misunderstanding.

PRESBYTERIANS CONDEMN DENIAL OF RIGHTS

The Presbyterian synod of New Jersey unanimously passed a resolution condemning loyalty oaths and constitutional interpretations which tend to circumscribe freedom of speech, press and religion. It expressed "very serious concern" over the growing tendency to deny basic rights "through repression and terrorism as exemplified in forms of character assassination." Opposition to universal military training was reaffirmed in another resolution.

CHURCH CONSTRUCTION SETS RECORD

Despite government controls, church construction seems destined to set an all-time record this year, a survey of the department of commerce reveals. With church construction valued at $348 million started in the first nine months, it is thought that the $409 million record of 1951 will be passed.

METHODISTS URGE PARISH MARRIAGE CLINICS

The Methodist Church is promoting the establishment of marriage clinics in churches "where problems of husband-wife relationships and parent-child relationships may be considered under the latest insights of psychology and religion."

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CHURCHES OVERSEAS

MISSION ESTABLISHED IN MALAYA

Three white women of the Church of England have started the first of what they hope will be a series of Christian missions in resettlement areas in Malaya where Chinese refugees are now living under the protection of the government. One of the women said they went to Malaya from Hong Kong after hearing Bishop Ronald O. Hall speak of the vital mission needs there.

NEW ZEALAND HAS FIRST INDUSTRIAL SUNDAY

An industrial Sunday observance, first of its kind in New Zealand, took place at St. Augustine's, an industrial area near Wellington. The service was conducted by the Rev. Harry Squires who brought the idea from England. For many years the Industrial Christian Fellowship has sponsored similar services throughout Great Britain.

CHURCH STATISTICS FROM GERMANY

Protestants in all four zones of Germany number 38,400,000 or close to 60% of the population, according to the latest issue of the German clerical manual. Roman Catholics number 22,500,000 or 35%, with the remaining 3,500,000 belonging to other religious groups or profess no creed.

GERMAN CHURCHMEN MEET WITH BOON LEADERS

A three-hour conference has been held between German Protestant and West German government leaders on the question of reunification of the country. Bishop Otto Dibelius told Chancellor Adenauer that the council of the Evangelical Church believes it is Germany's most urgent problem and advocated the exploration of every possibility of achieving it. He said the council has asked for a similar conference with Otto Grotewohl, head of the East German government.

INTERFERING WITH MAIL BRINGS A FINE

The Rev. J. Alfred Roy, Roman Catholic priest of Ste. Germaine Boule, Canada, has been fined $100 for interfering with mail addressed to Baptists. A 16-year-old boy, a part time worker in the post office, got a suspended sentence for carrying out the orders of the priest to see that the mail was not delivered.

FIRST CHRISTIAN WEDDING OF HEAD-HUNTERS

The Ibans of Borneo, a generation ago head-hunters, have had their first Christian marriage. Reporting on the affair, the Rev. Burr Baugham, an American missionary, said; "The couple had been living together for a month, but nobody except the minister saw anything strange in that. Habits of centuries are not easily changed. It will take some time to get across to them the idea that the wedding ceremony should come first." The missionary also reported a failure. Two Iban young men who lived with their sweethearts were scared off by talk of Christian marriage. They could not stand the prospect of being tied for life to one woman. But they paid $3 each to the mission "for the shame they had brought the Christian group," and then, greatly relieved, hurried back to their girls.

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THE RELIGIOUS PRESS

Selected by GEORGE MacMURRAY

CAN'T TAKE IT WITH YOU?:—Whenever you hear the expression, "You can't take it with you," we think of the cartoon which appeared in The New Yorker a while ago. The cartoon showed a funeral procession entering the gates of a cemetery. Right behind the hearse there was an armored car with a police escort. The caption under the picture read: "Who said old Jones couldn't take it with him."

It was with this impish thought in the back of our minds that we read the full page advertisement on the inside cover of Advance. the publication of the diocese of Chicago. The ad ran—"You Can't take it with you —but you can make sure it will do God's work." The accompanying text suggested three ways: A. Set up a present (or living) trust. This can insure continued support of your Church. It can provide for your family or for your own retirement. It may also have distinct tax advantages.

B. Make a direct bequest to the Church in your will.

C. Provide in your will for a testamentary trust to manage and distribute your estate as best suits the needs of your heirs—with the Church sharing in income and principal.

SECURITY:—Our good friend, Simeon Stylites, the fictitious letter to the editor writer in The Christian Century has handed in another good one. The subject is security. Although Mr. Stylites doesn't want to be called reactionary or a fosil, he wonders where the ultimate effect of the struggle for security may lead. He is, of course, in favor of types of security, but he realizes that the quest to security can be distorted and perverted until it becomes the exclusive aim of life, blotting out nearly everything else. He tells the story of a New Yorker cartoon: A man is proposing to a girl in these terms: "I have a good basic salary with an escalator clause, social security, endowment insurance, old age benefits, unemployment insurance and a pension plan. Will you marry me?" Ten to one she cried, "Will I!"

Mr. Stylites concludes that: the effect of the frenzied attempt to eliminate all risk from life is like taking out the nerves in one's bones. Canon Raven has a great word on that: "Our modern civilization offers us shelter behind artificial security for the pain and splendor of living. But that is a way of death." Life ought not to be entombed in a safe deposit box. There is only one place of complete security—a graveyard.

Even a church may catch the disease and read its orders, "Seek ye first an endowment, for what else matters?"

WHAT ABOUT YOU?—Wilbur La Roe Jr., writing for Presbyterian Life, says that the average Protestant doesn't know what it is all about, and would find it impossible to explain his faith. It is so disgracefully easy for people to join the average church that the majority join without having a real appreciation of the seriousness of the step or of the obligations that go with it. How in the name of goodness can we expect people to give sacrifically to a cause which they cannot even define?

The Thousand Young Men in the Church's Seminaries

They are college graduates, now undertaking a three-year course of theological study and professional training for the Ministry.

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* * * *

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Book of Thirty Centuries: An Introduction to Modern Study of the Bible. By Stanley Rypins. Macmillan, $7.00.

Popular interest in the text of the Bible has been stimulated by the discovery of the Dead Sea Scrolls as well as by the production of the Revised Standard Version. The Professor of English at Brooklyn College, C. C. N. Y., has been interested in ancient manuscripts since the time of the First World War, when he was a Rhodes Scholar at Oxford. Now he presents us with a good introduction to the study of the evolution of the Biblical text into its present English forms in a book which is designed to be of interest to scholars as well as to those who know neither Greek nor Hebrew.

This difficult task he has accomplished perhaps as well as could be expected. The intelligent student will find here in the most convenient and up-to-date form the information he needs concerning the more important manuscripts and printed editions of the Bible, the causes of textual corruption and the methods of emendation, the problems of translators ancient and modern, and the chief results of the higher criticism of the Law and the Gospels. Biblical students may use the tables and indices for quick reference.

However the book is marred by some errors, as must be expected when one who is not a specialist writes on such a technical subject. For instance, *kappa* and *chi* are repeatedly confused in the capitals on p. 131, which makes even more doubtful the highly speculative suggestion that *Enoch* has been dropped from the text of I Peter iii.19 by haplography. As anyone who has mastered his Hebrew knows, ". . . *A* young woman *is pregnant* and *about to bear* a child . . ." is a correct translation of Isaiah vii.14, despite all that is said to the contrary on pp. 245-248. Modern critics do not agree "unanimously" that Josiah's reformation was Deuteronomic (pp.278f). The Revelation is not "to this day . . . rejected by the Greek-speaking church" (pp. 312f), as is admitted at once on p. 314. Another curious lapse occurs on pp. 155f: ". . . the first pre-Christian century . . . by which time the Septuagint, universally accepted by Christians as the sacred Scriptures of Israel, and freely quoted as such by the writers of the New Testament . . ."!

Despite such glaring mistakes, which make the book unreliable as a serious reference work, it is well written and is probably the best available for general purposes.

—*Frank North*

Unless Some Man Show Me. By Alexander Jones. Sheed & Ward. $2.50.

This Roman Catholic book on the Bible fares better at the bar of critical scholarship than most similar current works, but its origins and thought forms are obvious. Beginning from what appears to be a sound orientation, Fr. Jones is immediately hedged in by Papal Encyclicals and the Biblical Commission. The chief difficulties for us in this book stem from the author's treatment of Holy Scripture as a set of propositions and a rigid and outmoded (outside Rome!) view of Inspiration and Revelation.—*Jules L. Moreau*

One and Holy. By Karl Adam. Sheed and Ward. $2.00.

This is the book that has been discussed so widely—on church unity, by a Roman Catholic! It urges Roman Catholics to re-consider the Reformation and Luther's career and the prospect of reunion. Dr. Adam is convinced that Luther's motives were good and that the real barrier to the union of German Christianity at the present time is the papal claims (p. 69).

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PEOPLE

CLERGY CHANGES:

EDWARD J. DAY, formerly a master at Lenox School, is now rector of St. George's, Lee, Mass., and vicar of the Good Shepherd, South Lee.

RICHARD H. GURLEY, formerly rector of St. Martin's, Radnor, Pa., is now vicar of All Saints, Whalom, Mass.

CARTER S. GILLISS, formerly ass't at St. Andrew's Chapel, College Park, Md., is now rector of St. Peter's, Poolesville, Md.

BENJAMIN NEVITT, formerly rector of St. Peter's, Poolesville, Md., is now chaplain in the air force.

JAMES RICHARDS, rector of St. Paul's, Washington, has been involuntarily recalled to be a chaplain in the air force, and has been granted an indefinite leave. J. Howard W. Rhys, ass't at Trinity Cathedral, Trenton, N. J., is locum tenens.

GEORGE J. HALL, rector of All Saints, Santa Barbara, Cal., has been appointed dean of the Santa Barbara convocation. He will direct diocesan activities in the area comprising nine parishes and missions.

RICHARD V. JACOBS was instituted rector of St. Thomas', Bellrose, N. Y. on Nov. 20 by Bishop DeWolfe.

CHARLES M. WOOD was instituted rector of St. John's, Huntingdon, N. Y. on Nov. 6 by Bishop Powell of Maryland.

LEIGHTON BURGESS, formerly rector of the Good Shepherd, Pawtucket, R. I., is now in charge of St. Andrew's, Providence, R. I.

GEORGE F. O'PRAY, formerly rector of St. Clement's, Buffalo, N. Y., is now rector of St. Luke's, Jamestown, N. Y.

DOUGLAS M. STOLL, rector of the Advent, Kenmore, N. Y., has been appointed dean of the northern Erie deanery.

LAY WORKERS:

BARBARA ARNOLD, formerly director of college at youth work at Christ Church, Poughkeepsie, N. Y., is now director of the work with Episcopal students at Mt. Holyoke College.

DORIS V. WILSON, Windham House graduate and formerly on the staff of the Girls' Friendly Society, is now national student secretary of the YWCA, in charge of the southern work.



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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

CHAD WALSH
Prof. at Beloit College

I should like to express my hearty agreement with part of Mr. A. F. Gilman's letter in the Witness of November 1. It is quite true that the Episcopal Church does not deserve the apostolic succession. We are merely lucky. To put it theologically, whatever treasures any church may have are due not to the merits of its members but to the free grace of God.

It logically follows that we have no cause for pride whatever in the apostolic succession. But we do have cause for gratitude and a sense of responsibility. In all humility and love we should be ready to offer what we have to other denominations. And I hope they in turn will offer us the peculiar treasures that God has entrusted to them. We could certainly profit from the Quakers' sense of the inner light and their social concern, from the Methodists' knowledge of how to worship through congregational singing and from their passion for concrete action. Every Church you can think of has its particular strong points—not through the virtues of its members, but through the grace of God. Christian unity will not come about through destroying the special gifts of each denomination, but through pooling them.

JAMES D. SMALL
Layman of Boston

In regard to the series of articles by Mr. Adams on "Church Jim Crow," may I point out that the Church lags far behind professional baseball in its treatment of Negroes. I listened to all of the games of the world series, as well as the National League play-off, and not once did I hear the word Negro used to describe any of the players. Nor do daily newspapers call attention to the color of skins in reporting baseball games.

THOMAS B. SMYTHE
Rector at Birdsboro, Pa.

In a resolution regretting the appointment of an ambassador to the Vatican, adopted by the ministerium of Birdsboro we stated: "If this appointment is meant as a recognition of the Roman Catholic Church as a Church, we protest the action as being unfair to other Churches. If this nomination is meant as a recognition of the Roman Catholic Church as a political organization and a sovereign power, we protest the action as being unfair to our Roman Catholic neighbors."

This phrasing seems felicitous to me, especially as I wrote it myself. It expresses concern for the welfare of our R. C. friends, which some resolutions conspisuously omit. It does not add to the bitterness of the controversy. It ducks the debatable issue of interpreting the constitution, also the worthwhileness of the "listening post" at the Vatican, on both of which few clergy are competent to speak.

A. J. WHITEHOUSE, M.D.
Layman of Lexington, Ky.

I want to commend you on the recent editorial on Cardinal Spellman (Witness, Sept. 20). I wish other Protestant papers were equally outspoken in regard to this cheap publicity which seems to be the present weapon of the Romanists.

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The WITNESS

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November 29, 1951



ST. PAUL'S CATHEDRAL, OKLAHOMA CITY
The Margaret Lee Culbertson Memorial Altar

ARTICLE BY RANDOLPH CRUMP MILLER

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★

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STORY OF THE WEEK

Cathedral in Oklahoma City Serves All the People

St. Paul's Continues to Do a Remarkable Job in Extending Influence

★ Sixty years ago, Oklahoma City was a town of shacks and tents. It had sprung up overnight in the wake of the historic run of 1889, when Oklahoma Territory—the land of the red man—was opened for white settlement. Two years after the opening of the territory, Oklahoma City boasted a population of 5,000 people. When the first Episcopal service was read in the city in January, 1891, ten persons registered as communicants.

This little congregation, which adopted the name of St. Paul's Episcopal Church, made their home in the old federal court room. In 1893 the congregation felt the need of a church building and erected the first church. In the same year Oklahoma Territory was officially recognized as a missionary district and General Convention elected the Rev. Francis Key Brooke as missionary bishop. His consecration was held in Grace Cathedral, Topeka, Kansas, on the feast of Epiphany, 1893. Bishop Brooke chose Guthrie, the Territorial capital, as his see city and place of residence.

The little congregation of ten soon outgrew their first church building. The congregation had increased ten-fold in the period of ten years. On Advent Sunday, December 1, 1901, a new building was consecrated. Within six months after the consecration, this rapidly growing mission became the second parish of the missionary district and is today the oldest continuous parish in the diocese.

A new church building was soon needed. The corner stone of a permanent brick and stone church was laid at the corner of Seventh Street and Robinson Avenue during the summer of 1903. The new church, which is now on the fringe of the downtown business area, was then located in the heart of the residential district of the young city.

In 1907, the Territory of Oklahoma petitioned Congress for statehood. Oklahoma then became the forty-sixth state of the union, and the capital was moved from Guthrie to Oklahoma City. It was the opinion of many churchmen that Oklahoma City should also be the see city of the missionary district, and St. Paul's Church was offered as the cathedral in the fall of 1908. Bishop Brooke accepted this offer and St. Paul's was constituted the pro-Cathedral that year. The Rev. J. M. D. Davidson was elected the first dean of St. Paul's Cathedral on January 1, 1909.

In order to take care of the expanding life of the parish, which by now had grown to 450 communicants, the first parish house was erected in the fall of 1909. It was remodeled in 1949 and stands today as the parish house of the Cathedral.

On October 22, 1918, all Oklahoma mourned the death of Bishop Brooke, who for twenty-five years had been missionary bishop of Oklahoma. The Rt. Rev. Theodore Payne Thurston, bishop of the missionary district of Eastern Oklahoma, was made bishop-in-charge. On October 10, 1919, when the two districts were consolidated by General Convention, Bishop Thurston became missionary bishop of all Oklahoma. In October, 1926, Bishop Thurston resigned because of ill health. The Rt. Rev. E. Cecil Seaman was placed in charge of Oklahoma. He officiated at the consecration of St. Paul's Church, the pro-Cathedral of Oklahoma, on August 28, 1927. The Very Rev. John Warren Day was dean at the time of the consecration.

The Rt. Rev. Thomas Casady was consecrated missionary bishop of Oklahoma on October 2, 1927. In November of the same year, the Rev. James Mills was called to be dean of the



DEAN JOHN S. WILLEY

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Cathedral. His ministry was to extend over a period of eighteen years—the longest in the ministry of the Cathedral. He cultivated the love and respect of thousands of people—Episcopalians and non-Episcopalians alike. He enjoyed a truly great pastoral relationship with his congregation.

Under the energetic leadership of Bishop Casady, the clergy and laity of Oklahoma petitioned General Convention to permit the formation of a new diocese from the area known as the missionary district of Oklahoma and consisting of the state of Oklahoma. The primary convention of the diocese, meeting at St. Paul's Cathedral on January 16 and 17, 1938, adopted a constitution and canons and became officially the diocese of Oklahoma. Just three months following the tenth anniversary of his consecration, Bishop Casady became first diocesan bishop of Oklahoma.

In 1944, St. Paul's had once again outgrown the facilities of its building. The Church School met in one small auditorium with only temporary partitions between classes, which did more to hinder than to help the functions of religious education. No recreational or social facilities were available for the congregation of more than 650 communicants. The parish house facilities consisted entirely of offices, a make-shift chapel, a parlor, and an auditorium. To provide room for the much-needed expansion in buildings, lots adjoining the Cathedral property were purchased.

Before an adequate program of development was launched for the restoration of the Cathedral and parish house and the erection of a new educational and recreational building, the Rev. John S. Willey was called by the vestry as dean of the Cathedral on November 15, 1945. He had previously served in the naval chaplaincy during world war two. The immediate problems of policy and reorganization faced him. He soon organized a committee of ten laymen to study the problems of a downtown parish and to consider the future of St. Paul's Cathedral.

The dean's committee felt very strongly that the church should strive for an atmosphere where people from every walk of life could gather for worship, study, fellowship and service to their fellow men. If the urban church is fast becoming the missionary problem of the Episcopal Church, the committee was determined that St. Paul's Cathedral should do its share in the solution of that problem.

Mindful of our Lord's teaching that the fellowship of faith and service are above the restrictions of class, as represented in modern building developments which tend to separate us by classes rather than to unite us as Christians; and mindful that the world controversy is whether any one shall be allowed to divide by class and then to conquer, the committee believed that here on the fringe of the downtown area, without these divisive restrictions, was an excellent opportunity for the cause of Christ. It was determined that the Church, if nowhere else in the world, shall be a place where every man might find his place in the worship of God and in service to his fellow men. In short, the committee meant that St. Paul's should follow in the great tradition of Cathedrals, locally and nationally, as expressed by the Rt. Rev. Angus Dun, and be the universal Church — every man's church where all might worship, work, and serve together.

The dean's committee discovered that visitors and transients attended the services of St. Paul's and entered the Cathedral to pray from every part of the city, diocese and nation. Many people outside the parish rolls called upon the staff for personal counselling and spiritual direction. Oklahoma City was



It was with the young people in mind that the recreation room of the Cathedral Center was equipped. However adults and children as well enjoy the recreational benefits provided

rapidly becoming a medical center for this area of the nation and they knew that St. Paul's, as a downtown parish, would be of great service to the sick and shut-ins. They discovered that a large percentage of the people confirmed at the Cathedral were soon transferred to other Churches throughout the nation, and they were reluctant to discontinue this service to the whole Church, which would be the case if the Cathedral were moved to a suburban area. These objectives, the committee believed, would outweigh the advantage of proximity in the minds of many.

The dean's committee realized that in launching such a program of extra-parochial service and urban missionary activity they were assuming a financial responsibility far beyond that of the average parish. Yet they had no desire to burden the rapidly expanding missionary work of the diocese and National Council, even with causes tantamount in importance. They, therefore, recommended an appeal to the members and friends of their own congregation so that St. Paul's Cathedral might obtain the objective of the Church universal in worship, service, and faith.

In the fall of 1947, a $300,000 program was launched to restore the Cathedral and parish house and to build a three story educational and recreational building to be called the Cathedral center. On September 18, 1949, the new Cathedral center was opened. It is sufficient to house a church school of 500 pupils, with a children's chapel complete in every detail; a banquet hall and auditorium with a seating capacity of 700 persons; the library, a memorial to Bishop Brooke; a recreation room complete with bowling alleys, billiard and ping pong tables, and the latest recreational equipment.

As St. Paul's Cathedral looks back over the sixty years of Christian service in Oklahoma City, the congregation realizes that now, with adequate physical equipment for the first time in its history, the Church in Oklahoma City stands at the threshold of a great opportunity for the cause of Christ. They feel that St. Paul's is now entering the climax of its destiny as a downtown Cathedral. Its program for the education and development of young people includes more of our youth than ever before, and it is influencing many of them toward the Episcopal Church. The Cathedral staff is kept busy with pastoral counselling, visitations to the sick and shut-ins, and in directing a parish program which serves the congregation from the cradle to the grave. Many phases of its program reach out into the community, providing Christian service and fellowship to many un-churched people and drawing them closer to Christ's Church.

Other Episcopal churches in the city have followed the example of the Cathedral in restoring and expanding their building facilities, so that now all may go forward together in becoming a real factor in the Christian development of the community. Situated in the heart of the Christian community in Oklahoma City, St. Paul's Cathedral is even now moving forward—nearly 1,000 strong—in what it conceives to be its mission as a downtown parish; to unite under one roof, as under one heaven, God's concern for all sorts and conditions of men in the fellowship of Christ.



Doorway-vestibule of St. Paul's Cathedral was added to the building in the $300,000 restoration program of 1947-49

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EDITORIALS

The Christian Year

WE are about to begin again the round of the Christian year, with the first Sunday in Advent. It is well for us to ask and answer some questions about the significance and value of this custom, common to all the Churches of Christendom that retain this feature of their ancient Catholic heritage.

Is this year-by-year following of the events of our Lord's earthly life a mere commemorating or reminding ourselves of these mighty acts that redeem the world and made possible our own salvation? Is it, psychologically at least, just the same as the political commemorations which we observe as patriotic Americans — the Fourth of July, Washington's Birthday, Armistice Day, Thanksgiving Day? If that is all it is, we are frank to say that it is not of any great consequence, not enough certainty to justify the Churchman's old slogan: "O, live ye by the Calendar!"

To understand, in some measure at least, the profound significance and spiritual reality of the Christian year, we must look steadily at the very foundation of our Christian faith—the fact that the Lord Jesus is truly very God of very God, the Word made flesh. We are not celebrating a man's birth, life, death and resurrection in our Christian year. We are, rather, seeking to make ourselves consciously a part of that matchless, transforming life of the Almighty, who is love, a life without beginning or ending, a life that is perpetually, continuously being born, working, dying, arising here in humanity's career on this little planet. To Almighty God, who is timeless, there is no succession of events; birth, life, death, resurrection are simultaneous, are continuous facts in an eternal present. This is the supreme mystery of the Christian religious life. We cannot comprehend it, for we are limited and conditioned by time and space. What we can do is to believe simply and firmly in the actual presence, here and now, of the Incarnate God in human life, a presence that is dynamic, transforming for his disciples' characters.

We are greatly mistaken if we interpret the doctrine of the "Real Presence" as limiting the Lord Christ's effective, objective presence to the blessed sacrament of his Body and Blood. His Real Presence is his Incarnate life in its every aspect, impinging mightily on our personal and corporate lives. The observance of the Christian year is like the prism which breaks up the white light of the sun into the color spectrum which we can regard steadily and study fruitfully. We feeble mortals have no power to conceive the eternal present, which is God's sphere alone. Even trying to imagine it is like attempting to look steadily at the blazing, unclouded sun. So the Church showed her practical wisdom in setting forth the Christian year as a spiritual spectrum, the different stages of the divine life which we can look at reverently, study faithfully; each act of that redeeming life in turn—from Advent to Pentecost.

May we not begin, this Advent, to cherish a joyous confidence in the real and continuous presence of our blessed Lord in this, his little world and find a new awareness that his birth is now, in the year of our Lord, 1951? It is, we believe, this realization that Phillips Brooks gave expression to in the words of his familiar hymn:

O holy Child of Bethlehem!
Descend to us, we pray,
Cast out our sin and enter in,
Be born in us today.

"Quotes"

EVERY time we stifle an impulse toward generosity, toward self-sacrifice, toward loving our enemies by positive acts, we contribute to the earth's desolation, to the strife of peoples, to large-scale maneuvering for power and privilege. The sins of a nation are not alone the sins of leaders; they only reflect the greed and arrogance in the hearts of its people, with some magnifying. We must cease our personal rebellion against God, if we would have nations do so.

—FORWARD, Advent, 1951

Degrees & Conversion

THAT much loved and unique clergyman, Daddy Hall, who died recently, has a bit to say in the last issue he edited of his Church Militant. In going over the Church, he wrote, I am struck with the number of those with honorary degrees I see on all sides. Solomon, in all his glory, was

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not arrayed like one of these. I do not say it is wrong. I simply say that too much attention is paid to it. Clergymen tell us they cannot get a parish unless they have a degree from some college or seminary. That is nonsense.

One of these fellows came to Galilee Mission. He then had three degrees and was working for a fourth. He had not the slightest idea of the way to lead a soul to Christ. I urged him to go into the inquiry room and do some personal work with those who went in there. Finally he went in, but did not know what in the world to do. He asked a poor, weary sin-ladened man to kneel down, recited the absolution over him and told him to go.

A plain convert was in the room at the time and he knew that was not right; so he stopped the poor man, led him to confess his sin to Christ, ask forgiveness, and the man went out overjoyed at the peace he felt. The clergyman stood by and was at a loss to know what to do. His three degrees did not help him one bit in that situation. The young convert told me all this, but he never suspected that the minister was a preacher and I did not enlighten him.

The moral of the story is—don't be a D.D. or an S.T.D. or a Ph.D. unless you are a B.A. (Born Again).

Protestant Episcopal Church Is Catholic

BY

RANDOLPH CRUMP MILLER
Professor at the Church Divinity School of the Pacific

MEMBERS of the Protestant Episcopal Church are members of the Catholic Church. They admit it every time they say the creed: "I believe in the holy, Catholic Church." They are not Roman Catholics, or Old Catholics, or Greek or Russian Orthodox Catholics. They are members of one of the few Churches with "Protestant" as part of the legal title. They find their ancestry in the Church of England, which is legally Protestant. Yet they are Catholic.

In 1930, the Lambeth renewed a statement of 1920: "We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers using God-given means of grace, and inspiring all its members to the world-wide service of the kingdom of God. This is what we mean by the Catholic Church." The same thing is said in different words in the offices of instruction: "We mean that the Church is Catholic; because it is universal, holding earnestly the faith for all time, in all countries, and for all people; and is sent to preach the gospel to the whole world."

Let us, then, look at the Protestant Episcopal Church and see why it is Catholic.

One, it is universal. This Church counts its history as going back to the time of the primitive Church, and there is no real break in its development until the time of the Reformation. Even then it was a reformed Catholicism that emerged in England, purified and purged of non-Biblical and non-Catholic accretions. It is a Church that is in many countries and seeks to be in all of them, and it is open to all people.

But we mean that the Catholic Church is bigger than the Episcopal Church. It is more than the Anglican Communion. It is the "Body of which Jesus Christ is the head, and all baptized people are members." As St. Paul says, "For we have all—Jews or Greeks, slaves or free men—been baptized in one spirit to form one body, and we have all been saturated with one Spirit." (I Cor. 12:13).

There is, then, "the mystical body of Christ, which is the blessed company of all faithful people." The Holy Catholic Church is "the communion of saints." Surely this is a universal hope and faith.

Organic Wholeness

TWO, the Catholic Church is characterized by its wholeness. The analogy of the "body" indicates that the Church is an organism. It has an organic wholeness about it, which is based on the mutual interrelatedness of its members. The various members have their particular functions or vocations. The eye and the ear and the foot have different functions; and yet the body depends on each of them and they on each other.

This organic interrelatedness is illustrated in Christian living. Members of the congregations are engrafted into the body of Christ by baptism. They are born into a family of God. They are not baptized as Episcopalians, but as members of the holy Catholic Church.

A Church which does not recognize the universal validity of baptism is non-Cathloic. For it is by the grace of God given in baptism that one becomes a member of the Church. He does not become an Episcopalian, Baptist or Romanist through baptism; he becomes a member of the whole Church, which is the Catholic Church.

The life of the local congregation illustrates

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this wholeness in assuring every member of his rights and privileges in the fellowship. The baptized baby one day old is as much a member of the Catholic Church as is the Lord Bishop of London. But this is true in terms of grace only if the baby knows it through the actions of the congregation!

Historic Ministry

THREE, the Catholic Church has an historic ministry. It is here that "Catholic" takes on different meanings. The Churches calling themselves Catholic in this sense are those with a ministry that can be traced back in unbroken line to before the Reformation, and then continued it with the three-fold order of bishops, priests, and deacons. When the Protestant Episcopal Church talks of unity with other Churches, it makes one of its points the acceptance of the historic ministry. "Wherever the bishop shall appear, there let the people also be; even as, wherever Jesus Christ is, there is the Catholic Church," said Ignatius.

The ministry becomes the source of the means of grace as found in the sacraments. Only a priest can officiate at the Lord's supper. There is a narrow catholicity that makes this the sole test. One Anglican writer concludes as follows: "We conclude, then, that six communions are to be reckoned as sharing the inheritance of the ancient Catholic Church: in the East, the Orthodox, Armenian (Coptic, etc.), and Assyrian; in the West, the Roman, Anglican (with the Old Catholic), and Swedish. They are not all equally orthodox; for if they were, they would be agreed, and if they were agreed they would probably be united . . . In all of them we find the same creed, the same sacramental life centred in the altar, the same government by the successors of the apostles." This attitude of exclusiveness leads to a looking down our noses at our more Protestant brethren.

It is a fact that the outline for the basis of union, which began in a General Convention of the Protestant Episcopal Church and was later approved by all bishops in the Lambeth Quadrilateral, had as one point the acceptance of the historic episcopate (carefully left undefined). The other three points are acceptable to almost all Christians: belief in the Holy Scriptures as containing all things necessary to salvation; acceptance of the two creeds; and use of the two sacraments instituted by Christ. It is only on the ministry that there are real differences of opinion. At this point, the Episcopal Church has remained strongly in the Catholic tradition, although there are wide differences of opinion among Episcopalians as to what the historic episcopate means.

Fellowship in Love

FOUR, the Catholic Church practices fellowship-in-love. The Russians have a word for it: sobornost. As against the Reformation emphasis on the individual in relation to God, the Catholic emphasis is on the organic body of the Church, within which there is real fellowship. The sign of Church membership is life-in-love. When such love is evident in the congregation of the faithful, the true nature of the Church becomes more clear to the world. Or, as "The Faith of the Church" puts it, "Every member of the body is bound up, in one bundle of life, with every other member. We belong to Christ, and we belong to each other." "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it" (I Cor. 12:26).

There is a dynamic fellowship in the Church. It is a congregation of sinners seeking redemption. This fellowship is a redeeming process by which the members are brought out of their loneliness into the full fellowship with God and their neighbors. In the assurance that God loves them and forgives them, they find their rightful place as persons within the fellowship of faithful people.

Ecumenical Reformation

FIVE, we believe in visible Catholicity. We who count ourselves members of the holy, Catholic Church must often feel like the man who said, "I believe in the holy, Catholic Church, and regret that it does not exist." Georgia Harkness replied by saying she knows it exists because she has experienced it in action. She goes on to describe the great soul-stirring experiences of the conferences between Christians of all denominations who met at Oxford, Madras, Geneva, and Amsterdam. These men and women came together from diverse forms of Christendom, and all of them believed in the holy, Catholic Church. As they worked and studied and worshipped together, Miss Harkness saw a universal Catholic Church in action.

There is a new Reformation in these days. It is called the Ecumenical Reformation, and it brings all Churches into unity. Here is a new form of the universal and world-wide Church, expressing the wholeness of its faith and of its many members through the World Council of Churches.

It operates on a world-wide level, but it also operates on the local level. There is a new concept of non-Roman Catholicism which has caught

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the imagination of all except the most rebellious Protestant groups. Today, when we say we believe in the holy, Catholic Church, we see it partially at work in the local congregation, in the local councils of Churches, in the statewide councils, and in the National Council of Churches.

Our Protestant brethren cooperate in these movements toward unity, and in so far they are Catholic. They also say the creed: "I believe in the holy Catholic Church," or "the holy Church universal," or (among some Lutherans), "the holy Christian Church."

This word, Catholic, is of great historic meaning. It has always been part of the creeds of Christendom. Yet we have allowed it to have the common usage of referring only to Rome, or at best to the Roman and Eastern Orthodox Churches. Some Episcopalians use it, but often as a cloak for hiding our Protestant heritage. True Catholicism today is not found in Rome, but in the Ecumenical Movement, in which all Churches except Rome and a few others are drawing together in fellowship and love and mutual trust, in the sense of wholeness and visible Catholicity.

Of all Churches in Christendom, the Anglican communion, of which the Protestant Episcopal Church is a part, balances the Catholic and Protestant heritage. At the Reformation, it kept what was best in Western Catholicism and adopted what was best in the Continental Reformation. And today, it has provided real leadership to the Ecumenical Movement.

Let us, then, lift up our heads when we say, "I believe in the holy, Catholic Church." We need to know what it means as we renew our faith in the universal mission of the Church, in the wholeness of Christendom, in the historic ministry, in the fellowship-in-love which is at the heart of our redeeming and redemptive fellowship, and in the visible unity of all the Churches in the great movement that has led to the World Council of Churches.

We are Catholic in all these meanings of the word. We may find that we cannot use the word in many areas where we will be misunderstood, but we should know its traditional power as we include it in the summary of our pledge of allegiance to the God of Jesus Christ in the creeds.

So it is that we "pray for the holy Church universal; that it may be so guided and governed by thy good spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

Another article by the same author will follow on *Why the Holy Catholic Church is Protestant.*

The Godless University

BY

HUGH McCANDLESS

Rector of the Epiphany, New York

A BRILLIANT book by a recent Yale graduate has just appeared and has caused a stir in educational circles far beyond what its real importance merits. The thesis of the author is that if you send your son to Yale or any other university he will probably become a Keynesian collectivist (some kind of a socialist, or non-believer in free enterprise) and an atheist. All this is sketchily but impressively documented, and I have heard of one reader of the book who is considering cutting Yale out of her will. Indeed Mr. Buckley suggests very frankly that only such action or threats will move the Yale corporation, which includes Bishop Sherrill, to repentance and reform.

I cannot agree with some critics who call the book deliberately dishonest on the ground that the author has cited only the instances that suit him. Being young, he has cited only those that impress him. Another criticism is that he fails to mention the fact that he is a Roman Catholic, and that as a Roman Catholic he has no right to define the aims of a Protestant university. But of course he does not mention his Romanism because he does not want to weaken his argument; and as long as Yale welcomes such students, they have a right to feel they are a part of its tradition, too, even as a loyal opposition. A third critical comment is that he equates Christianity with capitalism. Actually he does not do this, but he lumps them together so frequently as to give an impression that they hardly exist apart from each other.

There are, however, four assumptions that underlie the book, and they are false. In their falsity lies the weakness—and the danger—of the book.

First, Mr. Buckley assumes that the opinions of a college senior are fixed for life. This is rarely the case, but it is of course natural for him to think so. I have a fifteen year old parishioner who is sure she is going on the stage. When I reminded her that last year she intended to be a nurse, she replied, "But, I mean, that was when I was pretty young. But, I mean, when you're fifteen you know what you really want to do."

God and Man at Yale; The Superstitions of Academic Freedon (240 pp.) —William F. Buckley, Jr.—Henry Regnery Company, Chicago ($3.50).

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There was much atheism of a languid sort at Yale twenty-five years ago. It was especially marked among men who had come from Church schools or from church-going families. In their case, it was the perfectly natural reaction against the mores and ideas of their parents that most young people experience. But of the Yale men I see now, all but two claim some church membership, and I have noted with interest that those two have had their children baptized.

National politics was not a subject of much discussion at Yale before the depression. A great many of us, especially those of us who had a religious background, would have described ourselves as "sort of Socialists." I rather think it makes us better conservatives, and more intelligent ones, today.

There is an old saying that if a man of twenty is not a socialist, he has no heart; if at forty he is not a conservative, he has no head. This is grossly inaccurate, especially today, but it does express the truth that men do change their opinions between graduation and their twentieth reunion—you may describe it as digesting their college education, or learning from life in the world, or maturing, or conforming, or just degenerating—but their opinions do change.

False Assumption

MR. BUCKLEY'S second assumption is that any professional remark that is not immediately and flatly contradicted by a student is accepted as true by that student. Of course that is nonsense. The student finds it wiser to parrot back anything he is taught—if it interests him, he will figure out later whether it is true or not. We had a professor of anthropology or sociology whose name I forgot who encouraged questions. After a tirade of his against practically everything, one student asked him if he believed there was any real happiness. His reply was that perhaps drunkenness was a real, though temporary, happiness. No one groaned or whistled, but the consensus of the private discussions that followed was that it would be better to be Billy Phelps with a toothache than that man in a harem. If Mr. Buckley's assumption were correct, however, we all would of course have become alcoholics.

An occasional neurotic misfit does seek the petty smugness available on the teacher's platform; he has a captive audience, and any old cheap, ill-mannered joke against religion or morality is much preferred by the audience to something they must remember for an examination; but laughter is no sign of a permanent conviction. Occasionally neurotic men make wonderful teachers.

Mr. Buckley's third false assumption is that there is no significant religious influence at Yale to counterbalance the anti-religious teachers he mentions. But it is obvious that he cannot evaluate—no one student could—a faculty of over a thousand. He singles out for close examination the newer academic disciplines, and makes good points in the case of the psychology and sociology departments. These sciences are just out of the quackery stage, and are notoriously anti-religious. He does not give any survey of the numerous other departments that have always been overwhelmingly in favor of religion: the classical and modern language departments, and biology. When he discusses the amount of influence exercised by religious groups on the campus, he is trying to be eminently fair, but as an outsider to most of these mostly Protestant activities, he is in a poor position to judge.

Basic False Assumption

MR. BUCKLEY'S final, basic—and most dangerous—false assumption is this: that ultimate truth cannot propagate itself or stand in its own right. It must be "taught," it must be "defended"; it must not be discussed critically.

Here we have something important, because it shows a trend. Too many groups in this country do subscribe with Mr. Buckley to this false assumption of the frailty and sterility of truth. Thank goodness our universities do not agree with him, for when you believe that truth must be hollered and questions must be gagged, you have the philosophy which gave rise to the secret police of the dictatorships, and which stems straight from the Inquisition. The author expresses himself in favor of the McCarran Act and the Committee on un-American Activities, in both of which exotic pieces of legislative work his fellow-churchmen have been prominent, "teaching" their kind of true patriotism by threats of jail or unemployment.

Mr. Buckley is in favor of much that is good. But he wants a return to the Yale that fired its president for becoming Episcopalian—and which would not have admitted him, since he is certainly no Congregationalist! He wants a university that will take the malleable minds of the young, and compress them into molds, not stretch them. He expects the graduates to be good Bourbons in the next twenty years; that is, to forget nothing and to learn nothing. Stranger still, considering his conservatism he proposes that all this be effected by a strike on the part of the alumni!

Mr. Buckley feels he is an orthodox Christian, but his doctrine of the Holy Spirit seems to be that the Spirit, having led us into all the truth there is, has gone into retirement.

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EPISCOPAL CHURCH NEWS

WORLD FELLOWSHIP AT WASHINGTON

★ A service launching a week of prayer for world brotherhood was held November 14 in Washington Cathedral, sponsored by the YWCA. The preacher was the Rev. Robert J. McCracken of New York who said that "there is a spirit abroad among us at the present time which is bigotry and intolerance."

At the conclusion of the service $186,123 was presented at the altar for the world fellowship fund of the organization.

McCracken said the spirit of intolerance "has arisen in an America which is strangely afraid of itself. It is a spirit that is born of a half hysterical fear that tends to confuse loyalty and orthodoxy; that is impatient of any kind of deviation or diversity, and insists on the affirmation and reaffirmation of allegiance as though allegiance were something that could be impelled."

He said that he found in the new trend a danger to the principles of the founding fathers, and concluded; "Tolerance of diversity, in religious faith, in racial background, in economic interest, was what made the new world possible. No one can injure America as mortally as Americans, and they can do it by bigotry and intolerance."

ARMISTICE DAY IN PARIS

★ A special service for the United Nations and world peace was held in the American Pro-Cathedral Church of the Holy Trinity, Paris, on Armistice Day, Sunday, November 11th. Ambassador Warren R. Austin, permanent American delegate to the U N read the lesson and Mrs. Franklin D. Roosevelt presented a memorial U N flag to the cathedral. Dean Sturgis Lee Riddle preached the sermon. Among the high ranking representatives who attended the service were French foreign minister Robert Schuman, representatives of the president and premier of France, secretary of the army and Mrs. Frank Pace, Mrs. Dean Acheson, Ambassador and Mrs. David Bruce, Paul Porter, head of the Marshall Plan in Europe, Paul Hoffman, and many of the international delegates to the U N.

Dean Riddle has been appointed by the Episcopal Church official observer to the U N session in Paris.

LAYREADERS CONFER IN SAN JOAQUIN

★ The first conference for layreaders was held recently in the district of San Joaquin, with nine attending, with a number of the clergy and leading laymen of the district assisting Bishop Walters in meetings and services. It was recommended that layreaders be more generally used in the district and that a similar conference be held next year.

SUCCESSFUL MISSION IN YOUNGSTOWN

★ Christianity became overnight the major street-corner topic in Youngstown, Ohio, as a result of a two week preaching mission which drew an estimated 93,000 people. Principal speaker was Charles Templeton, evangelist of the National Council of Churches. The Rev. John H. Burt, rector of St. John's, was one of the two chairmen of the undertaking which had the cooperation of 120 churches representing 30 denominations. Other Episcopalians active in organizing the mission were

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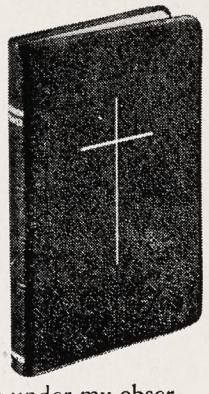

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Clarence Robinson, warden of St. Augustine's, the Rev. W. Payne Stanley, rector of the same parish who developed the festival of faith service, the Rev. Brewster Beach, assistant at St. John's, who headed the delegations committee, William F. Maag Jr., editor of a local newspaper who gave the mission a tremendous amount of space, and Judge John W. Ford and John H. Hall who were on the finance committee.

SELL TOBACCO FOR CHURCH

★ A campaign for funds to restore All Saints, Sunderland, Md., got a $1,486 boost recently through the sale of 2,760 pounds of tobacco that was donated by farmers of the area. The restoration work on the church, once the only house of worship of any denomination in northern Calvert County, has been under way for more than a year.

WHOLE COMMUNITY CANVASSED

★ St. Andrew's, Ft. Thomas, Ky., has cooperated in a community-wide church loyalty drive. Teams called on people in the entire community, urging them to sign a pledge to attend a church of their choice for five consecutive Sundays. Idea behind it is that church-going is a habit and if a person goes for five weeks he is apt to continue to do so.

MARY SIMKHOVITCH DIES AT 84

★ Mrs. Mary Kingsbury Simkhovitch, 84, died on November 16th. She had devoted half a century to settlement work in New York and was internationally known for her pioneering work in slum clearance and housing. As head of Greenwich House for forty-four years she moulded the program according to her basic ideas—that social workers must live in the community and help the people develop their capacities and help themselves. She believed in keeping the program flexible to meet changing needs. She was a devout churchwoman, never failing to attend St. Luke's Chapel each Sunday and often on weekdays. She was a member of the executive committee of the Church League for Industrial Democracy, now the Episcopal League for Social Action, from its founding in 1919 and served also on the social service committee of the National Council.

CONNECTICUT BISHOPS ENTERTAIN

★ An unusual diocesan gathering was held in Hartford recently when the Bishop of Connecticut and Mrs. Gray, and the Suffragan Bishop of Connecticut and Mrs. Hatch entertained the clergy of the diocese and clergy wives. Approximately 300 were present for dinner and informal entertainment.

RECTOR AND MEMBERS BUILD PARISH HOUSE

★ Grace Church, Concord Pike, Del., needed an addition to the parish house because of the increase in membership and church school enrollment. They got a loan from the advanced fund of the diocese, plus contributions from members of the congregation, bought the materials, rolled up their sleeves and put up the building themselves.

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★ Montana now has a rural Woman's Auxiliary which is designed to keep women in outlying districts informed by mail of the work of the diocese, nation and overseas. It also seeks to build through letters and other printed materials a sense of fellowship.

TULSA CHURCH IS RENOVATED

★ Trinity Church, Tulsa, Okla., has completed the renovation of the sanctuary and chancel. Both sections have now been completely paneled in oak and the walls and ceilings have been redecorated. Work is soon to begin on the decoration of the crossing, transcepts and nave.

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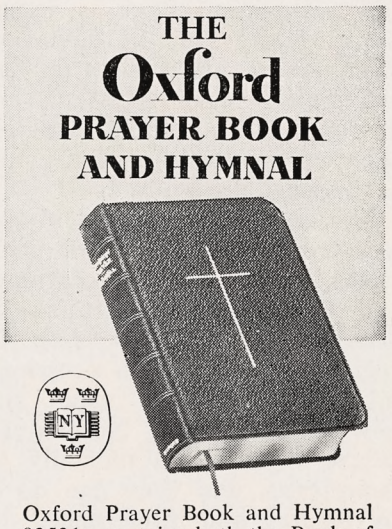

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THE NEW BOOKS

FREDERICK C. GRANT
Book Editor

The United States and Spain. By Carlton J. H. Hayes. Sheed and Ward, $2.75.

Professor Carlton Hayes is one of our leading American historians and from 1942 until 1945 he was the American ambassador to Spain. He is, therefore, in a position to review the background of Spanish-American relations and also to discuss their foreground. He writes from the Roman Catholic point of view but he writes with entire loyalty to this country. He believes that Franco's government should be recognized and included in the Western European defense plans. He does not exactly white-wash Franco, but he does point out everything that can be said in his favor. For example, Franco set his price too high for Hitler, and so kept out of the Axis, and he not only threatened military action if the Allies entered Spanish territory but also if the Axis powers did so. The author is sure that the cultural differences between Spain and the other Western nations are not an insuperable barrier to mutual understanding and cooperation. What one does not find in the book is any adequate portrayal of Franco's brutal suppression of all opposing groups. After all, there is no getting around the fact that General Franco is a totalitarian dictator.

Our Bounden Duty. A Manual of Devotion for Communicants. By Miles Lowell Yates. Oxford Univ. Press, $1.50.

The devotions in this little manual are modelled, quite effectively, after the prayers in broken lines used in A. K. Bostock's *Reasoned Prayers for the Lord's Own Service.* Neither are quite as effective as Father Roche's original use of this form in *The Mysteries of the Mass in Reasoned Prayers.* However, they are well done, and can be used to advantage by anyone looking for something to stimulate his meditations at the Eucharist. On the other hand, the instructions which take up the first sixteen pages of the book seem to lack in simplicity and directness, and one misses the clear and unambiguous directions of the Prayer Book on self-examination and repentance. The service itself is printed in the Prayer Book order, and the contents are such as could be commended to the use of anyone of moderate churchmanship.

—*Alex. S. Dewdney*

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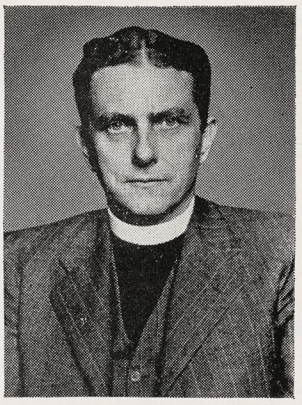

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VERN SWARTSFAGER, formerly rector of St. Andrew's, Bryan, Texas, is now rector of St. John the Evangelist, San Francisco.

CARL TAMBLYN, formerly rector of St. John's, Marysville, Cal., is now rector of St. Luke's, San Francisco.

BENJAMIN DeCAMP, formerly curate of St. Paul's, Oakland, Cal., is now vicar of St. Michael and All Angels, Concord, Cal.

JAMES B. VAUGHT, formerly of St. Mary's, Ardmore, Pa., is now associate rector of Trinity, Columbus, Ga.

HARRY W. BALDWIN Jr., formerly rector of St. Stephen's and Wicomico parishes, Wicomico Church, Va., becomes rector of St. Andrew's, Richmond, Va., Jan. 1st.

DAVID W. C. GRAHAM, formerly rector of St. Paul's, Walnut Creek, Cal., is now vicar of St. Barnabas, Arroyo Grande, Cal.

GEORGE R. MILLARD, formerly rector of St. James, Danbury, Conn., is now rector of Christ Church, Alameda, Cal.

BERNARD N. LOVEGREN, formerly dean of Grace Cathedral, San Francisco, is now rector of St. John's, Del Monte, Cal.

HAROLD D. CHASE JR., formerly assistant at Christ Church, Cincinnati, is now rector of the Transfiguration, Buffalo, N. Y.

ARTHUR B. WARD, formerly rector of St. James, Dillon, Mont., is now rector of All Saints, Appleton, Wis.

CECIL DICKIN, formerly rector of St. James, Lewistown, Mont., is now on the staff of All Saints, Detroit, Mich.

LAY WORKERS:

RICHARD M. HAWKINS, formerly organist in the Evangelical & Reformed Church, Websters Groves, Mo., is now organist at Grace Church, Kirkwood, Mo.

JOHANNA MOTT, formerly assistant for young people's work at St. Clement's, El Paso, Texas, is now director of the diocesan mission for college work at the University of Oklahoma and is on the staff of St. John's, Norman.

GARL DONAHUE is acting director of religious education at St. James Cathedral, Fresno, Cal.



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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

WINIFRED HAMLIN
Churchwoman of Summit, N. J.

In the November 1 issue there is a very lively report of the furor re 'What we are to call our envoy at the Vatican.' It was well done as a report, but I've a sneaking suspicion there was a good deal of silliness. Such matters are too far above my head.

But that editorial in the same issue: Keep the Good Word. That was a terrible little piece. A blockbuster if there ever was one. Sort of a messy bomb, what? But not such a one as to end a war.

A crushing mass of inaccuracy and I blush for the layman who perpetrated same.

The "Protestant" in our official name is the big, bad ball and chain and it obscures one hundred and one issues, but I've always taken for granted we are stuck with it. "Evangelical" would seem so right.

But for the record I must say "Ouch" when the Witness prints such a shallow, misleading distortion.

The negations in Protestantism are as the sands of the shores of time, an ever shifting emphasis. Yet your writer takes the great marks of the Church such as Bible, salvation, faith in the faith as though they can be ascribed to the sectarian shakedown instead of historic Church and Apostolic succession. Give us pride and thankfulness in our origins.

H. NEWTON GRIFFITH
Rector, Grace Church,
Lake Providence, La.

Will The Future of Free Catholicism by Chad Walsh be published in pamphlet form? It is stupendous. I would like to have several copies of the two parts reprinted under one cover if the cost is not prohibitive. Mr. Walsh is fast becoming a champion in our Church.

ANSWER: If a sufficient number indicate that they want copies we will reprint as a pamphlet. Write the Witness, Tunkhannock, Pa.

BURDETTE LANDSDOWNE
Clergyman of Massachusetts

In the short and sweet "Talking It Over" (Nov. 8) you make a significant statement which seems to have been overlooked in protests by others against appointment of an ambassador to the Vatican. After calling attention to the fact that Madrid was added to the new Axis without protest on the part of any official Church group, you ask, "Why the objection to adding the Vatican? It is in the forefront in the effort of reactionary forces to crush peoples movements all over the world and ought to make an effective ally of Washington, today's headquarters of the heirs of Hitler."

Surely this fact as well as the violation of American principle of separation of Church and state should be mentioned in any thoughtful protest against President Truman's ill-timed but clever political move for strategic position in presidential campaign.

Congratulations to W. B. S. Sr. for bringing this aspect of the question to the attention of readers of the Witness.

FRANK R. WILSON
Ass't at St. John's, Washington

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Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
"The Nation's Church"
Second Street above Market
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9:30 and 11:00.
This church is open daily.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. Eugene M. Chapman,
Rev. E. Laurence Baxter
Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., Sat., 7:15
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH
Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
Rev. Peter Chase, Curate
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

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STORY OF THE WEEK

Memorial Chapel Is Dedicated At Culver Academy

Million Dollar Chapel Honors Students Who Served In World War Two

★ More than 2000 cadets, alumni, parents, and faculty members at Culver Military Academy recently heard Bishop Herman R. Page of Northern Michigan challenge his listeners to be reminded of "the great vision of God which alone can make men free and the sacrifice that brings that vision into the realm of reality" as symbolized in the new Memorial Chapel at Culver for which Bishop Page was preaching the sermon of consecration.

The million dollar memorial chapel was built during the past eighteen months in honor of the academy's 6,500 former students who served in world war two, names of 288 of whom are engraved on the gold star columns in the narthex. Funds for building and furnishing the Tudor Gothic construction were raised by members of the Culver alumni associations and the fathers association, who for the first time in the 57-year history of the famous Indiana boys' school received permission from the board of directors to raise funds for the erection of the building on the academy's 1400-acre campus.

The chapel includes in its facilities an Indiana limestone interior; laminated red Appalachian oak pews and wood trim throughout; a 70-stop, 3000-pipe Moller organ; a 51-bell carillon cast in Croydon, England; stained glass windows in the chancel and over the balcony, designed and executed in Exeter, England; translucent nave and clerestory windows that were hand blown in the Western Zone of Germany; a unique 168-panel hand painted ceiling done in the studios of George L. Payne in New Jersey; and a meditation chapel to the right of the chancel ideal for small religious activities meetings or for intimate and secluded personal worship.

The great chancel stained glass window focuses attention on the personality of Christ. The theme portrayed is one that was typical of the final days of Jesus before his crucifixion. The scene is set within the precincts of a temple whose architecture suggests in its classical dignity, the universality of religion, transcending all boundaries of time and place. Under a portico surmounted by a golden dome, whereon is poised a winged angel holding the treasured crown of life, stands the Christ. On either side of the portico are gathered the disciples, and on the stairway leading up from the ambulatory are fore-gathered people from all walks of life to hear the great teacher. At the center of the bottom tier stands a fountain symbolizing the life-giving virtues of the prophet's word. In the tracery is depicted the theme of it all, "I am the way, the truth, and the life—If ye keep my commandments ye shall abide in my love."

Whereas the theme of the great chancel window centers about the personality of Jesus, the theme of the Rose Window at the rear of the nave focuses attention on the Biblical story of the creation. In the center or hub is depicted the hand of God, the maker and creative impulse of all things. The main lancets of the window portray the subjects of creation: light, the earth and the seas, the sun and the moon, the beasts of the field, man, fish and the birds, the fruit and the herbs, and heaven. Around the outer rim of the window are shown in symbolic form the clouds and heavenly bodies.

The symbolic ceiling in the nave is probably one of the most elaborate and certainly one of the most meaningful church decorations created in this country. It consists of 168 panels each with its own religious symbol. The panels are arranged chronologically with those representing God the Father, the creator, placed nearest the altar. Then in order follow the representations of Mary and Joseph, the parents of Christ; the symbols of Christ such as the cross, orb, crown of thorns, fish and anchor, robe and dice; Christ's evangelists who were first to go into the world and preach his gospel; the twelve Apostles; and finally the doctors of the early Eastern and Western Churches.

Off the balcony at the rear of the nave is the tower room where the names of the 6500 former Culver students who

served in world war two are inscribed along with the names of the more than 4000 donors whose gifts made the chapel possible. These donors came from every state in the Union and a dozen foreign countries.

Leading from the tower room is a winding staircase that goes up to the clavier room from where the carillon is played and visitors may also climb on up into the bell chambers and the observation and lantern room where they can look out over the campus and across Lake Maxinkuckee on the shores of which the academy is located.

Included in the dedication services held recently were addresses by Lieut. General H. R. Bull, commandant, national war college representing the army and army air force; Admiral Jonas H. Ingram, representing the naval forces; and the Hon. Henry F. Schricker, governor of Indiana, representing the state.

Dr. Kamiel Lefevere, carillonneur, at the Riverside Church, New York, presented dedicatory carillon recitals on both Saturday and Sunday afternoons of the dedication weekend and the organ dedicatory recital was presented by Prof. Van Denman Thompson, director of the school of music at DePauw University.

Bishop Page, who delivered the consecration sermons in the two services of dedication, was selected because of his long and successful association with the academy at which he has been a guest minister at various times during the past ten years. Ever since the academy was founded in 1894 as a non-sectarian school for boys, chapel services and various religious activities have always been a vital part of the educational program. The Rev. Hardigg Sexton, a graduate of Miami University and Princeton Theological Seminary and former minister at Philadelphia, Baltimore, and Cincinnati, has been the full-time chaplain and director of religious activities at the academy since 1940. He is assisted in his work by social and religious counselors who are attached to each of the nine ROTC companies on campus. All of the religious activities of the corps are planned under Mr. Sexton's direction with the assistance of these nine faculty religious counselors and representatives of the study body.

Preaching at the Sunday morning chapel services, however, are representatives of the Jewish faith, the Roman Catholic Church, and the various major Protestant denominations. For all of these activities the new Memorial Chapel will now be the center for both the 700 cadets in the Culver winter school and the 1350 boys from all over the world who attend the Culver naval school, the school of horsemanship, and the woodcraft camp during the eight weeks summer session. Last summer these boys from 9-18 years old represented forty states, the District of Columbia, Brazil, Canada, Cuba, Germany, Guatemala, Mexico, Panama, Philippine Islands, Persian Gulf, Puerto Rico, Spain, and Venezuela. The 700 cadets in the current winter session are from thirty-six states, the District of Columbia, Argentina, Canada, Colombia, Cuba, Formosa, Germany, Guatemala, Mexico, Panama, Persian Gulf, Philippine Islands, Puerto Rico, Spain, Lebanon (S.W. Syria), and Venezuela.

Already the chapel has started to become what Bishop Page emphasized in his sermon of consecration when he said, "This chapel symbolizes two things: first, the great and glorious majesty of God, his beauty, his justice, his righteousness and yet with all his love for each individual. It also symbolizes sacrificial living. Those are the two things that the world today needs more than ever. Those are the two foundations without which the world cannot endure."



Culver's new Chapel has one of the most beautiful interior of any house of worship in the country

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WESTERN MASSACHUSETTS ANNIVERSARY

★ There were several highlights in connection with the fiftieth anniversary of the diocese of Western Massachusetts, reported in our issue of November 22. In the procession for choral evensong held at the cathedral on the 18th were representative clergymen of other Churches; the Rev. Sergey A. Kargay, rector of the Russian Orthodox - Greek Church in Springfield; the Rev. James R. McArthur of the Union Church of Ludlow; the Rev. Kenneth D. Beckwith, associate minister of the Massachusetts Congregational Conference, Amherst; the Rev. Leslie J. Johnson, and the Rev. G. Albert Higgins, Methodists, and Patriarch Joseph Klimowitz.

Mr. Spaulding Bartlett of the Reconciliation, Webster, was an honored guest as the only living layman who attended the first convention in 1901. Mr. and Mrs. Hawkins of Worcester were also present. Mrs. Hawkins sat in on the first convention and is the daughter of the late Rev. John Cotton Brooks, one time rector of Christ Church, Springfield, now the cathedral.

Following the service an informal reception in honor of Bishop and Mrs. Sherrill was held at the Museum of Fine Arts, with Bishop and Mrs. Lawrence in the receiving line with them.

Another highlight was the presentation of the first History Book to the Rev. Donald N. Alexander, the author. The book was written in commemoration of the anniversary and is being distributed throughout the diocese.

NATIONAL COUNCIL GETS BEQUEST

★ The National Council and the board of missions of the Methodist Church are to receive bequests from the late Harrison Parkman, formerly of Emporia, Kansas. The will provides for final disposition of approximately $100,000, with two permanent funds to be established, the income to be used by the two Churches for medical missionary personnel in the foreign field.

Mr. Parkman was once postmaster in Emporia and later purchasing agent for the post-office department in Washington. He was always an Episcopalian, at Emporia serving both as a layreader and superintendent of the church school. His parish in Washington was the Epiphany and he often conducted the brief noonday services.

RUSSIAN CHOIR AT CATHEDRAL

★ The choir of St. Vladimir's Russian Orthodox Seminary sang vespers according to their rite last Sunday afternoon at the Cathedral of St. John the Divine, New York. Dean George Florovsky of the seminary preached and was welcomed to the Cathedral by Bishop Donegan who presided at the service. The service was in commemoration of the 1500th anniversary of the Council of Chalcedon, the fourth ecumenical council of the whole Church.

PATRIOTIC SOCIETIES AT CATHEDRAL

★ Patriotic Societies of New York held their annual service at the Cathedral of St. John the Divine the afternoon of November 18th. The Rev. Roelif H. Brooks, rector of St. Thomas, New York, preached. More than eighty organizations participated.



Color Guard of Culver Military Academy enters the new Chapel for the service of dedication

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PEACE CONFERENCE IS URGED

★ Calling upon Americans to recognize the necessity of convening a peace conference of the major world powers, including China and India, to work out a stable peace settlement was urged by a large group of national leaders, headed by Anton J. Carlson, the distinguished service professor emeritus of psysiology at the University of Chicago. Among those signing the statement, which was submitted to the state department, were the following Episcopalians; Prof. Vida D. Scudder of Wellesley, Bishop Moulton, retired of Utah, the Rev. Fleming James of North Haven, Conn., the Rev. Kenneth R. Forbes of Philadelphia.

The statement calls for a peaceful settlement in Asia that will guarantee independence and self-government for the peoples of the Pacific; banning of atomic and biological weapons and provision for progressive disarmament; economic agreements sponsored by the UN; abandoning of war as a means of attempting to settle international differences.

ELECTION DEADLOCKED IN ERIE

★ The Rev. Thomas L. Small, rector of Christ Church, Oil City, and Bishop Hubbard, suffragan of Michigan, were deadlocked on the 8th ballot in the election held November 20 for a successor to Bishop Sawyer who recently resigned. On the seventh ballot Small had 14 clergy and 43 lay votes and Hubbard had 13 clergy and 54 lay votes. On the final ballot Small received 15 clergy and 44 lay votes and Hubbard 12 clergy and 53 lay votes. The convention then adjourned to be reconvened on order of the standing committee.

Others nominated were Dean William R. Webb, Bethlehem, Pa.; Archdeacon C. W. MacLean of Long Island; the Rev. Maxwell Dowell of Cleveland Heights, Ohio; Dean Maynard of Milwaukee; Bishop Lewis of Nevada; the Rev. Paul Schwartz of Meadville, Pa. Dowell was strong in the lay order through five ballots but no candidates received any votes after the fifth ballot except Small and Hubbard.

CALIFORNIA HOLDS CONFERENCES

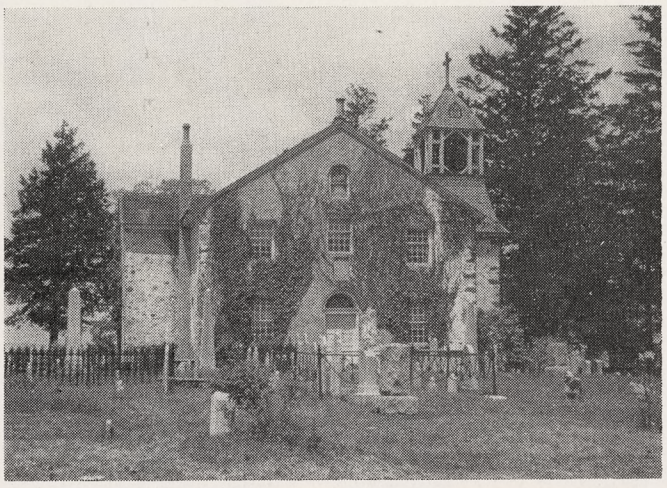
★ Vestrymen and members of bishops committees in parishes and missions of the diocese of California gathered at regional meetings in November to hear of the work, needs and opportunities in the diocese. The speakers were Canon Charles M. Guilbert, director of promotion, with Bishop Shires speaking at the Oakland meeting and Bishop Block at meetings at San Francisco, Menlo Park and Salinas.

SAN ANTONIO HAS SCHOOL

★ A school of Christian service sponsored by the San Antonio Council of Churches is being held weekly for six consecutive sessions. This venture in interchurch religious education has been carried on annually, with some few exceptions, since about 1924. This year's dean is the Rev. H. Paul Osborne, rector of St. Paul's Church. More than 400 students are registered and there are eleven members of the faculty. The Rev. Charles Douglass, rector of Trinity, is conducting a course on Christian marriage. Other courses, in addition to those for specialized teaching groups, include, home and church working together; the church and older people; personalities of the Old Testament and administering the church school.

JAPANESE DIOCESE HAS CONVENTION

★ The convention of the diocese of Kobe opened in Akashi on October 25th with about 45 clerical and lay delegates from the various churches present. Highlights of the discussion which took place centered about the problems of peace in the present troubled world, of particular interest to Japanese just now because of the recent peace treaty negotiations. The Rev. Robert H. Coleman made a fine contribution to this discussion in a speech which, although he has been resident in Japan but six months, he gave in Japanese —to the delight and appreciation of his Japanese co-workers. The other important subject under study and discussion was evangelism — of outstanding interest in this highly evangelistic-minded diocese. To this discussion valuable contributions were made by Miss Kathleen Shepherd, for many years one of the most effective evangelistic missionaries in Japan, and



St. James, near Stanton, Delaware, was founded in 1698 and stands as a symbol of stability and endurance

Miss Leonora E. Lea, who besides a heavy schedule as dean of Shoin Junior College, and teacher in St. Michael's International School, manages to find time to train many catechumen. The convention closed Saturday morning after an early celebration followed by breakfast, and the workers returned to their churches with new vision and renewed energy.

UNIQUE CONGREGATION IN MINNEAPOLIS

★ Bishop Keeler visited the Japanese American community center in Minneapolis on November 18 to launch a union church under the auspices of the diocese of Minnesota. Attending also was the Rev. Daisuke Kitagawa, who has ministered to this congregation since 1944, Margaret Tappan, director of education of the council of churches of St. Paul, and Earl Baumhoffer, associate secretary of the council of churches of Minneapolis. The church, called the Good Samaritan, is unique in that its constitution provides that "any person who is a Christian in any recognized denomination may, without changing his denominational affiliation, become a member of this church by presenting a letter of transfer or its equivalent from the church of which he is currently a member."

TEACHERS INSTITUTES IN CALIFORNIA

★ Dean Katharine Grammer of St. Margaret's House, Berkeley, was the leader of a teachers institute held recently at All Souls, Berkeley, under the auspices of the department of education of the diocese, directed by Canon Charles M. Guilbert. The first part of the program dealt with church school objectives and introduced a twelve-point standard developed by the department of the diocese. The second section was devoted to sectional meetings for teachers in the several departments of a church school. There was an evening session on handwork, story telling, visual and audio-visual aids. A similar institute was held November 18 at the Good Shepherd, Belmont, Cal.

BILL OF RIGHTS ANNIVERSARY

★ The Rev. Kenneth R. Forbes, executive chairman of the Episcopal League for Social Action, is one of the sponsors of a two-day conference, December 15-16 in Philadelphia, to commemorate the 160th anniversary of the Bill of Rights. Subjects to be dealt with in panel discussions are the rights of Negroes, labor, teachers and dissenters.

BISHOP STARK SPEAKS AT UNION SERVICE

★ Bishop Stark of Rochester was the headliner at a united Thanksgiving service held in a theatre of that city. He urged social action by declaring that "the Church has a stake in all conditions that deform the bodies and minds of men. Its concern includes employment, housing and world peace. We ourselves are not saved unless we are trying to save others, and we are not trying enough by a long, long way unless we are trying to improve anything and everything that will improve the whole life of mankind."

Cornelis de Kiewiet, new president of the University of Rochester, read the President's proclamation. He was also the speaker at the recent dinner of the bishop's men of the diocese when he told the 1,000 attending that the Church's task is "to create a new sense of the future, full of confidence in man's destiny as an individual." Bishop Stark presented him with the bishop's key for "outstanding service to the Church and community."

CHURCH-STATE SEPARATE HAILED BY STOKES

★ The religious freedom and type of Church-state separation developed in America through the centuries have worked to the mutual benefit of all religious groups and to the nation as a whole, an Episcopal clergyman declared in a lecture at a Roman Catholic college. The Rev. Anson Phelps Stokes, author of a three-volume work on the history of Church-state relations in this country, gave the fourth lecture in the series at St. Thomas College, St. Paul, Minn, honoring the late Archbishop John Ireland, its founder. He lauded Archbishop Ireland, Roman Catholic prelate of St. Paul from 1884 to 1917, as "a great Catholic patriot and statesman, probably second only to Cardinal Gibbons."

The fact that the English Puritans fled to this country to escape the persecution of state Churches made some form of Church-state separation here imperative, Stokes explained. He said that Lord Calvert of Maryland, a Roman Catholic, made a contribution to religious freedom paralleling that of Roger Williams and William Penn. Canon Stokes said the more he has studied the founding fathers of this country the more he has been convinced that they wanted to avoid the bitter controversies which have come where Church and state are united or closely related.



Bonnie Lee is presented with high school diploma by Dean Malloch of Fresno. She completed her course confined to bed through arthritis

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GOVERNMENT GETS FIRST CONSTRUCTION APPEAL

★ In the first appeal of its kind filed by a religious organization under the new construction controls program, the Appeals Board of the National Production Authority has been asked to authorize the construction of a new church in Athens, Ohio. Bishop Henry W. Hobson of Southern Ohio asked the appeals board at a hearing to permit the construction of a new $300,000 campus church to serve the students of Ohio University. The proposed church of the Good Shepherd was denied a construction permit.

If Bishop Hobson is successful in his appeal, other church groups are expected to press their cases before the appeals board. The NPA recently announced that in allocations of scarce building materials for the fourth quarter of 1951 it had turned down two out of every three applications from church groups for authority to start new buildings.

MAT WARREN GOES TO ST. PAUL'S

★ The Rev. Matthew M. Warren, rector of All Saints, Atlanta, Ga., has been named rector of St. Paul's School, Concord, N. H., effective in June, 1954. He will succeed Henry C. Kittredge who retires at that time. Warren will become a master at the school in the fall of 1952.

BISHOP SCARLETT GETS GUILD AWARD

★ Bishop William Scarlett of Missouri, was named as the winner of the 1951 civic award of the St. Louis newspaper guild. The award, a chromium-plated "stick" of type, is presented each year to a citizen who "has served the community well and who has not been recognized publicly or, if recognized, not adequately for his work."

The citation accompanying the award stated that it was given to Bishop Scarlett: "For his long years of patient, courageous service to his Church and to his city; for his efforts in behalf of fellowship and goodwill between Christian and Jew; for his 16 years as president of the Urban League of St. Louis and for his success in arousing the community to an awareness of the race relations problem; for his tolerance of ideas, his willingness to take an unpopular stand if he thought it was the right one, his work on such bodies as the national child labor committee."

Bishop Scarlett, who retires next November, was selected by the guild's executive committee from ten candidates proposed for the award.

EXTEND WORK IN CHICAGO

★ Bishop Conkling reports that more than $250,000 from the new work fund has been allocated in the diocese of Chicago. Of this just under $75,000 has been used for land and buildings for the following new missions: St. Andrew's Chicago; St. Giles, Northbrook; St. Martin's, Des Plaines; Holy Cross, Morgan Park; Holy Family, Park Forest; St. Thomas', Morris; St. Raphael's, Oak Lawn, and St. Ann's, Woodstock.

The following social service agencies have received $81,500: The Church Home for the Aged; McLaren Foundation, Lawrence Hall, Randall House, and Chase House.

In the field of education $95,000 has been allocated as follows: DeKalb Student House, Canterbury House, Evanston, Seabury-Western Theological Seminary, and St. Saviour's Chapel, Illinois Institute of Technology.

In making the report the bishop explained that the net amount for allocation at the close of the year should total $300,000, if all pledges are paid. Whatever comes in must first meet present commitments which somewhat exceed the cash received to date.

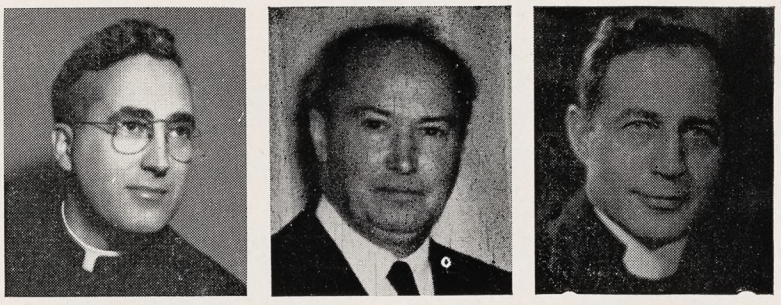
Beyond these commitments, other funds received on pledges payable will make possible further gifts to new missions to equalize the grants made to beneficiaries of the other two categories.

COLUMNIST LECTURES AT COLUMBIA

★ The Rev. Clinton J. Kew, a Witness editor who conducts the Religion and the Mind column, has been named a lecturer in religion at Columbia University. He is also on the staffs at the Heavenly Rest, New York, and St. Luke's, Montclair, N. J.

LARGE ENROLLMENT AT SEWANEE

★ Of the 432 men in the college of arts and sciences at the University of the South, Sewanee, Tenn., 29 states and four foreign countries are represented. Veterans number 21 compared to 1947 when they composed about half the student body. There are 81 in the theological seminary, all time high, with about half vets.



CHURCHMEN IN THE NEWS: Clinton J. Kew, Witness columnist, appointed lecturer at Columbia; Bishop Scarlett of Missouri received Newspaper Guild award; Bishop Stark of Rochester preaches social gospel at union Thanksgiving service

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EDITORIALS

The Great Words

BIBLE SUNDAY calls to mind a story Halford Luccock tells somewhere. In the days of his youth he and some companions, happening to be in a defiant and rebellious mood, decided to burn a Bible. This was judged the most wicked thing they could think to do, and so a bonfire was lighted and the huge book heaved and hauled from the library and consigned to the flames. In the middle of the blasphemous ceremony who should appear upon the scene but the ominous figure of the senior Luccock. Not only did his presence cast an apprehensive pall over the occasion, but even worse he spoiled their fun by pointing out that the book whose bulk had so far resisted the fire was not the Bible at all but the dictionary!

It was a boyish mistake to take Noah Webster for the Scriptures. But, as Halford Luccock himself points out, he has long since come to recognize that there is a closer relationship between the Bible and the dictionary than he and his friends ever suspected that afternoon long ago. It is to the Bible rather than the dictionary that we must turn for the meaning of the greatest words in our language. And incidentally the great words are not necessarily the long ones or the tongue-twisters. The great words are actually the familiar ones, those of one syllable, words like truth, love, man, life, death. Where but in the Bible are the complete definitions of such words to be found? In no other book, not even a many-volumed dictionary, shall we find the full meaning of the most significant terms of human experience. The Bible is our greatest book, a book to read, mark, learn, and inwardly digest because it is the very word of God.

Fun To Be Good

SOMEONE has asked, "Is it fun to be good?" There is a false kind of piety which believes that if you are having fun you must be doing something bad. The dictionary says that when you are enjoying pleasure or "good" you are happy. It follows then that if the fun you are enjoying really makes you happy it must be good.

There is an old saying which is popular but which expresses a false idea, "Be good and God will love you, but you will miss a lot of fun." No one ever got more fun out of life in the best sense of that word than Jesus. We know because the children were so attracted to him and his personality that at least on one occasion the disciples tried to get him to send them away. And on that occasion Jesus pointed out that childlikeness is one of the basic traits of the good life. Who is there of you who thinks that children do not have fun? Go by the schoolyard at recess and listen to the happy noises or watch them when they play together about the farm. When they are having the most fun they are completely forgetting about themselves. Jesus knew that when we forget ourselves most completely, we will get the most satisfaction from life.

Think of the time when you had the most fun. It was an occasion of sharing happiness with someone else. It was a time when you were least aware of yourself. "He that shall lose his life shall find it."

Many people who have once lived a worldly life and then found God have told us that before they found him they thought they were having fun, but the pleasure of serving God through service to men brings much deeper joy. We know a young person who used to go to dances three nights a week. He was having great fun. Later he decided to go into the ministry but he wondered how he could ever give up dancing. He knew there was nothing wrong in dancing, but it was using up a great deal of his time. Later he learned that the joy and pleasure of serving God through people left so little time for dancing that he had not given it up but he had substituted a much more wonderful kind of fun.

★

"Quotes"

ALL of us should earnestly, persistently and prayerfully seek to know God's will on the question of war and ask his help to decide the course of action we should follow. As loyal disciples of Jesus Christ each of us wants to be true and faithful witnesses of him whom we call Lord and Saviour, and in this, our day and generation, we want to do our share in furthering God's kingdom of righteousness and peace on this earth. In the light of the character of God and the character, life and teaching of our Lord, all we can say is that war is wrong and contrary to the will of God.

—ERIC M. TASMAN
Rector of Holy Communion
South Orange, N. J.

★

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The fun you enjoy now, is it of God or of men? Lose your life in the pleasure of Christian service and you will agree "it is fun to be good."

Holy Catholic Church Is Protestant

BY
RANDOLPH CRUMP MILLER
Professor at the Church Divinity School of the Pacific

IN a previous article, we discussed the question of why the Protestant Episcopal Church is Catholic. We said it was universal, it had wholeness, it had an historic ministry, it practiced fellowship-in-love, and it had visible Catholicity in the World Council of Churches. But if Catholicity is found in the ecumenical movement, then it follows that the Holy Catholic Church is Protestant!

The word, Protestant, has both a negative and a positive meaning. Negatively "protest" means to deny or object. Protestants are often found denying false doctrines, or objecting to immoral actions. Positively, it means to declare solemnly, to assert, to affirm. Protestants are often found making solemn declarations of truth, asserting what is right, and affirming their faith.

As a matter of convenience, the word is used to describe all groups separated from the Roman and Orthodox Churches. Yet Episcopalians are members of the holy, Catholic Church. They believe in it. But at the same time they are Protestants in every sense of the word.

Historically, Protestantism has been anti-Roman Catholic. It has taken its stand on the Bible, with the right of private judgment. It has given some autonomy to the local congregation. It has believed in the priesthood of all believers. It has affirmed justification by faith and grace, and not by law and merit. In all of these ways, it is different from Rome, and in these ways it affirms a Christian way of life that is positive and saving.

First, Protestantism means anti-Roman. The Reformation was an attempt to reform the Church. Martin Luther never thought of his movement as the establishment of a new Church, and he disliked the name, "Lutheran." From within the Roman Church, he objected to the institutionalism, the legalism, the moralism, and the superstition of a corrupt Church. From his Biblical studies, he discovered how far the Roman Church had strayed from the revelation as found in Jesus Christ. His attempts at reformation led to his exclusion from the Church and the founding of Lutheranism.

Such reform movements soon were going on under the leadership of such men as Zwingli and Calvin on the continent and Cranmer in England. They found no evidence in the Bible for many of the teachings of the Roman Church. They rejected the Papacy. They denied the sacramental system of Rome without denying the validity of the two sacraments. But they did all of these things for a reason. They did not want the Church to take the place of God. They knew that God would work through the Church, but that it depended on the believer and his relationship to God whether he would be saved.

So the authority of the Pope and the institution of the Church were overthrown. Protestantism sought to get to the roots of Christian faith and action. And through the years, Protestants have protested against the claims of Rome where they seemed false, as today they protest against the sending of an ambassador to the Pope.

Accept the Bible

SECOND, Protestantism means accepting the Bible as the rule of faith. Much in the teaching of the Roman Church was Biblical, and thus the true teachings held in common by Rome and the reformed Churches were not overthrown. There is much held in common by all Christians. But when men turned to the Bible, they came to the conclusion, "as the Church of Jerusalem, Alexandria, and Antioch, have errer; so also the Church of Rome hath erred . . . The Romish doctrines concerning purgatory, pardons, worshipping and adoration as well of images as of relics, and also the invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God." (Articles of Religion, XIX and XXII).

So the Bible came to be authoritative, and in some cases was made an infallible guide just as the Roman Church had been. But the true reformers never believed in an infallible Bible. Luther, for example, wanted to throw out the letter of James as a "right strawy epistle" and to put Revelation with the Apocrypha.

The priest in the Church of England was required to promise that he was "persuaded that the Holy Scriptures contain all doctrine required as necessary to salvation through faith in Jesus Christ," but he was given the right to interpret the Bible in the light of his own conscience. This right of private judgment remains basic to Protestantism. But the Bible remained the primary authority as against either the Church or private

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judgment. Thus the Churches of the Reformation stood between the unchanging authority of Rome and the complete freedom of the Renaissance.

Local Autonomy

THIRD, Protestantism means the autonomy of the local congregations. Radical Protestantism is congregational, giving complete freedom to the local Church, but this is a late development found among Congregationalists, Baptists, and Disciples. But all Protestants deny the authority of any hierarchy. We who have bishops provide for them a constitutional authority which is limited. The local congregation has certain rights that must not be infringed. The individual believer is not subject to infallible statements from anyone. Bishops, priests, and lay people are alike under the authority of Scripture, but still retain the right of private judgment.

In the Protestant Episcopal Church, no decisions are made without the full representation of lay people. Every important bit of legislation must be approved by the House of Bishops and by the lay and clerical members of the House of Deputies voting by order. The Prayer Book or Hymnal cannot be revised, for example, until representatives of every congregation, duly elected in diocesan convention, approve the changes.

The local congregation also has rights as to its forms of worship which vary with the customs and traditions and theology of the group. All Protestantism takes seriously the place of the word of God in its worship, sometimes at the expense of its Catholic heritage. It is no accident that the Prayer Book is about ninety percent based on the Bible, or that preaching is important as a means of mediating the word of God. The Lord's Supper is equally treated from the Biblical point of view.

Priesthood of Believers

FOURTH, Protestantism means the priesthood of all believers. This does not mean that every man is his own priest. It does mean that every man in his own freedom may approach God directly. Wilhelm Pauck defines it: "Everyone who has come under the lordship of God through faith in the Gospel of Jesus Christ and thereby become a free man, subject to God alone, can be a priest who through his words and deeds brings the liberating Gospel to his fellowmen." (Heritage of the Reformation, p. 115).

This is a call to every Protestant to take upon himself the social responsibility of his neighbor. The reason Protestants have developed such magnificent lay leadership, especially in America, is because the Protestant Churches are not controlled by a hierarchy. Even when Protestants stress the role of the clergy in Christian life, there is no feeling that lay people and clergy are different in kind or responsibility. Bishops in both the Episcopal and Methodist Churches are thought of as servants and not as clerical authorities. They are elected by the people, and they serve in their assigned jurisdictions.

In the doctrine of the priesthood of all believers is the affirmation of one's duty to serve others in love. This is the source of an activism which has altered the function of the Church throughout the world. It has flowered in American Protestantism, but has its roots in the early Lutheran and Calvinist ideas of vocation, and is expressed in modern times in the social gospel.

Justification By Faith

FIFTH, Protestantism means justification by faith and grace. Here is the denial that anyone can earn, buy or merit salvation. No man, however good, can obey all of the laws of God. Indeed, the law is to be overthrown, as St. Paul says to the Galatians, because we are saved by God's unmerited grace.

This is the distinctive note of Protestantism. Luther here builds on St. Paul's teaching, which in turn is rooted in Habakkuk. It is when we are confronted by the fatherly mercy of God as revealed in Christ, that we repent because we are unworthy. We place our absolute trust in God, and then he treats us as righteous and makes us righteous. We cannot do it by ourselves. God's grace works upon us directly as well as through the sacraments and the word in Church. Always the gift of God's grace depends on our faith. Without faith, we cannot be saved, for only then does God's grace come to us. We are justified by faith.

When we have faith, works will follow. But we cannot be good enough to earn salvation. Here was another break with the sacramental system of Rome. As our XIth Article of Religion puts it: "We are accounted righteous before God, only for the merit of our Lord Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort."

It is here again, that Protestantism is opposed to Rome. Rome promises salvation by merit, by keeping the precepts of the Church, rather than by faith. The Reformation turned back to the Bible with the insistance that faith comes first, and works are the fruit of faith. "Whereas Christ saith plainly, 'When ye have done all that are commanded of you, say, we are unprofitable servants'." (Article XIV).

Protestantism is really a reformed Cathol-

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icism. It is not something new, but grows out of the awareness of the evils in the old. The Protestant principle is the self-criticizing and self-correcting principle of Christendom. Without the Protestant witness, any Church would become corrupt, because there would be no return to the Bible, to the autonomy of the local congregation, to the priesthood of all believers, to the right of private judgment, to real faith in a God of grace.

So Protestantism continues to object to what is wrong, to affirm what is right, and to declare the truth of God to all people. It is only in this way that the Church can correct itself, change its ways in the modern world, and continue to grow as it gives meaning to life. Because Protestantism puts its faith in God alone, it needs no Pope; because it trusts the people and their right of private judgment, it can practice tolerance; because it is based on Biblical religion, it is always relevant to the world of real people with real problems and can be open-minded to new interpretations of truth.

We are members of the Protestant Episcopal Church in the United States of America. We are members of the holy, Catholic Church. We are both Protestant and Catholic, holding to what we believe to be the best in both traditions.

Let us remember that "no one is accepted as upright by God for obeying the law is evident, because the upright will have life because of his faith." It is "through faith we might receive the Holy Spirit." (Gal. 3:11-14, Goodspeed).

Adventures of Mr. Entwhistle

BY

THOMAS V. BARRETT

MINISTERIAL ASSOCIATION

"IF the brethren will please come to order," called the Rev. Mr. Mixer of the Third Church of the United Congregation, "we'll begin our meeting."

The Rev. Samuel Entwhistle sat down next to Silas Berlorn, minister of the Church of the Old Covenant. Silas looked at Samuel with pinched nostrils as if sniffing for the smell of tobacco.

"Good morning," said Samueel with a brotherly smile.

"Good morning," said Silas looking as if he expected rain at any minute.

"Brethren," said Mr. Mixer cheerily, "our morning devotions will be led by Rev. Bert Joss of the Church of the Flooding Light. We are also fortunate to have Joe Twing here to help us with our singing. Joe is minister of music at the Gospel Pioneers Tabernacle."

Bert Joss stood up, breathed heroically of the smoke-free air of the upper room and raising both hands and both eyebrows, said pleadingly, "Shall we bow our heads in prayer?" Samuel bowed his head and began to meditate on the reunion of Christendom. Although he did not believe he was allergic to prayer, he found it difficult to realize the presence of God at the ministers' meetings, in spite of the fact that Brother Joss said he knew the Heavenly Father was in their midst. It even occurred to Samuel that the Lord of Hosts might even be allergic to clergymen, and therefore absent himself from the meeting. There was, too, the further possibility that the Almighty, having been informed by Brother Joss of the many evils that existed in the city, might decide his presence was needed elsewhere, allowing the company of the saved their freedom. Samuel wrenched his mind away from the temptations of smugness, to listen to the closing supplications of Brother Joss. He frowned slightly as he wondered what cluster of events in the history of the Church was responsible for the introduction of the solemn vibrato into the clerical voice. After Brother Joss' devotions, and a brief period of "musical meditation" under the minister of music, the secretary read the minutes of the preceding meeting, which failed to produce either protest, praise or unfinished business. Brother Mixer then declared that new business was in order. After a brief silence six hands went up into the air.

"I guess Brother Tickis has the floor," conceded Mixer.

"I don't know how you men feel about it," Brother Tickis began, "but I think we should consider the problem of the high school band." Mr. Entwhistle reached for a cigarette, remembered the association frowned on tobacco and twiddled

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his thumbs, as he turned over in his mind the question of whether or not the ministerial association should set itself up as an authoritative critic of band music. To be sure the high school band left something to be desired aesthetically but . . .

"They've gone on trips three Sundays this fall," charged the Rev. Tickis, "and I don't think it's fair to the churches. It's because the superintendent wants to publicize the school, but I don't think it's right to take these youngsters away on Sunday nights."

The Rev. Samuel Entwhistle admitted that Brother Tickis probably had a point. Sunday night was a bad night for traffic. However, it seemed to him a question more properly settled by the safety council of the state and the children's parents and . . .

"Half of my young people's guild are in the band. We only had twelve at church last Sunday."

Samuel felt a little embarrassed that there were so few band musicians at the Church of the Tribulation. The fellowship had a pretty good group out in spite of the band.

"I agree with Brother Tickis," said Rev. Silas Berlorn. "These band trips interfere with my Sunday evening program too. Besides, I don't think it's right for these youngsters to be running around like that. They pick up bad habits. I'm told that lots of them were smoking cigarettes and . . . well . . . 'carrying on' in the bus. I think we ought to act."

Samuel pushed his cigarettes farther down in his pocket and tried to look guiltless. Brother Ernest Twirpple of the Second Church of the Free Reformers got to his feet energetically.

"It seems to me," said Brother Twirpple energetically, "that we ought to send a petition."

"Who to?" asked Rev. Swade of the Katey Twombly Memorial Chapel.

"Well," said Brother Twirpple energetically, "perhaps to the newspaper, with a copy to the parents."

"You know what the newspapers do to our stories," warned Rev. Joss. "The paper is in favor of the band. They sponsored a bingo game to buy the uniforms."

"Let's send the petition to the superintendent of schools," suggested Brother Krinkle of the Evangelical Protestant.

"How about sending it to the mayor?" asked Rev. Berlorn, "with a strong protest against selling tobacco to minors."

"Come to think of it," Brother Twirpple spoke with energy, "it might be a wise idea to send the master copy to the governor, Schisel. He ought to be informed of this. I consider it a threat to the historic separation of Church and state."

"The school board is the place to send it," Rev. Joss informed them.

Best Preacher in Town

THE Rev. Sturtevant Guy Zibst of the Downtown Congregationist Church rose impressively to his feet. The Rev. Sturtevant Guy Zibst was considered the most eloquent preacher in town.

"Brethren," he began eloquently and paused for dramatic effect. "I have followed this discussion with the keenest interest. No one is more interested than I in the youth of our ago. For twenty years I have been, as those of you who know me are aware, a strong advocate of youth work in this community of ours." Rev. Zibst paused and looked at every member of the association with a benign eye. "Nevertheless, it seems to me that in this grievous and tumultuous age in which we live, there are other matters more urgent, and more relevant for our discussion here this morning. My youth group too has been depleted by, shall I say, musical absenteeism; I believe, however, that we should table this discussion for the present and move on to matters of greater urgency in this distraught and anxious world of our time. I so move."

"Second the motion," said Brother Tookey, who was Rev. Zibst's associate pastor.

"Any discussion?" asked Brother Mixer, beaming with good will.

"I move we send a petition to the school board and the governor of the state," urged Brother Twirpple with great energy.

"The motion is out of order, I believe," said Brother Mixer gently. "We already have a motion."

"Would it be in order to move an amendment to the motion?" inquired Rev. Swade.

"I believe so," nodded Brother Mixed happily.

"I move the motion be amended to read that in these crucial days of urgency and grievous tumult we hereby protest against the gambling devices in places frequented by teen-age youth which I believe are even more injurious to our social life than the business about the high school band."

"They get alcoholic beverages in some of these places, too," confided Brother Berlorn to the Rev. Samuel Entwhistle. Samuel wilted under the fiery glance of Brother Berlorn's glassy eyes and wondered what Berlorn would say if he knew that he, Samuel Entwhistle of the Church of the Tribulation, had a half dozen bottles of beer in his refrigerator. Right in his house. He decided upon reflection that it would be rather fun to tell Berlorn

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all about it. Imagine the shock it might cause. Samuel heard an indifferent chorus of ayes, and asked Brother Tickis what had been voted. Brother Tickis looked rather dismayed at Samuel's question and said reprovingly, "We voted to take up some important matters."

"It appears to me," said the Rev. Sturtevant Guy Zibst, "that the most pressing problem of our time is the disunity of the Churches;" he gazed with a look of sheer reproof at every member of the assembly. "Here in the fellowship—indeed the holy fellowship—of this association we might have a truly thrilling experience of ecumenicity, which might result in a challenge to the whole community as we face our common problems together, and work vigorously for a Christian solution. Let us not dwell upon our differences but accentuate the positive, if I may use the term, and discover our meaningful unanimity of conviction in the areas of community life in which we can jointly act with a valid and ecumenical spirit of brotherhood in the name of the Master who I am sure did not greatly respect the arbitrary boundaries of ecclesiastical arrangements."

Hunting A Spiritual Value

REV. TOOKEY nodded approvingly. Mr. Entwhistle felt that he would like to say something at this point, and he was fairly sure that it would be somewhat in disagreement with his friend Brother Zibst. But by the time he had deciphered the real meaning of Zibst's remarks he decided whatever he had to say would be irrelevant. The association had somehow strayed from ecumenicity to bingo games.

"They don't make any bones about it," Brother Tickis was saying. "Down at St. Veronica in the Vale they have bingo games every Thursday. And they pack 'em in too. Something ought to be done about it."

"I believe we should send a petition," urged Brother Twirpple energetically.

"Who to?" asked Brother Swade in an interested tone.

"I suppose this may not be quite in order, Brother Mixer," said Rev. Joss softly, "but it seems to me this association ought to sponsor more inspirational meetings and cell groups. You men may be different, brothers, but I find I get pretty dry, spiritually I mean, ha, ha; and I think if we concentrated on spiritual values at these meetings . . ." The Rev. Mr. Entwhistle meandered out the window in his imagination and began to look for a spiritual value. He tried to picture what Brother Joss had in mind when he spoke of a spiritual value. Samuel decided it had to be oblong, or oval, probably composed of a gelatinous substance, and was independent of the limitations of time and space. He tried to imagine a spiritual value with eyes peering this way and that, but it was impossible for him to do so, primarily because, he concluded, a spiritual value had no head; and without a head certainly one was bound to question the relevance and validity of a spiritual value, ecumenical or otherwise. His reverie was broken by the harsh voice of Brother Stagg who was announcing a revival meeting, and urging upon all members of the association the importance of promoting the revival.

"It'll be just the old time Bible preaching," said Brother Stagg, "just the good old word that the good Lord gave us for our salvation. Nothin' denominational. Nothin' to do with all this ceremony that holds us back from hearin' the word of God. Just the truth of the gospel."

The Rev. Mr. Entwhistle sank lower in his seat at the word ceremony, as Brother Stagg looked militantly at Samuel's clerical collar.

"There's another important question we ought to consider," smiled Brother Mixer. "The union service on Good Friday. I know it's a long way off, but we ought to get going on the publicity by the week after Christmas."

Union Service

SAMUEL shuddered slightly in reminiscence. He recalled the last Good Friday service in the Church of the Free Reformers. Practically all the ministers in town had been there except Brother Stagg who wouldn't co-operate in anything except a revival meeting. The choir of the Free Reformers had been augmented by the choir from the Church of the Flooding Light, plus Joe Twing, plus four trumpets from the high school band. The piece de resistance musically was an anthem which called for a soprano aria, full choir, organ, trumpters, and harp. Since no harpist had been uncovered, Joe Twing played the harp part on some kind of bells. The name of the anthem, Mr. Entwhistle remembered, was "I Heard a Voice in the Garden Calling Me Glory-ward O God." It was a curious title, but Samuel couldn't forget it because the basses had sung it over and over on a rising scale that ended on Ward. Isabel had said no anthem could possibly have such a peculiar title and that there must be a period after Glory-ward. She herself had been of the opinion that the whole anthem had been sung in Wagnerian German. "It was exactly like the last act of Gotterdammerung," she had maintained. Mr. Entwhistle shuddered again in anticipation of the next Good Friday, and pulled himself back to the meeting. Evidently the preliminary problems of

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the Good Friday service had been dispensed with, because the brethren were considering the problem of punch boards in the drug store two blocks from the grade school.

"It's against the law," said Brother Silas, "but there they are right out in the open, and I'm told the children all stop there on the way home from school and we all know what gambling leads to."

Mr. Entwhistle wondered what it did lead to, besides poverty. He looked at his watch and meditated on the moral laxity of his own Church which never seemed to get around to punch boards and high school bands.

Entwhistle Speaks

AFTER quite a bit of discussion about punch boards and slot machines, Samuel decided he ought to say something. He always tried to contribute at least one opinion at every meeting of the ministers' association. He said it seemed to him that punch boards were simply a manifestation of a more serious condition in the spiritual life of the people, and that removing punch boards from the coke joints wouldn't really prevent people from gambling. Why not go after the slot machines at the country club, or better yet convert their people to the Christian religion and remove the boredom and lack of trust, and desire to get something for nothing which led to the desire to gamble. Brother Sturtevant Guy Zibst agreed in principle, and felt nothing could be done about slot machines at the country club, because the country club was a private organization and besides the members could well afford to gamble. He knew because some of the members were in his church and were very fine men.

The discussion ended with a motion to petition the mayor to do something about the punch boards around town. Then Rev. Twirpple brought up the Peruvian problem.

"I think," he said energetically, "that this association should have an international affairs implementation committee so that we can take an active part in working for world order. Now this Peruvian problem all of us are concerned about . . ." Mr. Entwhistle looked inside himself and decided that he was selfishly unconcerned. He had no idea what the Peruvian problem was, and that made him feel criminally negligent. He'd been spending too much time in mere parochial matters. The Peruvian problem was really quite a problem, as Brother Twirpple explained it. Some town in Peruvia specialized in canned llama, which was really a great delicacy and very popular with the English and with many people in the United States, but the men that made American brands of canned smoked turkey, smoked shad, and salted venison had a lobby that was so strong the Peruvians couldn't afford to ship their canned llama, and the result was that many good citizens of the canned llama town were really hard up, and had hardly anything to eat—except their own canned llama. After quite a discussion the association sent a strong letter of protest to President Truman and the state department.

It was almost lunch-time, so Brother Mixer said adjournment was in order, but first he would ask Brother Entwhistle to give the benediction. Samuel got up with a sigh; he was of the opinion that Episcopalians were of use in ministerial associations only to pronounce the benediction. The brethren didn't approve of his smoking, or his clerical collar, or the ceremonial in his church or the lack of enthusiasm about punch boards, but they loved to have him give the benediction. It amounted almost to idolatry, Samuel thought.

Isabel was sitting in the library nibbling on a piece of candy when Mr. Entwhistle arrived home.

How was the meeting?" she inquired absently.

"Very energetic," Samuel replied, feeling rather guilty about his lack of energy. "We sent off four petitions. Strong ones. Where did you get the nice box of candy?"

He picked up a caramel from the fancy box.

"Samuel, you'll never believe me. You know how unlucky I always am. Well, I bought some things at that drug store on Third Street this morning and I had three pennies left over. I won that box of candy on that little punch board thing they have there. It was so exciting."

Religion and the Mind

BY
CLINTON J. KEW

THE USE OF TIME

"I SEEM too restless. I am unable to do all the things I want to do. I am always on the go. Do you have any suggestions as to how I can best use my time? I don't have enough time to do the things I should."

Someone has said that whenever you are doing something other than what you should be you are wasting time. God has given us time to use in whatever way we desire. But God has not intended that we use this time in an empty, restless way. Between birth and death we have only this short space in which to fulfill our destiny.

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It has been discovered that those who do not use their time well, who spend it in the pursuit of empty reverie and preoccupation, never really live, and seldom enjoy the full life which God is ever ready to bestow upon them. Life in fantasy, day dreaming, or restlessness is not living adequately. God expects us to use our time well.

We must not escape the practical issues of life by either doing many things which could otherwise wait, or by retreating into fantasy. Life is real; let us keep it so. Real things never get us down. Unreal fears and anxieties put us in the shackles of helplessness and frustration. We must face the realities of life. In so doing life becomes free of unreal fears.

We must learn to give our time to the things of the moment, if they are important. Jiggs could always find something "important" to do whenever Maggie was around. Let us not use time as an aspirin, but do the job which needs to be done.

Before we arise in the morning, let us go over in our minds the things which we want to accomplish during the day. Do it right after waking. Don't jump out of bed and rush about to get to work before you have time to think. Orient yourself early in the day and you will be able to accomplish much more than you had ever dreamed you could, and with much less anxiety and trouble.

Many people use prayer as a means of starting the morning, and when they do so they organize themselves in relation to God, to their day's work and to the people around them. Martin Luther once remarked that unless he could spend some time in prayer each day he would not have enough time to do all the things he planned. Prayer saves time. Prayer keeps our mental machinery clear.

Be especially on guard whenever you have leisure for social contacts and diversion; this time is most dangerous in that it provides so many opportunities for getting into trouble. Our free time is usually the pleasantest and the most useful for creative pursuits. Don't use it for the sole purpose of gaining pleasure. Get yourself off your hands by enjoying the time with other people. Lose yourself in something beyond yourself.

Man is a social being, bound with others in the bundle of life. Let us take time for renewal of strength, physically, mentally and spiritually in secret communion with God. If we cannot take time for this we leave ourselves open to countless forms of anxiety. People who must always be on the go suffer from anxiety.

A thirty year old school teacher of my acquaintance was very restless. She had taught only two years and already wanted to do something else. She had been a secretary, a painter, a model and a waitress. She was always going places and doing things. She tried several different religions much as a man might change his brand of cigarettes. Yet she confessed: "I never have time to do all the things I want to do. I don't even have time to sleep. I seem to be always busy, yet I have nothing to show for it. I have no money, no husband, no car, and only a few friends and clothes. What can I do?" She took an inventory of her time. She put into practice some of the rules which are suggested herein, and it was not long before she quieted down, became calm, and lost herself in something worthwhile. Recently she remarked: "Life is real now. How fascinating it is. Time is grand. Every minute is wonderful." A new frame of reference had become established. In this case it was God, not her jobs or her material possessions. In the familiar words of St. Augustine: "Thou has made us for thyself, O God, and our hearts are restless until they rest in thee."

THE CHRISTIAN AND HIS MONEY
By Bishop Washburn
Ideal for Every Member Canvass
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Other Churches

PRESBYTERIANS ADOPT LARGE BUDGET

A budget of $5,649,467 to cover its 1952 activities was adopted by the board of foreign missions of the Presbyterian Church. This sum will support nearly 1,000 missionaries in 33 countries throughout the world. It was reported that, because of the hostility of Communists to foreign missionaries, sixty-three of the Church's missionaries in China had been transferred to other foreign fields, especially India, the Philippines, Thailand, and Korea. A number have returned to take up work in the United States, and others are retiring. Plans were announced to hold fifty missionaries in reserve to return to China in case conditions changed.

The board adopted a resolution opposing the nomination of an ambassador to the Vatican. The resolution said: "In its work the board has experienced the restrictions of civil and religious liberties in countries where the Roman Catholic Church exerts great political power and has met with the frank declaration by the Roman Catholic Church of its intention to restrict such liberties after it has used them to gain power. Because it is not only an opening for the use of political power in our own country on the part of a religious organization but also an encouragement toward the extension of such power in other lands, the board, therefore, records its strong protest against this nomination and urges its immediate withdrawal by the President or its defeat by Congress."

BAPTISTS PLAN BOOKLET ON VATICAN APPOINTMENT

Plans for publication of a 16-page booklet outlining the Baptist position with respect to appointment of an ambassador to the Vatican were announced by the Baptist joint committee on public affairs. The initial printing order calls for 100,000 copies, with the committee's goal set at 1,000,000 copies. Written by Dr. Joseph M. Dawson, executive secretary of the committee, the booklet will be distributed among members of all four major Baptist conventions.

METHODISTS ASK WORLD DISARMAMENT PROGRAM

The commission on world peace of the Methodist Church issued a plea for world-wide disarmament in a statement adopted at its annual meeting. "Present gigantic expenditures for military weapons in many countries fill us with great distress and alarm," the statement said. Such programs of research and manufacture waste the natural resources of the earth. They waste the time of scientists and workers. They turn industries away from the production of consumers' goods—this at a time when two-thirds of the world is hungry and in need. They increase taxes and national indebtedness so much that the way is prepared for inflation or social revolution or bankruptcy."

Arms buildups so condition the public mind that use of weapons of mass destruction seems normal, the commission warned. It "rejoiced" over current disarmament proposals placed before the United Nations and called on Christians to work for universal and simultaneous disarmament during 1952. The commission announced as "our Christian goal" a world community in which each nation would have only enough military power to maintain order within its boundaries.

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CHURCHES OVERSEAS

SAYS JAPANESE MAY REACT AGAINST CHRISTIANITY

A reaction against the western world and Christianity may result from the departure from Japan of occupation forces, according to Bishop Gerald Kennedy of the Portland area of the Methodist Church. Bishop and Mrs. Kennedy arrived in Honolulu after spending a month in Japan where he surveyed the work of the Church.

"My guess," he said, based on talks with Methodist missionaries and other Americans there, "is that this reaction will come with the reappearance of nationalism. But most people feel that perhaps this antagonism will be only a passing thing."

Bishop Kennedy said there is a great movement toward the rehabilitation of Shintoism, with a more regular observance of Shinto holidays and a greater number of activities sponsored by the shrines. He said that Christianity became "a very popular thing" in Japan after the war, but some feel that with the bowing out of the occupation, this popularity may also bow out somewhat.

CANADIANS DEMAND AMBASSADOR

Renewed demands to the Canadian government for the appointment of an ambassador to the Vatican have come as a result of President Truman's appointment of General Clark. R. C. organizations and members of parliament have been urging such an appointment for ten years.

GERMAN PREMIER MEETS BISHOP DIBELIUS

Bishop Otto Dibelius of Berlin had a lengthy interview with East German Premier Otto Grotewohl during which he expressed the "urgent desire" of the Evangelical Church in Germany for an early agreement between the East and West German governments for the reunification of Germany. Bishop Dibelius, who is chairman of the council of the Church, was accompanied by Superintendent General Friedrich W. Krummacher, of East Berlin. The bishop had previously met with West German Chancellor Konrad Adenauer on the German unification issue.

An Evangelical Church spokesman here said that Bishop Dibelius told Premier Grotewohl that the Church would continue to further "by every means at its disposal all measures leading to unity in the near future." The spokesman quoted Premier Grotewohl as welcoming the Church's endeavors to prepare the ground for reunification, and as promising that the East German government would not lag in bringing about all-German talks on the question.

BRITISH CHURCHMEN CONDEMN DISCRIMINATION

Racial discrimination in Africa was condemned in a statement adopted in London by the conference of missionary societies in Great Britain and Ireland. The statement was issued in view of the meeting next month of the ad hoc committee on South West Africa appointed by the U. N. "The conference, while recognizing that it is no part of its function to take part in political agitation, is deeply concerned about the relationships between the races in all parts of Africa," the statement said. "Any discrimination against Africans on purely racial grounds, or any denial of their human rights, in one part of Africa inevitably creates distrust between Africans and Europeans elsewhere. It prevents the growth of the friendship and cooperation which in the British African dependencies are generally recognized as essential for the happiness and prosperity of both."

CANADIAN PRIMATE LISTS BELIEFS FOR UNITY

Psychological, social and temperamental factors, not theological differences, are the chief reasons for Protestant disunity, says Archbishop Walter F. Barfoot of Edmonton, Anglican primate of Canada. In an address he listed four beliefs required to bring about unity: belief in the Holy Scripture of the Old and New Testaments, the Nicene and Apostles Creed, the sacraments of communion and baptism, and the ministry of order.

He said that only on the last—the ministry—was there any sizable fundamental difference to overcome. The Christian Church is fighting for its life in a pagan world and the most vital need in this fight is the achievement of unity, Barfoot said.

The Anglican and United Churches of Canada have been engaged for some time in conversations looking toward union.

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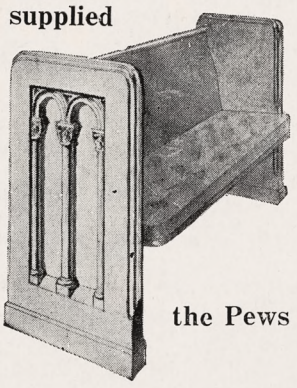

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The High Church Schism. By J. W. C. Wand. Morehouse-Gorham. $1.35.

Despite the heavy burden of diocesan administration, the Bishop of London continues to write with regularily his brief, popular essays on aspects of Church history. The four chapters of this admirable little volume on the schism of the Non-jurors in the 17th century represent Dr. Wand's Lent lectures for 1951. Here the origin and later history of this remarkable group of men is summarized in two chapters, including an interesting discussion of the problem presented to the consciences of those who refused the oath to the successors of James II, as well as a very just estimate of their significance in the history of Anglicanism. Separate lectures are devoted to the character and influence of the two greatest Non-jurors, Thomas Ken and William Law.—Powell Mills Dawley

The Religions of Mankind. By Edmund Davison Soper. 3rd ed., revised. Abingdon-Cokesbury. $3.50.

Few histories of religion pack so much reliable information into so small a compass, and very few are equally readable. Dr. Soper's book forms a good introduction to a field difficult to master. He is at his best in dealing with the religions that are still living today, particularly those of the Far East. The treatment of Egyptian and Babylonian religion is all too brief and the author misses the chance to draw a contrast between the world-views of the two. His volume is greatly enriched by new sections on the Jain and Sikh religions.—S. E. Johnson

Good Housekeeping in the Church. By Katharine Morrison McClinton and Isabel Wright Squier. Morehouse-Gorham, $1.60.

This is a very useful book. All about the care of the sacristy and the provision of proper furniture, linens, and ornaments for the altar, and their care afterwards. It is a book that should be in every sacristy in the United States!

History of Syria including Lebanon and Palestine. By Philip K. Hitti. Macmillan. $10.00.

Dr. Hitti is a native of the land whose history he describes, and Professor of Semitic literature in Princeton University. His special field of interest is Islam, and his *History of the Arabs* is standard. But he handles the whole complicated story of Syria from prehistoric times to the present with great skill, writing in fluent and charming style. To see the history of Syria—and especially of Palestine—not as an outpost of the Roman empire but as a culture-area in its own right, is enlightening. Most of us who read Hitti will see this perspective for the first time and have our eyes opened. The treatment of Christian history in Syria is particularly interesting.—S. E. Johnson

The Revolt Against Reason. By Arnold Lunn, $3.25.

This book represents a new version of an earlier book of the same author: *The Flight From Reason,* published in 1929. It heightens and augments the arguments of the earlier version. The title, however, is not quite correct, since it opposes not the revolt against reason in general, but the modern revolt against that kind of reason which is embodied in the Roman Catholic Church and in the culture promoted by that church. The author was converted to it. The book suffers from the ambiguity that it confounds the criticism of many modern movements and trends of thought with the criticism of the Protestant faith. There are many penetrating arguments in the book against Darwinism (understood as a kind of philosophy) and against scientism in general, but the conviction underlying the whole discussion that the Roman "reason" is the only legitimate one to be accepted by a Christian, is by no means demonstrated. Lunn accuses Luther as the initiator of all modern foolishness, as the arch-enemy of reason as such. However, he refrains from blaming Kant. And yet, Kant is the philosophical form of the reformer's "anti-rationalism." And the best arguments against modern naturalism, materialism, and historicism are to be taken from Kant!

—Richard Kromer

A Foreword to the Old Testament. By H. St. J. Hart. Oxford. $2.75.

Some of the reasons for the uncommon excellence of this beginner's book on the Old Testament are (1) that it is written so largely in the language and pictorial style of the Bible itself, (2) its thorough scholarship is matched by a good sense of proportion and sound judgment, (3) it has sufficient meat to interest those who have read the Old Testament for a long time, (4) and it draws from a wealth of knowledge of literature both ancient and modern. Suggested reading, in at least our seminary, for theological students and those whom they will teach. —C. L. Taylor

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THE RELIGIOUS PRESS

Selected by GEORGE MacMURRAY

HIGH TIME:—William Oliver Stevens, formerly on the faculty of the U. S. Naval Academy, and an Episcopal Layman, believes that the Holy Bible has become for many, something just holy like a splinter from the true cross in the Middle Ages. Mr. Stevens argues for a Bible anthology for the purposes of inspiration and devotion. He presents his case in The Presbyterian Tribune. Recognizing that some years ago there was published an anthology of Bible selections "to be read as living literature," he argues that it is high time that the Protestant Churches have an anthology of scripture to be read as living inspiration— a purely devotional and Christian Bible that omits all the false authorships, the spurious passages, the begats, the burnt offerings, the butcheries, all the meaningless parts, all the fulminations and prophecies of doom obsolete for over two thousand years, and all the hymns of hate and vengeance? Let it reveal only the supreme concept of God that is found in the words of Jesus and the interpretation of Saint Paul, one that is foreshadowed also in the noblest passages of the prophets and the Psalms. This would be the book to translate into heathen tongues, to give to college students, leave in hotel rooms by the Gideon Society, and to have at one's bedside.

HOW ROME FELL:—Letters to the editor are always interesting. Inevitably among the trivia, there are words of wisdom. The following is a quote from a letter to the Canadian Churchman:

In 1787, Gibbon completed his masterful book "The Decline and Fall of the Roman Empire." Here are listed his five reasons for the fall of that Empire:

First, the rapid increase of divorce; the undermining of the dignity and sanctity of the home, which is the basis of human society.

Second, higher and higher taxes and the spending of public monies for free bread and circuses for the populace.

Third, the mad craze for pleasure; sports becoming every year more exciting and more brutal.

Fourth, the building of gigantic armaments, when the real enemy was within, the decadence of the people.

Fifth, the decay of religion—faith fading into mere form losing touch with life and becoming impotent to guide the people!

Wake up, America!

ADVICE FROM LEBANON:—These words of Charles Malik, the Lebanon delegate to the UN, originally appeared in Commonweal, an independent Roman Catholic weekly: The advice has received wide circulation. There are two ultimate dangers besetting present-day preoccupation with the problem of human rights. The first is . . . the danger of materialism. Who is not clamoring today for his economic rights, for what is called a decent standard of living? . . . There is a deadly danger that in our enthusiasm for economic and social justice we forget that man cannot live by bread alone . . .

The second danger is . . . the danger of humanism. We have been endlessly speaking of human rights, as though there was nothing except man in the universe, as though he was the center of existence . . . It is very well to speak of human rights, but may it not be that these rights have of late been disturbed or disregarded precisely because men—modern man, clever man, proud man, sensuous man, self-sufficient man—has ceased to stand in fear and awe before that which is above him?

If we have our rights, God also has His rights over us; and in vain shall we seek our rights until, confessing our sins, we recognize in all brokenness and humility the dominion of God over the course of history and of human life.

PLAYING WITH FIRE:—We read a book once with some such title. It seemed to suggest that our genius was in sitting on the fence, but we think our genius is our supernatural ability to play with fire and not get burned—we have been reciting the Magnificat for hundreds of years and many billions of billions of times and still manage to avoid taking it seriously.—Anglican Outlook

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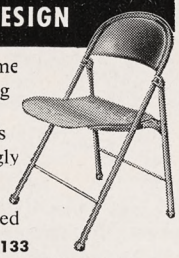

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PEOPLE

CLERGY CHANGES:

F. MARSHALL WICKHAM, formerly vicar of St. Michael and All Angels, is now vicar of St. Francis', San Jose, Cal.

BERTRAM F. BLEIL, formerly rector of St. Francis, San Jose, Cal., is now vicar of St. Andrew's, Ben Lomond, Cal.

CHARLES J. F. HARTH, formerly assistant at St. John's Cathedral, Hongkong, is now assistant at St. Bartholomew's, Baltimore, Md.

DAVID R. COVELL Jr., formerly assistant at St. Paul's, Cleveland Heights, O., is now rector of St. Jude's, Fenton, Mich.

WALTER J. MOREAU, formerly in charge of St. Barnabas, Tarentum, Pa., is now rector of the Advent, Jeanette, Pa.

REGINALD G. ROSSON, formerly rector of Christ Church, Las Vegas, Nev., is now rector of All Saints, Watsonville, Cal.

THEODORE BELL, formerly rector of St. John's, Del Monte, Cal., has retired and is now living at La Jolla, Cal.

LOUIS L. PERKINS, formerly rector of St. John's, Auburn, N. Y., is now rector of St. Mary's, Ardmore, Pa.

GEORGE F. NOSTRAND, formerly chaplain at Western Reserve, is now rector of Calvary, Utica, N. Y.

BRADFORD TITE, formerly rector of St. Andrew's, New Berlin, N. Y., is now rector of St. Stephen's, Cohasset, Mass.

FRED CROFT, formerly rector of St. Alban's, Harlingen, Texas, is now rector of Grace Church, Hutchinson, Kansas.

J. PRESLEY POUND, formerly rector of St. Peter's, Kerrville, Texas, is now rector of St. Paul's, Gainesville, Texas.

WILSON ROWLAND has resigned as rector of St. Stephen's, Goliad, Texas, to enter training as a navy chaplain.

DEATHS:

FRANK F. KRAFT, 77, rector of St. Thomas, Rawlins, Wyo., died suddenly of a heart attack Nov. 12. He was rural dean of the district for many years, served on the executive council and was Episcopal chaplain at the state penitentiary.

SUMNER GUERRY, 59, rector of Calvary, Cleveland, Miss., and for many years a missionary in China, died suddenly Nov. 17.

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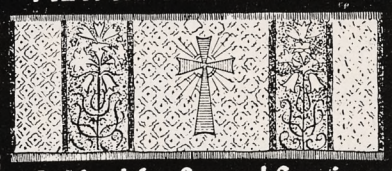

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

HAROLD H. KELLEY
Clergyman of Berkeley, Cal.

The articles by the Rev. Alger L. Adams are remarkably fine and greatly needed. He and you, however, will surely welcome a correction of his statement in the November 8th issue, that on the west coast "Negro Episcopalians are non-existent." Born and reared here in California, it is hard to recall an Episcopal congregation of which I was an active member which lacked Negro Christians among its membership. They fit in like any other neighbors, whether white, red-headed, Indian or Asiatic. We are proud also in several dioceses, to have fine Negro clergy who are completely a part of the diocesan families, and who head strong parishes predominantly Negro for the reason that they happen to be neighbors and want to worship together.

ALBERT E. PONS
Chaplain S. W. Louisiana Inst.

The first sentence of your November 8th editorial is decidedly an exaggeration, to-wit: "Protestant America reacted immediately and unanimously to the appointment of an ambassador to the Vatican."

The following is clipped from my bulletin of October 28th, which followed the announcement; and I presume you would call me a "protestant."

Much fuss about the President's appointment of Episcopalian Mark Clark to be ambassador to the Vatican. Let the chaplain go on record as being not opposed to this action and as thinking it has nothing to do with the separation of Church and state. In the first place, waving the red banner of "Church and state separation" is on a par with certain public figures screaming "Communist" every time someone is caught giving alms to the poor. It is so frequently, and so indiscreetly used that almost no one knows what it means today or what the founding fathers we mouth about so much had in mind when they employed the phrase.

Secondly, denying the existence of the Roman Catholic Church as a political state is like denying Communist leanings in the Kremlin. Why not face facts? From the earliest centuries of the medieval period of history, the Roman Church has built up a vastly powerful little domain within the walls of the Vatican, and to recognize it as such is to recognize it for what it is—a political state. In sending diplomatic representation to the court of the Pope, the United States is not entering into relations with a Church; we are simply extending to a foreign state the same recognition we extend toward England.

Church and state are not separate in England, and no one would suggest that our ambassador to the Court of St. James is representing the United States to a particular body of churchmen as such. If Church and state happen to be united in the Vatican state also, why make that claim with regard to our embassy to the Court of the Pope? Any institution, policy or action which serves to drive home that fact that the activity of the Roman Church is primarily political should be met with gratitude and acclaim by those who believe in an essentially free catholicism.

MARTIN S. HILL
Layman of Hartford, Conn.

It seems to me that an atmosphere of dignity and reverence should pervade a church at all times. And it also seems as though the service should be chiefly for those who make the effort to attend in person. Unfortunately some services appear to be conducted chiefly for the absentees, including those who listen in over the radio or view them via television. In some instances the furors caused by the actions of the technicians who broadcast or televise practically destroys the dignity of the service. I have in mind a church in a nearby city which it is unpleasant to attend due to the distractions caused by the technicians in the front of the church.

On the other hand I know of a large church which has never permitted the broadcasting or televising of a service. The attendance is large and there are no distractions to interfere with the impressive atmosphere of the service. The rector preaches on everyday themes and I have never attended without getting inspiration for the days ahead. It is such services that make our Sundays worthwhile.

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"A JOURNALS OF TRAVELS FROM NEW HAMPSHIRE TO CARATUCK [NORTH CAROLINA] ON THE CONTINENT OF NORTH AMERICA"
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PART III

APPENDICES AND INDICES
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IN MEMORIAM: ARTHUR BARKSDALE KINSOLVING (1861-1951)
PRIEST AND DOCTOR

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INDEX TO VOLUME XX (1951)

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Thursday and Holy Days: 11 a.m., Holy Communion.

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Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS
For Christ and His Church

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STORY OF THE WEEK

Church Peace Union Sponsors World Order Conference

Noted Leaders of United States and Canada Meet to Consider a Free World

★ A Canadian - USA conference on world order for community leaders was held at the Seneca Hotel ballroom, Rochester, New York, in November. The conference was sponsored by the Church Peace Union and World Alliance for International Friendship through Religion.

Some 250 clergymen, organizational and student leaders and educators were delegates. Although most of the delegates came from the Rochester vicinity, a substantial delegation from other parts of the United States and from Canada was present.

The theme of the conference was "Toward A Free World." The aim of the four sessions was to explore ways in which the religious forces could contribute to the development of a genuinely free world. The conference was so organized as to stimulate a maximum amount of participation on the part of all delegates.

Dr. Ralph W. Sockman, president of the Church Peace Union, opened the conference with a brief explication of the theme. He then introduced Dr. Ralph Barton Perry, professor emeritus in philosophy at Harvard University, who gave an address on the subject, "Toward A Free World Community." After the address the following panel members discussed the subject matter of the address among themselves and with Dr. Perry: Dr. Leland S. Albright, director of the Canadian School of Missions in Toronto; Dr. Herbert C. F. Bell, former mayor of Middletown, Conn.; Rev. Charles E. Boddie, pastor of the Mt. Olivet Baptist Church, Rochester; Professor Ernest A. Dale of the University of Toronto; Dr. Joseph L. Fink, Rabbi of Temple Beth Zion, Buffalo; Dr. Edgar J. Fisher, professor of government at Sweet Briar College, Virginia; Father Charles J. Lavery, Basilian Order, registrar and lecturer in international relations at St. Michael's College, University of Toronto; Col. Charles L. Marburg, president of the English Speaking Union, Baltimore; Mrs. Bertie Wilkinson, president of the University Women's Club in Toronto. The panel discussion was followed by lively audience participation.

"Toward A Stable, Free World Economy" was the general subject of the second session. The main address was given by Dr. B. K. Sandwell, editor of Saturday Night, former professor of political economy at McGill University and a fellow of the Royal Society of Canada. Panel discussants were: Mr. Marvin Gelber, chairman, the national executive committee of the United Nations Association in Canada; Dr. Albert Rasmussen, professor of social ethics at Colgate-Rochester Divinity School; Dr. W. A. Riddell, professor of international relations at the University of Toronto; Dr. C. E. Silcox, executive secretary of the Canadian Council of the World Alliance.

The third conference session was devoted to a study of the subject, "Long Range Planning under Democratic Control." The discussion was directed by Dr. Philip S. Bernstein, Rabbi of Temple B'rith Kodesh, Rochester, and vice-president of the American Council of the World Alliance. The opening address was given by Lewis Mumford, noted lecturer and author of "The Conduct of Life" and many other books.

Panel discussants were: Father George B. Ford, rector of Corpus Christi Church, New York City; Mr. Marvin Gelber; Canon W. W. Judd, general secretary of the council for social service of the Church of England in Canada; Dr. Miles H. Krumbine, pastor of the Shaker Heights Congregational Church in Cleveland; Dr. John McNab, editor of Presbyterian Record, Canada; Dr. Justin Wroe Nixon, professor of homiletics at Colgate-Rochester Divinity School; Dr. Leslie T. Pennington, pastor of the First Unitarian Church, Chicago; Dr. Bertie Wilkinson, professor of medieval history at the University of Toronto; Mr. Richard R. Wood, editor of The Friend and specialist in international relations. In this session as in the two preceding ones, the final third of the available time was devoted to questions and comments from the assembled delegates.

The final session of the conference was a luncheon at which Dr. Walter D. Head, president of the American Council of the World Alliance presided. After Dr. Head gave his report on the

work of the World Alliance a Canadian and a USA delegate gave brief addresses on the general subject, "Constructive Change and World Order." Dr. C. E. Silcox spoke about "Pattern for Peace — A Canadian Viewpoint." "The World in Revolt: A Challenge to Religion" was the closing summary address by Dr. Samuel Guy Inman, specialist in Latin-American affairs and lecturer at the American-Mexican Cultural Institute, Mexico City.

Three Rochester leaders gave valuable assistance in making arrangements for the conference: Dr. Hugh Chamberlin Burr, executive secretary of the Federation of Churches of Rochester and vicinity; Mrs. Irving L. Walker, executive secretary of the Council of Church Women; and Mr. David Allyn, president of the Rochester Association for the United Nations.

The constructive tone of the entire conference can best be suggested by the prayer on world order given at one session by Father George B. Ford, rector of Corpus Christi Church, New York.

Eternal Father, we bring thee grateful hearts for all thy blessings. In the global anxieties and large difficulties of these times, help us to maintain our confidence in the continued rightness and abiding qualities of these truths:

That the esteem of other peoples, as of our own, will arise, not from material abundance or physical prowess, but in honoring our basic laws that fulfill the divine concern for the individual as a chip of God in time. May our historic and honored devices to guard human rights and assure individual justice even for the lowliest and most despised, never be permitted invasion by specious argument or arbitrary suspension of our constitutional safeguards.

Deepen in us the conviction that it is not alone on the field of battle but also on the field of daily living, that we make practical our essential liberties and apply those blessings to our fellow man. Not in some dramatic setting but where I am, in my own community, will the freedoms find the soil for their first blooming; and there my deepest satisfactions will originate in extending to all the liberties which I ask for myself.

Persuade us that political freedom alone will have small appeal to peoples whose bodily survival is a daily struggle, and that for the worth of human dignity as well as for a peaceful world we must share with others our abilities and our abundance.

Show us the way to make our democratic way of life so complete and appealing that no alien system can compete in offering equal satisfaction to the longings of the human spirit. May it become clear to us that the battle today and tomorrow will be in the realm of ideas greater than with the implements of war.

Since the world is a neighborhood, make it, Eternal Father, by our efforts a brotherhood—that less and less will there be a north and south and east and west and bond and free, but together under a common Father may we make our community, our nation, and across the world, a place where human decency, mutual helpfulness, justice and peace may prevail for all. Amen.

MISSIONARY TO DEAF

★ The Rev. William M. Lang Jr. is the missionary to the deaf in upstate New York, from Albany to Buffalo. In Central New York last year he conducted 96 services in eight cities besides traveling to 267 homes.



LEWIS MUMFORD addressing Conference on World Order. L to R: Dr. Justin Wroe Nixon, Canon W. W. Judd, Dr. Miles H. Krumbine, Dr. Bertie Wilkinson, Rabbi Philip S. Bernstein, Mr. Mumford, Father George B. Ford, Mr. Marvin Gelber, Dr. John McNab, Mr. Richard R. Wood, Dr. Samuel Guy Inman, Dr. Leslie T. Pennington

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GIFT SUBSCRIPTIONS FOR CHRISTMAS

★ Readers will find on page nineteen an appeal and order form for Christmas gift subscriptions. A year ago we sent a similar appeal to our subscription list with excellent results. However this year, in order to keep expenses down in these days of high costs, we are making the appeal through these pages. Last year also we offered three gift subscriptions at $3 each instead of our usual price of $4 for an annual subscription. Here again we are obliged to ask for the full price. The Witness alone of the Church weeklies has not raised its subscription price although all of the other journals have been forced to do so. We hope and expect to maintain our present price, and will certainly if we may have the cooperation of readers. One method for you to do this is to enter several of these gifts. It is an acceptable, every week, gift to your friends; it is convenient for you; it is a tremendous help to The Witness.

GAS STATION IS NOW A CHURCH

★ When Bishop Malcolm E. Peabody dedicated the new building of St. John's mission in the little village of Black River in northern New York state, several persons who attended declared that during the service one of the officiants pinched himself.

Pincher — and pinched — was the ruddy-faced, tow-haired young man in charge of the new mission, the Rev. Edmund S. Mathews, newest addition to the church's north country mission team; a young man who has put energy, imagination, faith and the sweat of his brow into the new establishment in about equal parts.

He was pinching himself to make sure he was not dreaming . . . that the mission is now a fact.

In the congregation, too, were the 40-odd families who shared in the work, the zeal and the vision that transformed an abandoned gasoline station into a place of worship.

The village of Black River lies in one of the many bends in the plunging stream for which it was named, less than seven miles northeast of the city of Watertown. A suburban community, of 1100 population is on the increase largely because Pine Camp, now a permanent military installation on the vast stretches of sand and scrub at the edge of the village, houses both military personnel and civilian employees in growing numbers.

Add to this the modern trend away from city living and you have the reason for the growing conviction in diocesan minds that Black River needed and wanted its Episcopal Church services elsewhere than in the Rebekah hall.

MAN SUFFERS FALL IN FALLS CHURCH CHURCH

★ It had to happen sometime. A man suffered a bad fall in the Falls Church church (Va.). It fell to the new Falls Church ambulance on its maiden run to take the fallen church worker to the hospital where William Mock, 52, was found to be suffering from a broken leg.

Mr. Mock was climbing a ladder to make some repairs when he fell eight feet to the roof of the vestry room.

The town of Falls Church (population 5,000) takes its name from the 145-year-old Falls church (Episcopal). The rector said it was the first bad fall ever suffered in the church to his knowledge.

MEMORIAL LIBRARY AT ST. PAUL'S

★ The James S. Russell memorial library was dedicated at St. Paul's Polytechnic Institute, Lawrenceville, Va., on November 30th, with President Colgate W. Darden Jr. of the University of Virginia the main speaker. He was introduced by Bishop Gunn of Southern Virginia who is also president of the board of trustees. Also dedicated was a classroom building, named the William Ambrose Brown Hall in honor of the retired bishop of Southern Virginia. President Darden paid tribute to the founder of St. Paul's, after whom the library is named, and spoke of the school as "a great institution doing a great work."



Luncheon meeting, Conference on World Order, Rochester, sponsored by the Church Peace Union. L to Right: Dr. Justin Wroe Nixon, Mr. David Allyn, Mrs. Charles L. Marburg, Rabbi Philip S. Bernstein, Mr. Vaughn (vice-president of Eastman Kodak Co.), Dr. C. E. Silcox, Dr. Walter D. Head (at reading desk), Dr. Samuel Guy Inman, Canon W. W. Judd, Col. Charles L. Marburg, Mrs. C. E. Silcox, Dr. Hugh Chamberlin Burr

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MISSIONARY REPORTS ON ALASKA

★ Our Church is a gem," writes the Rev. Gordon T. Charlton, recently arrived rector of St. Matthew's Church, Fairbanks, Alaska. "My predecessor was responsible for its planning and building. Everyone agrees that it is the most attractive building in Fairbanks. It is a log structure with light wood panelling. The altar is old, having been carved by hand out of packing crates by one of the nurses of the former St. Matthew's Hospital which once stood next door. We have a very adequate parish hall and rectory.

"As you may have guessed, we hardly feel like missionaries. St. Matthew's is a parish. Except for the expense of procuring and transporting its clergy, it is self-supporting—barely so, and nothing more, but that is a step in the right direction from complete dependency. The congregation is predominantly white but we have quite a number of Indian families and a few Eskimos and Negroes. Little race prejudice exists but the native people are shy. Fairbanks is now a town of about 10,000 people, with the University of Alaska and two army bases near by. Seasonal work makes the population extremely transient. Record-keeping is hopeless. The place is in the throes of rapid expansion and its growing pains are evident. Streets are poorly marked if at all; phones are few; no mail delivery. Pastoral calling involves a good deal more hunting than calling.

"Fairbanks has forty-two bars, all heavily patronized. The Indian and Eskimo people are particularly victimized by alcohol. I don't know why they take to it so readily or why it takes such a hold on them but the results are tragic. Native labor is somewhat exploited, their sanitation conditions are very poor, tuberculosis is rampant. In short, the plight of the native is desperate.

"One handicap to the work in Alaska is the fact that our limited funds will not accomplish what they would in the states. If you think you have inflation, you could be consoled by our situation. Haircuts, $2; shine, 50c; eggs, $1.25 a dozen. Suit cleaned and pressed, $2.50. Construction costs prohibitive—unskilled labor is drawing $300 a week. Plumbers, carpenters and electricians are simply not available; they are drawing up to $2,000 a month on government contracts.

"This is the pattern into which Church expenditures must fit. With coal at $50 a load, it costs about $2,000 a year to heat St. Matthew's Church, parish hall and rectory. You can imagine the tearing of hair that accompanies the bishop's attempts to stretch his appropriation over this whole district.

"I've been doing a little flying, to help the bishop in some of his non-episcopal duties. So far, it's been wheels and floats because the weather has been mild. Snow is falling today and I hear now and then a flock of geese heading south so the freeze-up cannot be far away. I guess we'll convert to skis. As I have never seen the mercury below zero I may be too numb to write again until spring. They tell me I shall soon see it resting at 60 below. B-r-r-r."



Participants in Leaders' Seminars on the United Nations, held in seven Wisconsin communities. L to R Rev. Merrill R. Abbey, minister of the First University Methodist Church, Madison, Wis.; Rev. Ralph T. Alton, pastor of the First Methodist Church, Appleton, Wis.; Mr. Ellis H. Dana, executive vice president of the Wisconsin Council of Churches; Miss Mabel Head, state department consultant, lecturer and author; Mr. John Mitchell, member of the social action committee of the First Methodist Church, Appleton; Mr. John R. Inman, assistant secretary, The Church Peace Union; Dr. A. William Loos, education secretary, The Church Peace Union

DENVER CATHEDRAL PRESENTS ARTISTS

★ Fernando Germani, distinguished organist at the Vatican, Rome, gave a concert at St. John's Cathedral, Denver, Colorado, November 28th. Another concert will be given on March 2nd by Frederick Marriott, organist and carilloneur at the University of Chicago. Both concerts are sponsored by the Rocky Mountain chapter of the American Guild of Organists.

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JAPANESE PRIEST PROVES A THEORY

★ The end of the war found the Nikko church virtually without a congregation and in a sad state of disrepair. The former members of the congregation were scattered far and wide, and many had died. The elderly retired priest who lived in Nikko was not able to do much. Then came one energetic Christian family, the wife a former nurse of St. Luke's Hospital. This family were most distressed over the state of the Nikko church, and when Miss Ernestine Gardiner, whose family had long been summer residents of Nikko, and Miss Nellie McKim, returned to Japan, and began to visit Nikko again, this little family appealed to them for help in rehabilitating the church. Both responded splendidly, and the Bishop of North Kwanto, in whose diocese Nikko is located, was asked to provide a priest. This he could not do for there is a critical shortage of clergy, but he turned, as so many do, to St. Michael's monastery, the Japan branch of the Society of St. John the Evangelist. The superior, Father Kimura, asked Father Sakurai to do what he could to meet the need.

Father Sakurai could not live in Nikko, but he developed the theory that even from the monastery, and in the midst of the many other tasks that are his, the church life in Nikko could be nurtured and developed. He seems to have proven his point well for in 1950 he had 56 baptisms, and besides more baptisms this year, has presented two classes for confirmation, the latest on August 12 when Bishop Okubo confirmed 15. Twenty-one had been prepared for this class, but 3 were unable to be present, and 3 others had to move to another location before the service could be held.

Father Sakurai goes to Nikko on alternate weekends, has Evening Prayer Saturday evening in English, two services Sunday morning, and visits members of the congregation. On those Sundays that he cannot be there, a lay reader conducts the services, and reads to the congregation the letter of instruction that Father Sakurai has sent. When present, Father Sakurai's method of preaching is more that of teaching, and is quite informal. He often asks questions, and never lacks answers from the interested congregation. With former members who have been drawn back into the life of the Church, and new ones, the congregation has now grown to nearly 200. The church building has also been repaired, to every one's joy.

YOUNG PEOPLE HEAR CITY OFFICIALS

★ At Trinity Church in Watertown, city and community officials have been drafted by the rector, the Rev. Richard P. McClintock, to give first-hand "know your community" reports to the young people of the parish. Speakers in the series include the mayor, the fire chief, police chief, chamber of commerce secretary, high school principal, YMCA executive and representatives of the Red Cross and the local hospital.

In other Sunday night sessions, the high schoolers receive vocational guidance in a "know your church." The fourth Sunday session is devoted to service projects and business meetings.

DISCUSSION GROUP IN CHICAGO

★ An adult discussion group has been started at St. Paul's, Kenwood, Chicago, on the subject of "man's disorder and the Christian hope." The leaders are Prof. Kermit Eby of the social science department of the University of Chicago; Dr. Bryant Wedge, psychiatrist; Prof. Earl Johnson, sociologist; Prof. Wilber Katz, law; Profs. Gerald Grauer, J. C. Rylaarsdam and W. M. Hawley, all of the University of Chicago. The group meets Sunday morning following the early service and breakfast.

COMMUNITY SCHOOL IN DENVER

★ Dean Paul Roberts of St. John's Cathedral was the speaker at the opening session of the city's community leadership training school, which is meeting on six consecutive Tuesday evenings at the First Baptist Church. He was also the leader on November 27 and December 4. The school is given to sensitize the individual to the needs of the modern world as well as to deepen Christian faith. It is interdenominational.

GETTING VARIETY FOR DINNER

★ St. Mark's, Denver, Colorado, tried a new plan in order to get variety at a covered-dish, pot-luck supper. Those whose names began with A through E brought salads; casseroles were supplied by the F-M group; desserts by the N-V. It was left to the W-X-Y-Z people to bring olives, pickles, jellies and relishes. The vestry chipped in with the coffee. The variety equaled that of the best smorgasbord.



DR. C. E. SILCOX, executive secretary, Canadian Council of the World Alliance, addressed luncheon meeting of Rochester Conference on World Order. "Pattern for Peace — A Canadian Viewpoint" will be found on page fifteen in this issue

NEW CLERGY MEET THEIR BISHOP

★ Clergymen who have recently come to the diocese of Central New York, thirty-two in all, met with Bishop Peabody at diocesan headquarters in Syracuse on December 4. Speakers, in addition to the diocesan, were Bishop Higley, suffragan; the Rev. Walter Welsh, rector of Grace Church, Syracuse, and head of the social service department; the Rev. Stanley Plattenburg, rector of Zion Church, Rome, and head of the religious education department; the Rev. Clayton Melling, rector of All Saints, Johnson City, head of promotion, and Deborah Vaill, diocesan consultant in education.

ON LIQUIDATING A MORTGAGE

★ Instead of being asked to give money, some 300 members of Christ Church, Riverdale, New York City, recently were surprised when each received in the mail a crisp, new one-dollar bill. With each green-back, was a letter reading: . . . "Like the Biblical parable of the talents . . . this is God's dollar. It is being loaned to you. Invest it to the best of your ability so it will grow and multiply many times over."

Last Sunday, the rector, the Rev. Gerald V. Barry, announced to his parishioners that $1638 "talent dollars" had been returned to assist in liquidating a mortgage. Calling the response "The miracle of the bills," the rector related some of the interesting ways to which his flock turned their talents. An author-member gave a lecture. An artist bought materials and sketched portraits of neighbors' children. Some buried their talents in gardens; one grew African violets, another raised vegetables. Others made candy, jellies, watermelon pickle; crocheted baby booties; made dolls and animals from yarn. A bedridden woman embroidered dish towels, while another made earrings from old buttons.

Perhaps the most unique experience was that of a silver-haired, 82 year old lady. She invested her dollar in a newspaper ad in her local paper. The ad ran: "Advice sought about the best way of turning one dollar into five dollars without fear of being arrested." Swamped with replies, the genial, little octogenarian received such a wealth of suggestions that she wrote an article describing her well-meant advice. She then sold the article to the same newspaper that ran her ad. The editor still is somewhat shaken by the business sagacity of his newest and oldest contributor.

CHURCH SILVER RETURNED

★ Last summer $700 worth of silverware vanished from the rectory of Christ Church, Germantown, Pa. No one saw it again until it popped up mysteriously in the living room November 29th. The rector told reporters that he assumed that the thief yielded to his conscience.

PROTEST VATICAN APPOINTMENT

★ The convocation of Lynchburg of the diocese of Southwestern Virginia has protested the appointment of an ambassador to the Vatican, terming it "contrary to the concept of American democracy." Copies were sent to President Truman and to the Virginia Senators and Congressmen.

HONOLULU TO CELEBRATE JUBILEE

★ Church leaders are expected in Honolulu the week of February 3-10 when Episcopalians in the Islands will be observing the 90th anniversary of the arrival of the Anglican mission and the 50th anniversary of its transfer to the Episcopal Church. Michael Hinsuke Yashiro, the presiding bishop of the Church in Japan, and Bishop John Boyd Bentley, director of the overseas division of the National Council have signified their intention to attend. Invitations have been sent to the Archbishops of New Zealand and Australia and the presiding bishop of the Philippine Independent Church. Bishop Karl Morgan Block of California will be the preacher at the official district service which will open the events on Sunday, February 3, 1952, at McKinley Auditorium.

Beginning on Wednesday, February 6th, special arrangements are being made to take mainland visitors on pilgrimages to the outer islands where they will have a chance to widen their understanding of the way the Church is working among the many different races who have come to this distant part of the world.

CUTTINGTON STUDENTS GIVE SPECIMENS

★ The Missouri botanical garden has received from Cuttington College, biology department, Suakoko, Liberia, West Africa, a collection of botanical specimens collected by students under the direction of Mr. Paul M. Daniel and sent to the botanical garden here for naming and distribution. In acknowledging the specimens, Robert E. Woodson Jr., curator of the Herbarium said, "These specimens are of unusually good quality, even from professional standards, and they are being deposited in the leading botanical centers of America and western Europe."

KIWANIS ENTERTAINS CHILDREN

★ E. K. Morris of St. Alban's Church, Washington, is one of the leading spirits in the annual Christmas party given for crippled children in the auditorium of a high school. Each Kiwanian goes out personally to collect a car full of youngsters from all parts of the District. They are given a dinner, vaudeville show and a present.

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EDITORIALS

Vida Dutton Scudder

THE WITNESS this week salutes a great woman, a devout Christian, a pioneer democrat, an inspired teacher—Vida Dutton Scudder, 90 years young on December 15, 1951.

Vida Scudder has been teaching religion, economic history and human fellowship to three generations of young Americans during all of her adult life. Distinguished professors of economics, political theory and Christian theology all over America and beyond, look to her as the fount of their inspiration and the guide of much of their life's thinking. Parish clergy with the cure of souls as their special vocation see in her a steadfast counselor and friend. She has become, for the Church in this country, what the late Evelyn Underhill was for so long in the Church of England—the outstanding teacher—profound, devoutly simple, level-headed—of the mystical element in the Christian religion.

She stands today also, as she has always stood, for world peace as the supreme need in a distracted and fearful world—a peace to be patiently won, not by the security of armaments nor by the threatening of potential enemies, but by the persistent seeking of fellowship—personal and economic—with nations and races differing greatly in their history and traditions from us. She is above the hysteria and fear that has come to obsess our present policy-makers, because she knows the facts of spiritual and economic life and accepts them serenely. She has no dread of social change because the Holy Spirit is to her an ever-present personal reality, working mightily in the historical process to bring men everywhere that more abundant life which the Incarnate God promised to a world that would obey his will. May the benign influence of Vida Scudder, become more and more effective in the thoughts and consciences of our religious leaders. And to her we give our hearty wish in the name of the Lord: "Happy Birthday To You!"

★

"Quotes"

TO many people it has become obvious that unless, as a nation, we can develop the power of moral authority, all our overweighted emphasis on physical force cannot help us to move toward our goal of a world order in which justice and freedom are secure. Moral authority cannot be built by guns or by Senate loyalty investigations. Moral authority can be developed only as we meet three requirements: Demonstrate in the most concrete terms that our faith in authentic democracy is greater than our hate and fear of Soviet communism. Demonstrate that we are primarily concerned with helping the world's people to attain a more equitable social, economic and political status, so that the false but alluring blandishments of communism no longer hold any appeal for them. Demonstrate that we are building up a military machine only to repel possible aggression, and that our cardinal weapon in the cold war should always be realistic negotiation.

—WORLD ALLIANCE NEWS LETTER

★

Ministry Sunday

THE third Sunday in Advent is popularly known as Ministry Sunday. The reason for it is obvious. The Epistle points up the humility and the authority of the Christian ministry. The Gospel shows John the Baptist as a type of true minister, even though in the weariness of prison his faith may falter.

As we observe this Ministry Sunday and hear the familiar collect, epistle and gospel we address a word to those who are in the ministry and to the laity who look at this ministry. To those in the ministry it is a good time to check on themselves, to weigh their motives and to consider the effectiveness of their ministry. The advice of a great bishop is a good norm for examination. "In the long run, your ministry will rise no higher than your concept of it. It will take the color, breathe the spirit, wear the garments of you who exercise it. Though it be of God and for God, it becomes in your keeping what you are yourselves." Ministry Sunday gives a special occasion for each clergyman to re-think his concept of the ministry. It is vital that every clergyman keep clearly in mind the true nature of the high and holy office to which he has been called.

To those of the laity Ministry Sunday offers a special opportunity to consider their attitude toward their parson, for the attitude of the laity toward the minister to a great extent conditions the effectiveness of his ministry. A theologian once defined a pastor as, "a trusted, trained, inspired friend-at-large." To what extent does the laity help the minister to be these things. The element of trust is easy. Most laymen trust their minister implicitly. But to what extent do the laity help their minister to be the trained, inspired, friend-at-large, he ought to be? A clergyman needs time to continue his training, he needs time to study, and to read. A clergyman needs time to be quiet and to pray. His supply of grace is expendable.

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He needs time to practice the presence of God. He needs time to be a friend-at-large, and to give of his ability in serving on committees in his diocese and community.

Ministry Sunday gives the laity a special opportunity to ask themselves the question, am I giving this minister of mine the time and the opportunity to be the trained, inspired, friend-at-large, he ought to be or do I expect him to do things which I could do for him? The laity can do much to help their minister be what he ought to be.

The times call for the best that Christians can give. A little rethinking on the part if both the clergy and the laity can not but increase the effectiveness of our Christian witness.

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Toward A Free World Community

BY
RALPH BARTON PERRY

THERE would be little difference of opinion among us here today concerning the goal of American policy in the field of world affairs. We wish to achieve a "just and durable peace": a peace which would be "just" in the sense of providing the greatest freedom to each nation and individual consistent with the like freedom of all nations and individuals; and which would be durable because of its justice. Such a peace would require a sanction of force, but it would not rest on force. As the nation-state exerts force to deter individuals from lawlessness, so an effective world-organization would require a force drawn from all its members to deter aggression, lest its peaceful members be exposed to attack or exploitation by the greed and selfish ambition of the non-peaceful. But the instrument of force cannot do more in either case than deal with exceptional cases. The stability of a world order, like that of a nation-state, would depend in the long run on the conscience of its members; that is, on their voluntary adherence to a system which they saw to be good—good for themselves, and good for everybody.

In other words, the ideal world community would be an organization of all mankind, designed to promote and guarantee freedom, and freely adapted for that purpose. It is because the goal of foreign policy is a moral ideal, sanctioned by conscience, that the Churches have a peculiar responsibility in the matter. For while the Churches are not the only keepers of conscience they are, or should be, one of its chief keepers. They have a special obligation, while recognizing the necessary realism of practice, to sensitize conscience and to carry aloft the moral banner.

The definition of the moral ideal is imperative, but it is a comparatively easy task, in a country like ours imbued with a strong democratic and Christian Hebraic tradition. It is our area of agreement: we are divided among ourselves as to the steps to be taken to promote this ideal. What do we do now, and what do we do next? Since all idealists are also citizens we are compelled to translate our ideal into policy, that is, into a line of united action, beginning today. Here the decisions are immensely difficult, because they must take account of complex and ever-changing conditions. But it may be doubted whether we really know what our ideal means unless we see how it applies.

The application of ideals to practice and policy creates what is perhaps the profoundest paradox of the moral life: the fact, namely, that in pursuit of the ideal we are obliged to do what we would not do if the ideal were attained. We take the life of the murderer in order to preserve life, we make war in order to secure peace, we abandon our liberties in order to save them. This is our most acute problem at the present time, perhaps at all times: how to meet situations imposed on us by forces beyond our control, without being unfaithful to our final purpose; or how to be steadfast in our loyalty to the moral purpose without becoming ineffective or utopian.

Divided World

THE present situation, as we all know, is that of a divided world, threatened by a devastating war in which we may all go down together. Both

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Dr. Perry is Professor Emeritus of Philosophy at Harvard University. He is the author of many books, including the Pulitzer Prize biography, *The Life and Thought of William James*. His latest book, *The Citizen Decides*, has been published this fall.

This address was delivered November 12, 1951 at a Conference on World Order at Rochester, New York. The conference was sponsored by The Church Peace Union and the World Alliance for International Friendship Through Religion.

sides of this divided world—our side and their side—are combinations of strange bed-fellows; but our side is at least symbolized, if not represented by the beliefs and institutions of the United States and Western Europe, and their side by those of Soviet Russia and her satellites and allies.

We of our side stand for what we call "freedom," which has its central political meaning, and its social and cultural implications. Politically the freedom which we advocate means that government shall express the will of the people at large, freely arrived at by discussion, freely expressed in public, and freely affirmed by the ballot. Taken together these freedoms imply that the government shall not use its power, through control of education and communication, or through army, police, or espionage, to perpetuate its power.

In its social applications freedom, as we conceive it, means freedom of occupation, freedom of business enterprise, and that general freedom of opportunity which springs from enlightenment and from the possession of material resources over and above bare subsistence. In its culture application our freedom means that science, philosophy, art, music, literature and religion shall be free to follow their own dictates, free from centralized and uniformitarian control.

In so far as we stand for this freedom in all its meanings, we work for it; and by implication, stand and work against its opposite. Soviet Russia appears to be a dictatorship imposed, when necessary, by force: peaceful opposition to the government in power, whether by individuals or by organized parties, is suppressed by purges or prevented by threats; use is made on a considerable scale of forced labor; the government indoctrinates its own people, so that the popular will is the product and not the source of government; science, philosophy, art, literature, music and religion are considered as instruments of propaganda, rather than as independent searchings for truth and beauty.

But over and above this difference of beliefs and institutions, there appears to be on the other side a sort of creeping imperialism, most painfully exhibited in the fate of Czechoslovakia. It is by no means certain that there is any fixed pattern. But in certain cases, at least, the procedure is that of the Putsch or coup d'etat. Where it constitutes a strong minority, the Communist party, with the connivance and moral support of Moscow, foments violence, obtains key positions in the government, organizes local action - committees, brings charges of treason against non-Communist leaders, and then, when the hour is ripe, seizes control and liquidates opponents. From this point on the regime, with certain adaptations to local conditions, follows the model of the Soviet Russian state.

This is the threat which clouds the horizon of the future: the threat that a system which denies freedom, and to which we are therefore in principle opposed, shall be spread by force from Eastern to Western Europe, from Europe to the Near East and the Far East, and then to the American continent, and eventually even to ourselves. If we are true to our principles and to our safety we cannot view this prospect with indifference. Our foreign policy must be devoted to preventing its coming to pass.

If this policy is to be adapted to present conditions we must be prepared to "coexist" for many years on the same planet with the opponent, hoping that, given sufficient time, war can not only be temporarily averted but permanently eradicated. If that is possible we may then leave disputes between social ideologies to be settled on their merits. The ultimate victory will then be left to the suffrage of mankind at large and the two systems will bid against one another in terms of benefits conferred.

Our task is four-fold: 1) to be ready for a resort to arms if war should be necessary; 2) to do everything possible to keep what peace we have, and to convert it into a political settlement; 3) to achieve an effective world-organization, beginning with the United Nations; 4) by our leadership and example to spread the gospel of democracy to the ends of the earth.

At the same time that we conduct a campaign on these four points, we must not allow any one so to absorb our energies as to weaken the rest. Too great emphasis on our military power can undermine our diplomacy, weaken the United Nations, and destroy our moral leadership. Too great emphasis on bilateral and ad hoc political negotiation can invite aggression, excite distrust among our allies, and deflect attention from our long-range goal. To reply on the United Nations at this time for our national defense, or for political settlement, is premature; and nor can we, in virtue of its present composition, entrust to the United Nations the declaration of our own ideals. To rest too heavily on our ideals is to neglect the duty of national defense, ignore the necessity of moving forward step by step on the rough terrain of fact and circumstance, and offend our fellow-nations through being too admiring of ourselves. We must, in short, coordinate these four lines of effort in a total strategy.

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Military Preparedness

SO long as war is possible, a responsible government and a responsible citizenry must be prepared to wage it successfully. It is as foolish to assume that war is impossible as to assume that it is inevitable.

If war is brought to our doors by an invader, the decision of war or peace is taken out of our hands. Short of such a total commitment it is our duty to count the costs of war against its possible gains.

There are those who believe, for what seem to be good reasons, that a war in which both belligerents employ atomic and bacterial weapons could not benefit either the victor or the vanquished. One thing, at any rate, seems clear—namely, that our allies in such a war, the already stricken countries of Western Europe, for which we profess such brotherly concern, would be so ravaged as to make their recovery unlikely within the predictable future. Such a war not only would be catastrophic in the extent of its physical destructiveness, but would require the suspension of those very freedoms which constitute the goal of American policy.

While the power of a defeated belligerent is temporarily broken, it harbors resentments against a favorable hour of revenge. What happened in Germany after the First World War is too painfully well-known to require argument. Suppose that Soviet Russia were defeated, what would be the aftermath of such a war—in Soviet Russia, in China, and in Eastern Europe? It is likely that this vast area and multitude of people would remain defeated and passively submissive? Are we prepared to occupy half of the earth's surface for an indefinite period of time? Would a war against Communism destroy Communism, or merely deepen its roots, toughen its fibre, and unify its adherents? Does not each war breed future wars—as the causes of the Second World War were in large part the effects of the First World War?

No one, so far as I know, has thought through the answers to these questions; still less has any one thought through the consequences of a Soviet victory, or of a stalemate, in which we would suffer over and above the evils of a war itself the humiliation and corrupting effects of military failure.

Since war requires a complicated and perpetually improvable apparatus, it is the duty of a government to invent, and be ready to produce, weapons of the latest design. It may well be wise to give young men the elements of military training and to formulate plans of mobilization. Whatever takes time has to be ready ahead of time.

But it does not follow that such preparations should be flaunted in the face of the potential enemy. The fact that a country is known to be strong by the military experts of other countries may properly operate as a deterrent. But in order to be known to be strong it is only necessary to be strong; it is not necessary to talk about it. When strength is ostentatiously paraded it has another effect, the effect, namely, of leading opponents to do likewise. Or it may be taken as a symptom of weakness. It may incite fear in some quarters, but in the case of a proud and powerful nation such as Soviet Russia, it is much more likely to arouse a counter-militancy than a timid submission.

Preparation for war should not be allowed to develop a war psychosis—that war in the heart, that will to war, that hair-trigger condition of mind, that posture of defiance, that exceptional touchiness, that exaggerated pride, by which a minor difference or a trivial affront may become a point of honor and a casus belli—if by a "cold war" is meant this state of emotional hostility, this arousal of the combative instincts, towards Soviet Russia, it is anything but cold. It commits us recklessly to advanced positions, which may prove untenable, but from which it is difficult to withdraw. It develops a reverse form of wishful thinking; for when fear, hate, and suspicion reach a certain point they resist the removal of their own grounds. Thus if Soviet Russia should suddenly behave as we have complained of her for not behaving, the Russo-phobes would not want to be persuaded. Many of them would rather be proved right than that Russia should do the right. When and if the great tide of Soviet-American hostility recedes it will leave a great many of our leaders of opinion stranded like a fish or insect indecently exposed to air or light.

Political Settlement

TO reach a political settlement or modus vivendi with Soviet Russia requires good manners, a willingness to make compromises, and an understanding of the other point of view.

Among European observers who view our foreign policy with mingled hope and apprehension, it has been remarked that, contrary to the familiar aphorism, we expect to build Rome in a day. It is pointed out that putting up with things you don't like, residing in the same world with people of whose conduct you don't approve and meanwhile going about your business, is the normal state of human affairs. If every profound disagreement or conflict of interest were to be allowed to break out into open hostility, there

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would never have been even intervals of peace. The relations between France and England, between France and Germany, between Western Europe and Turkey, between the Christian and Moslem worlds, between ourselves and South American dictatorships, between ourselves and Czarist Russia, for many years between ourselves and Japan, have been relations of tension and of opposition in which, nevertheless, war was averted —in order to hold what peace there was; in order to achieve a greater peace.

If we soberly survey the present state of the world, we cannot fail to conclude that the kind of victory which we seek, and rightly seek, the creation of an effective world organization and the triumph of our principles in the world at large, will require decades and may require an epoch. Meanwhile the task is not to destroy Communism, or Communist-dominated countries or peoples, or to extinguish Communist belief wherever it has taken root, but to live with Communism.

We have been pursuing the method of negotiation, with indifferent success. No doubt our failures are in large part due to the stubbornness of our opponent. But candor would, I think, force us to admit that our diplomacy has not always been diplomatic, and that our negotiation has often been based on the assumption that we can win concessions without making them. A neutral observer would also find, I believe, that our policy has not been consistent or our long-range objectives clear.

The question of understanding the opponent is deserving of special attention since it touches the matter of public opinion and has given rise to serious misunderstanding.

To understand Soviet Russia means, in the first place, to grasp the motives which induce the Russian people and their rulers to believe and speak and behave as they do. Clearly they are moved by fear and suspicion of Western Europe and the United States, and by a desire to be allowed to pursue their socialist program without interference. They are moved by a fanatical zeal for their Marxian gospel, by an impulse to propagate it throughout the world, and by confidence that it will ultimately triumph. Having achieved a social and political revolution, they fear a counter-revolution such as has undone the great revolutions of the past. Behind these motives lies a complex of historical and economic causes.

When these motives and causes are understood, the opponent's offense is mitigated. We no longer think of Soviet Russia in terms of sheer malice or wickedness. We are disposed to make allowances. We humanize and broaden the picture, and spread our blame more thinly over a larger area. We are confronted by history, human nature, and a set of physical forces, rather than by a group of personal devils, such as Stalin, Molotov, Vishinsky and Gromyko, who excite our hate and wrath.

A similar effect is created by the method of reciprocity. When we put ourselves in the place of the Russians, and ask ourselves how we would then feel and act, the edge of our asperity is dulled. We tend to sympathize with their motives, and to imagine ourselves moulded by the same external conditions. When we see ourselves as the Russians see us we lose our self-righteousness; and this makes us less censorious. We see our relations to South and Central America and to the Caribbean as resembling the relations of Soviet Russia toward those near neighbors of which they require "friendly governments." We see our demand for military bases, our interest in oil, and our taking over of British strategic posts, as bearing at least some faint resemblance to that imperialistic expansion which we charge against Soviet Russia. We see our policy in Greece and Turkey as intervention in the internal affairs of other nations, as at least roughly analogous to Russian interventions in China and Eastern Europe. We recognize that if we have exercised the veto in the Security Council less frequently than Soviet Russia this may be because we have had our way without it. We see ourselves as complaining of Russia as a menace to the peace of the world while at the same time we accumulate atomic bombs.

All of these ways of understanding Soviet Russia tend to soften our adverse judgments and cool our warlike passions. There is, however, a danger in this promotion of understanding. There are minority groups in the United States who speak up for the Russian or Communist, not because they are pro-Russian or pro-Communist in their fundamental convictions, but because they wish to give the Russian-Communist point of view a hearing.

But then something happens to their minds. Their ideas and feelings tend to become indistinguishable from those of the adherents of Russian Communism. It is as though a Harvard man sitting in the Harvard stands when the game was held in Cambridge should cheer regularly for Yale so as to give the visitors a break. His behavior would so closely resemble that of a Yale man that his neighbors would not unnaturally feel that he belonged on the other side of the field, and might even suggest that he change his seat. Or he might be suspected of being a Yale man at heart, a disguised Yale man, a secret agent from New Haven, or at least a Blue fellow-traveller, a mem-

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ber of the Eli front. Furthermore, he woulld tend to become a Yale man through acquiring the habit of acting like one.

So a person who for reasons of disinterestedness and better understanding defends the un-American cause of Soviet Russia not only appears to have gone over to the other side, but may to all intents and purposes have really gone over to the other side. From having leaned over backwards he has fallen over backwards. Having from motives of high-mindedness been continuously occupied with giving the devil his due he has forsaken God. From being the devil's advocate he has become the devil's adherent.

World Organization

DIPLOMACY and negotiation must take place both inside and outside the United Nations. The success of that organization depends at the present time not on its constitutional form but on a political settlement between that group of nations which is led by the United States and the group of nations which is led by Soviet Russia. There can be no United Nations until these groups of nations are united. The evil lies not in the right of veto, but in the desire to exercise it. Both groups of nations are at present members of the world organization. If they fall apart there is no United Nations, but two groups of disunited nations, two great leagues, dividing the world between them and headed for a Third and worst World War.

The United Nations has a mixed record of successes and failures, and because of the high hopes with which it was inaugurated, we emphasize the failures. We forget that here, at least, there are no iron curtains, but an open forum where all nations can speak their minds. We forget that if the United Nations is abandoned through lack of patience and faith we shall have to begin over again—if, indeed, there is likely to be another opportunity.

Resolute adherence to the United Nations does not imply that there shall be no limited associations of nations, such as those of the Americas or of the North Atlantic, but only that these shall be so organized and constructed as to serve the United Nations—whether as nuclei to be expanded, or as subordinate units to be embraced.

The United Nations is more than a mechanism, it is an embodiment of principles. Its Charter is a charter of freedom, providing that the nations of the earth shall be relieved of the fear of war, and enabled to pursue their fortunes and their several cultural ideals. It provides that the background shall be brought forward and that the dependent shall be made independent. It proposes that mankind instead of being weakened by division and rivalry shall be strengthened by cooperation.

But these are precisely the ideals which we as a democratic people seek to realize at home and desire to spread abroad. Disloyalty to the United Nations is disloyalty to ourselves.

Spreading the Gospel

AT the same time that we make ourselves ready for war as a possibility, or a last desperate resort, we seek to avert it by political settlement with the opponent; at the same time that we negotiate with the opponent, we seek to strengthen the United Nations, as an organization in which there are no deep antagonisms, but only differences of opinion to be resolved by discussion and agreement; and at the same time that we do these things we spread the gospel of freedom.

This we can and must do by the spoken word, that is, by what is called "propaganda." But verbal persuasion is likely to be less effective than the example of success. If we are to win dissenters and doubters to our way we must live out our way and show its fruits. We must find the answers, and prove that we have them to the countless millions in the world who are now tempted to look elsewhere for leadership. We must acquire prestige in the world—of the kind that will lead others to imitate rather than to fear us.

And we must demonstrate our institutions and ideals not only by their success at home but by their success abroad; by our own success abroad, and by the success of those abroad who share similar institutions and ideals of their own. The European Recovery Program affords us a supreme opportunity of doing precisely this. There is happily a method by which we can help our friends without offense, that is, without legitimate offense, to our opponents; the method, namely, of economic aid—whether through our own efforts, or through the agency of the United Nations. The European Recovery Program, now unhappily renamed the Mutual Security Agency, together with "Point Four," and other plans for "world development," should be pacific and not military in their intent; designed to create independence rather than dependence on the part of the peoples that benefit by them; based on long-range mutual interest rather than on a temporary charitable sentiment; and used not merely to stimulate production but to improve the condition of the relatively unprivileged classes. Their hoped-for political effects will then be indirect rather than direct; and will be based on the prin-

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ciple—our own principle—that people should choose their institutions in an atmosphere of freedom and hopefulness rather than of fear and desperation.

A distinguished political scientist of my acquaintance has said that the United States is not fit to have any foreign policy. He had in mind the tensions, rivalries, and conflicts of governmental power that have grown out of our famous system of checks and balances; the party passions that are excited by our frequent national elections; the selfish pressure groups that influence policy in Washington; the debauching of the public mind by demagoguery and reckless mass-communication.

But this despair of our political system affords no escape from our present difficulties. We are obliged to have a foreign policy, good or bad, and to implement it with what political institutions we have. In any case the fundamental force in our political life is public opinion—that is, your opinion and mine. The long-range wisdom, steadiness of will, large-mindedness, and patient pursuit of our goal, in which we and the world at large so often find us lacking, can be communicated to our people at large, and to our officials of government, if we cultivate them in ourselves, if there are enough of us, and if, having it in ourselves, we express it vigorously to those about us. The power is ours, if we believe that we have it, and are worthy and resolved to exercise it. If not we have ourselves to blame. Either we abandon our goal of a better world, and our American democratic way of attaining that goal, or we enlist, all of us, for active service, with no holidays or leaves of absence.

A Canadian Looks at War and Peace

BY
CLARIS EDWIN SILCOX

FOR better for worse, the United States and Canada are today in the same boat, but there are some important differences in our respective approaches to the international problem. As my former professor of history, the father of the present Ambassador of Canada in Washington, once wrote, Canada was founded on tradition (British or French) while the United States was cradled in idealism. Perhaps, it is the special function of a country founded on tradition to keep a country cradled in idealism on the rails, internationally speaking.

On the whole and in the political field, we Canadians are rather starkly realistic though we are by no means devoid of ideals. We are of course a monarchy but with the forms and with what we honestly consider to be the advantages of a constitutional monarchy, we yield to none in our democratic convictions and practices. We believe that our system of responsible government is most truly democratic and we feel no need of the elaborate system of checks and balances which seem to us to make government in the United States at times so difficult and uncertain. And in our democratic emphasis, we are more devoted to the spirit which creates and sustains democracy than to the particular techniques which it employs. The techniques are sometimes deplorable but the spirit behind the techniques are as important to Canadian as to American thinking.

Nor are we so frightened by the words "colonialism" and "imperialism" as some Americans. We were a colony for years, and that period of tutelage and protection enabled us to preserve our distinctive character and prevented us from being absorbed by the United States. Eventually we were able to achieve full autonomy without any break with our real traditions.

All this took time, and sometimes we are troubled by the American desire to remake and redeem the world on a time table. That cannot be done, because human nature is so refractory. Imagine God trying to redeem the world according to a time-table! That is beyond even his omnipotence. He creates man with certain potentialities, and in the redemptive process he takes the divine initiative and then must await the human response. The divine initiative toward man requires the human initiative toward God. Men and nations being what they are, it is impossible to impose the disciplines of true freedom on either. They must achieve that for themselves.

From an address delivered at the Conference on World Order, Rochester, N. Y., November 13, 1951, by the Secretary in Canada for the World Alliance for International Friendship through Religion.

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The Economic Field

IN the economic field, we are more suspicious of doctrinaire ideas of equality which we may preach but do not expect to practice. We know that human needs vary in accordance with many factors and that people who live in tropical and semi-tropical countries, for example, have quite different needs from those of us who must wrestle with a more frigid climate. Nor are we quite so terrified by socialism as some in the United States. We may not be particularly sanguine about its thorough-going application, but one of our provinces is experimenting with a socialist government. That particular government may be learning some needed lessons, and the experiment may be of value to all of Canada. We Canadians know, too, how much we owe to a beneficent capitalism. We would never have been able to develop our far-flung country as we have, had we not been helped with large capital investments, in the first instance from the United Kingdom and then later from the United States. Such capital investments are twice-blessed. They both help to develop a country, provide employment and create wealth for the people who reside there, and they also prove profitable to those who put their capital into such a country. But here is a lesson for those countries which wish today to invite capital from without. We would never have attracted such huge amounts of foreign capital, had we not sought to play the game fairly with those who advanced it. We did not break contracts. We kept our word even when it hurt, and keeping our word, we proved ourselves worthy of the confidence which the investors had placed in us.

Now, of course, like the United States, we know that we must make ourselves strong to challenge aggression and thus to pursue a policy of peace through strength. In our world, force is necessary to ensure conformity to law on the international plane and to replace anarchy with order and justice. We cannot do without it. But force alone can achieve little that is positive. With force, one can often stop evil in its tracks, but he cannot instil good. Force may knock hell out of a scoundrel but it cannot knock heaven into a potential saint. Making people good is a spiritual task and requires the infusion of the spirit of God.

That is why it is impossible to buy off communism with money—even with dollars! One has to change men's minds. It is a long process. The Christian Church has been trying to do it for two thousand years and it sometimes seems as if it had only scratched the surface of the subconscious. But we must keep on trying, endeavoring to convince men by appealing to their reason, creating convictions in the reality of the moral and natural law and perhaps, even more, strengthening their faith in the eternal Law-Giver.

Backward Areas

BOTH our nations were helped in their youth by assistance from without. Now it is our turn to offer help. We are making a start along these lines within the British Commonwealth of Nations and through the implementation of our Colombo Plan. We must do all that and more, helping the backward areas to secure better health, better education, better economies, better administrative practices. Already, the work of Christian missions has pointed the way toward the effective prosecution of the suggestions made by Mr. Truman in his point four. One may well ask what has communism ever done to improve the health, education, industrial and agricultural techniques of these primitive and backward peoples comparable to that done by Christian missions. They and practically they alone have sent out doctors, nurses, dentists, teachers; built hospitals, schools and colleges. What is now needed is a much more expanded program backed by larger funds.

But even here we must not be too Utopian. We cannot impose our methods, even our good intentions, overnight on people any more than we can make them democratic by fiat. To provide as many doctors for China per thousand of the population as we have in Canada or the United States would mean the recruiting of no less than 500,000 trained physicians, and that is a job which we might initiate but which China itself would have to carry through, and in her own way. And the work we envisage may spell many disappointments and discouragements.

Sometimes the task seems beyond hope of fulfillment. But despite a possible scepticism as to the speedy success of the projects, we may carry on, not because through such ministries we hope to beat communism, but because we are actuated by love of God and love of man. Our faith is not in the common man but in the common man who is touched by fire from the lips of the divine man. If we can successfully challenge humanity on the deepest level, we may all rise together. But we can not give nations freedom, for it is the solemn truth which was inscribed on the walls of the palace of the former Viceroy of India: "Liberty does not descend to a people; a people must raise itself to liberty." However divine the initiative of love and service, success depends upon the human response! So let us proceed in faith. Let us trust God and keep our powder dry!

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Religion and the Mind

BY
CLINTON J. KEW

A CHRISTIAN PSYCHIATRIST

DURING the past two years many people have asked, "Will you send me the name of a Christian psychiatrist?"

I have asked the Rev. Benjamin F. Axleroad who conducts healing services at Trinity Cathedral, Newark, N. J., to give us his answer: "What is wanted here, probably, is a man who is guided by Christian principles. But Christianity is a personal religion. Christian principles cannot be separated from the personality of Jesus Christ. A Christian psychiatrist, like a practicing Christian, would be a disciple of Christ and a witness to him.

"A good many people might find it difficult to believe that a psychiatrist could be such a witness. Must he not be first of all objective, in no way attempting to influence his patient in the direction of any specific system of help? Is this possible for a man who attaches a very important part to the fatherhood of God and the redemptive power of Christ?

"There are a number of possible answers, but one is given us in the Sermon on the Mount: 'Wherefore by their fruits ye shall know them.' A person can reflect Christ without mentioning him. In the average mission field the living witness to the gospel usually precedes and must always accompany its preaching. In a very real sense, the psychiatrist works in a mission field. His witness of love must come first in order that the patient may relate satisfactorily to him.

"A definite sacramental character would also be apparent in psychology conditioned by a Christian. Counseling techniques, in themselves neutral, would by their motivation and use convey underlying Christian truths. They would thus be far more effective than any attempt to ram authoritarian religion down a man's throat.

"The imparting of divine forgiveness and God's revelation of love in Christ are perhaps the most salient portions of the gospel which should underly the work of the Christian psychiatrist.

"But there's something more. By an empathetic process, the certainty of God's guidance is transferred from psychiatrist to patient. For insecurity is substituted, often very gradually, the "armory of God." Sure of the love of his heavenly Father, a token of which was expressed to him through the psychiatrist, the patient finds himself able to give love first to his fellowmen, then back to God, its source."

I asked the Rev. Alvin V. Hart on the staff of the American Foundation of Religion and Psychiatry to give his answer: "I would say, first, that a psychiatrist who is a Christian, and hence, by definition, would be a religious person, believes that there is such a thing as healthy religion, and that this religion has ultimate value for living. This statement does not mean, however, that both as a religious person and a scientist he will not seek in working with his patients to modify and change their distorted and unhealthy religious ideas, which are as much symptoms of their neuroses and psychoses as are any other symptoms.

"Second, I would say that the Christian psychiatrist would hold to the objective reality of the moral standards for human behavior. Thus he would disavow the concepts of ethical relativism as, in fact, do many of his non-Christian colleagues, Erich Fromm being a prime example. Again this does not mean that he will not seek to change neurotically distorted ethical ideas that are in operation in the lives of his patients as another expression of their basic emotional illness.

"In brief, therefore, a Christian psychiatrist will not fall into the fallacy of 'psychologism' which holds that everything in human life can be explained away by psychology and psychiatry, that he will realize there are more things in this world than his psychology dreams of (that is, there are more ways of apprehending reality than a psychological, scientific way). He will know that the scientific discipline in which he is a specialist has the same limitations as has any other scientific discipline, and he will be humble before these facts."

The clergyman has always been known as the physician of the soul, and it is not strange to find the psychotherapist by his side when he enters the field of healing. Their job is to clear the way for the development of a life that is truly spiritual. This has been demonstrated in its completeness in the life of one Man.

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The WITNESS
Tunkhannock, Pa.

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NEWS OF OTHER CHURCHES

DULLES TO GET CATHOLIC PEACE AWARD

The Roman Catholic Third Order of St. Francis will present its 1951 peace award to John Foster Dulles, U. S. delegate to the U N. The presentation will be made in Washington during January. The award was to have been given to Mr. Dulles at the Third Order's annual meeting but the internationally-known Protestant layman was unable to come here for the presentation. The Third Order, which last year honored Myron C. Taylor, former personal representative of Presidents Truman and Roosevelt to the Vatican, gives the medal annually to a layman "for truly Christ-like efforts in behalf of peace among all men."

DISCIPLES OPPOSE VATICAN ENVOY

Trustees of the united Christian missionary society of the Disciples of Christ expressed "vigorous opposition to the proposal to establish diplomatic representation to the state of Vatican City or to the Pope as head of the Roman Catholic Church" at their bi-monthly meeting. In a resolution, the trustees said that "such action would be a violation of the traditional American policy of separation of Church and state and would give preferential treatment by our government to a religious communion." The resolution directed the society's department of social welfare to inform Disciples of the action "and to solicit their cooperation in similar expressions of disapproval."

YOUTH REFUSES TO TAKE MILITARY COURSE

A 17-year-old high school senior, brought up in a Quaker Sunday school, has informed Ann Arbor school officials that he will go to prison rather than take a required military orientation course. Robert O. Winder said he did not consider himself a conscientious objector in the usual sense of the term, but "I don't like to have it dinned into us week after week that war is inevitable and that we'll all be in uniform within a year." The youth is one of the most brilliant students in the school, Principal Nicholas Schreiber said. However, he will not receive his diploma in June unless the board of education reverses the school administration's action.

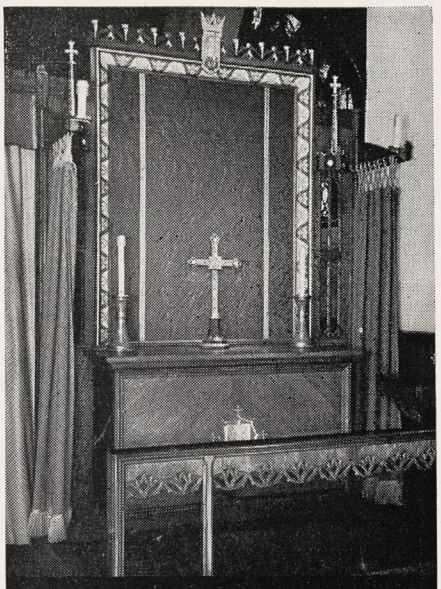
In a letter to Mr. Schreiber, Robert said, in part: "I am definitely not planning to enter the armed forces. I say this because I refuse to be held liable for the mistakes society as a whole or our 'leaders' in particular have made, are making, and will probably continue to make. Because of this stand, I see no valid reason for being required to suffer through a course in military indoctrination."

ANGLO-CATHOLICS CAMPAIGN IN ENGLAND

Five thousand Anglo-Catholic clergymen and laymen attended a rally in London which climaxed a campaign conducted in 60 centers to win people to their position. Bishop Mortimer of Exeter, in addressing the rally, said that "it is time to unite in expressing our common conviction that the Church of England is the Catholic Church in England. The Church may be a partner, or assistant, of the secular power in promoting the people's welfare, but it is not the state's handmaid. It may be protected and helped by the state, but it is not a state department." He deplored the tendency "to look on the Church of England as only one among many Christian denominations."

CATHOLIC ACTION AMONG WORKERS

Two hundred laymen from fifty R. C. dioceses in France gathered in Paris for the first national meeting of the Catholic Action Among Workers. It was founded 18 months ago to help bring the working people of the country back to a Christian way of life. Speakers said the organization's aim is to combat materialistic philosophies and get workers to realize that "making money and protecting personal interests" is not man's chief aim.



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THE PRESS

Edited by
GEORGE MacMURRAY

WONDER OF THE WORLD:—It was refreshing to read in the Presbyterian Tribune the words of John Burroughs: I am in love with this world; it has been home. It has been my point of outlook upon the universe. I have not bruised myself against it nor tried to use it ignobly. I have tilled its soil. I have gathered its harvests. I have waited upon its seasons, and always have I reaped what I have sown.

While I delved I did not lose sight of the sky. While I gathered its bread and meat for my body I did not neglect to gather its bread and meat for my soul. I have climbed its mountains, roamed its forests, sailed its waters, crossed its deserts, felt the sting of its frosts, the oppression of its heats, the drench of its rains, the fury of its winds, and always have beauty and joy waited upon my goings and comings.

MEET THE CHALLENGE: — Richard Shaull, missionary to Africa, repeats in the Christian Century what so many are saying these days, that the voice of the Church will gain a hearing only if Christians are working as strenuously for the transformation of society as Communists are. Laymen particularly, he maintains, must commit themselves unreservedly to the struggle for social justice.

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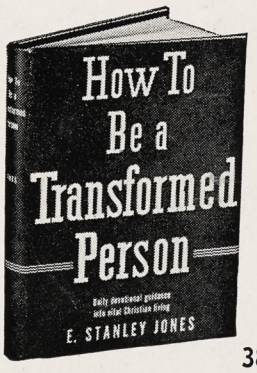

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Joy of Study. Papers on New Testament and Related Subjects Presented to Honor Frederick Clifton Grant. Edited by Sherman E. Johnson. New York: Macmillan, 1951. $2.75.

The whole Church will be grateful to Sherman Johnson for gathering and editing this testimonial volume of studies in honor of the sixtieth birthday of our distinguished and beloved friend and teacher and Witness book editor. The gracious biographical foreword and the fifteen pages of bibliography of Dr. Grant's writings will convince anyone, who might not already know it, of the tremendous debt we all owe to the stimilus and instruction of this great teacher and scholar.

The thirteen essays in this book are all a joy to read, and there is something here to help and inform all kinds of readers, whether specialists or not, whether clergy or laity. Every contribution inspires the reader with a desire for further knowledge and investigation and reflection. This is the kind of tribute that is peculiarly worthy of Dr. Grant, and one which we believe will give him the keenest satisfaction.

F. W. Beare presents a critical and historical exegesis of the Parable of the Guests at the Banquet—a lesson which we read twice in the year at the Eucharist, the Lukan form on the Second Sunday after Trinity, and the Matthean form on the Twentieth Sunday. It is a model of the way one should proceed to analyse the primary and the secondary meanings of parables; and it makes very clear the way in which Scriptural teaching is intimately bound up with the history of Christian thought. B. H. Throckmorton, Jr. contributes a thoughtful presentation of "The Teachings of Jesus and Pacifism," showing the difficulties of an absolutist position taken by both sides to this important question of our times. Professor John Knox's brief note on Mark 14:51-52 helps to clarify the significance of the young man who escaped at Jesus' arrest, leaving behind his linen garment, in the whole context of the Passion and Resurrection narrative. One of the most illuimnating essays is that of Holt Graham, who treats of the form and character of the covenant-community that Jesus and his disciples derived from Hebrew culture. Its implications for the doctrine of the Church and the Eucharist are significant.

St. Paul is studied in two contributions. Professor Cadbury points out the problems created for Paul by his converts' taking the apostle's teachings to extreme—what he calls "overconversion." Dr. Grant's son, Robert, relates the notion of "wisdom" held by the Corinthians to contemporary philosophical ideas. A defense of the authenticity of I Peter, along lines laid down in Selwyn's commentary, is made by the Archbishop of Quebec, Dr. Carrington. And Sydney Temple presents a fresh approach to the geographical and climatic elements in the Fourth Gospel, from his own recent travels in Palestine. Dean Clarence Craig summarizes for us the latest investigations of the "Body of Christ" concept, and points out the values as well as the difficulties of this famous and well-worn phrase.

Every preacher and teacher should read Professor Enslin's paper on "Preaching from the New Testament." It will make him uncomfortable, but it is wholesome advice. Dr. Forster's essay on St. Columba and his miracles throws light indirectly on the problem of miracles in the New Testament. A study on "The Descent of Jesus in Muhammadan Eschatology" by Professor Arthur Jeffrey of Columbia University will open a little-known area to many readers: namely, the relation of Christian and Islamic beliefs about the second coming of our Lord. Finally, Professor Arthur Darby Nock of Harvard contributes a learned but clear study of the use of the titles "Saviour" and "Benefactor" in antiquity. The bearing of this on New Testament usage will be obvious to the reader.

This is merely an outline of the rich feast in store for those who obtain this book. It will extend to many that "infectious joy of study" that Fred Grant communicated to Sherman Johnson when he was his student in seminary, and that both of these scholars continue to create through their gift of the Spirit in teaching the word of wisdom and of knowledge.—*Massey H. Shepherd Jr.*

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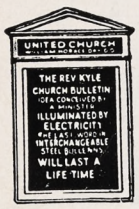

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PEOPLE

CLERGY CHANGES:

JAMES RICHARDS, rector of St. Paul's, Washington, D. C., has been involuntarily recalled as a chaplain in the air force, effective January 1.

WARREN H. McKENNA, formerly rector of St. John's, Roxbury Crossing, Boston, is now conducting a social service project on a farm at Epping, N. H.

OTHO S. HOOFNAGLE, formerly rector of St. John's, Montclair, N. J., has returned to be a master at St. Paul's School, Concord, N. H.

ROBERT L. ZELL, graduate of Oxford University, England, and Union Seminary, New York, is now a master at St. Paul's School, Concord, N. H.

ROBERT MARLOW was instituted rector of St. Andrew's, Birmingham, Ala., November 14th.

CHARLES C. WILSON has retired as rector of St. Stephen's, Cohasset, Mass.

GEORGE H. ARGYLE, formerly rector of St. George's, Chadwick, N. Y., is now rector of St. Andrew's, Methuen, Mass.

HARLAN COYKENDALL, former assistant, is now the rector of Gethsemane, Minneapolis, the parish where he was confirmed, taught in the church school and served as an acolyte.

DAVID T. DAVIES, formerly rector of Trinity, Bay City, Mich., is now rector of St. John's, Plymouth, Mich.

RAY HOLDER, formerly rector of Christ Church, Raleigh, N. C., is now rector of St. John's, Los Angeles.

WALTER W. GADE was instituted rector of Holy Cross, Brooklyn, N. Y. by Bishop DeWolfe on Nov. 27.

G. E. GRAHAM, formerly rector of St. John's, Keokuk, Iowa, is now rector of St. Thomas, Denver, Colo.

LAY WORKERS:

WILLIAM WYCKOFF, physician and communicant of Christ Church, Little Rock, Ark., has joined the staff of Dr. Albert Schweitzer at Lambarene, French Equatorial Africa.

SAM OWENS, on the faculty of the Birmingham Conservatory of Music, is now organist and choir director at St. Mary's, Birmingham, Ala.

DEATHS:

DONALD McFAYDEN, 75, priest of the diocese of Missouri and prof. emeritus at Washington University, died Nov. 15 after a long illness.


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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

BENJAMIN AXLEROAD Jr.
Hospital Chaplain, Newark, N. J.

As I attended the 1951 interdenominational institute on racial and cultural relations at Lincoln University, Pa., I should like to correct a couple of facts and an impression given by the Rev. Alger Adams in his article in your November 15th issue.

This institute was sponsored by the National Council of the Churches for the purpose of showing representatives of many Churches how important it is to break down segregation barriers. Valuable encouragements and techniques for this purpose were presented which were, I feel, of major help to all present who were open-minded.

Mr. Adams evidently came across a report of the 1950 institute and drew on the information therein contained as though it had occurred this year. The pastor whom he mentions as a "horrible example of moving slowly" actually had seven times as many Negro members in his church this year as Mr. Adams reported, and an enrollment of 30 in the Sunday school about which nothing was said in your report. The pastor of another interracial church, in the Bronx, was also present at the institute this year, along with his Negro assistant. The spirit of the institute was anything but that of "moving slowly," and, while I sympathize heartily with Mr. Adams' goals, I think he should give credit where it is due. I am rather disappointed too, as I think we all are in the diocese of Newark, that nothing was said, to my knowledge, by Mr. Adams of the work of Grace Church, Jersey City, in the interracial field.

A. F. GILMAN
Layman of Chicago

The article, A Social Gospel, by the late Irving P. Johnson, founder and first editor of The Witness, is one of the prized things I've read in a long time. In fact all of his articles hit the nail on the head. I am certainly glad you have continued them. I only wish more people would ponder them and do something about them.

GEORGE S. WILSON
Layman of Boston

The Witness is making a great contribution to the thinking of Church people by publishing the excellent articles by the Rev. Clinton J. Kew. In these days where there are so many "peace of mind" books on the market it is a great relief to read articles that are both scientific and genuinely religious. Is there any possibility that they will later appear in pamphlet or book form?

ANSWER: If a sufficient number of people indicate by postal card that they would like to have the articles so published we will be glad to see that they are.

HELEN L. GRAHAM
Churchwoman of New York

The first of the articles by Prof. Miller on the Episcopal Church being Catholic was excellent. It pointed out many things that all of us should know. I am looking forward to the second article by this author on the Holy Catholic Church being also Protestant.

MARY GILES
Churchwoman of Philadelphia

Thank you for the editorial on Attack on Education (Witness, Nov. 22). As a teacher I am fully aware of this attack as are all teachers who have a regard for the Bill of Rights. Our freedoms are being slowly taken from us, with many voluntarily giving them up through fear. We did however give a demonstration of what organized opposition can do when the Pechan-Musmanno gag proposal came up for a hearing in Pennsylvania. Whether this particular piece of gag legislation has been finally killed through the efforts of a comparatively few courageous people remains to be seen. If not, then I am sure there will be even more people who will appear to testify against its passage at a future hearing.

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The WITNESS

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December 20, 1951



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STORY OF THE WEEK

Christmas Observances Stress Religion in Many Cities

Pageants, Processions and Pronouncements Bring Christ Into Holy Season

★ Christmas is being observed in various ways in communities across the nation, with noteworthy trends away from commercialism in many places. One of the newsworthy events was the statement issued by the ministers of Durham, N. C., calling for the restoration of a religious emphasis. They asked that Christmas cards have a definite Christian meaning; less Santa Claus and more about the Nativity; more pageants in churches; carols in homes for the aged, hospitals, jails, stores and factories; stop using "Xmas."

Philadelphia and Detroit ministers made the front pages with appeals that less liquor be consumed at office parties, the latter group stating that "this is a frank appeal to the conscience of all, but especially to that of the business community. Let there be 'office parties' without the alcoholic factor which too often results in a man attempting to drive home when he is in no condition to do so safely. And if he does arrive home, he is so intoxicated that Christmas is largely spoiled for his family. Let management assume its share of responsibility for preventing many of these unfortunate situations."

Detroit also had a carol festival with more than 1,000 singers from 70 Protestant and Eastern Orthodox churches, together with the 75 piece orchestra of a local high school.

Los Angeles, characteristically, put on a big show when more than 4,000 choristers from 439 churches took part in 32 simultaneous performances of Handel's Messiah, with an estimated 40,000 attending. One of the most unusual of the presentations was at Grace Methodist church where the oratorio was sung by interracial choirs composed of Negro, Mexican, Japanese, Chinese and Russian singers.

At Opelousas, La., Protestant and Roman Catholic clergymen participated in a program when a Nativity scene was unveiled on the courthouse square. Bands and glee clubs from schools in the area then presented carols for the two weeks before Christmas.

The first Christmas parade in the history of Yankton, S. D., was held with 30 religious, social and civic organizations participating in a mile-long procession.

Nearly 600 ministers and their wives were guests of the planetarium of the University of North Carolina at a special showing of the "Star of Bethlehem," with several stating that it demonstrated the harmony of science and religion.

At Van Nuys, Calif., the churches fostered a return to the real meaning of Christmas with a parade in which 25 floats depicted scenes from the life of Christ, designed for the most part by top designers of the movie industry in Hollywood.

Unique in the way of decorations were those in the streets of Escondido, Calif., where local artists did paintings that told the Christmas story. Painted on plywood with oils and weatherproofed, the pictures are grouped around the civic center. Ministers served as consultants in the project.

One of the most beautifully decorated towns is Milford, Pa., where many people build elaborate scenes of the Nativity on their spacious lawns, and on a precipice high about the community a large electric star sends out its message.

In Toledo many methods are used to "keep Christ in Christmas." Automobile stickers are distributed bearing the Christmas message; a Christmas poster contest for children and a city-wide songfest are a few of the plans inaugurated this year.

Completely devoid of commercialism, Enid, Okla., staged a parade with 16 floats and four community bands. It was the second year that church and school-built floats had replaced grotesque rubber balloon figures of former years. They were built around the Christmas story from the Bible and judges awarded merchant-supplied prizes to those reflecting originality and most nearly depicting their characterization. Playing of Christmas carols from atop the city's tallest building was also a part of the observance this year.

In Washington, D. C., the churches cooperated in providing religious music for shoppers

EPISCOPAL CHURCH NEWS

in the department stores by sending their choirs to give concerts of sacred music.

Protestant and Roman Catholic organizations in Cincinnati cooperated in calling on business men and the public to help "put Christ back into Christmas" by using religious greeting cards, window displays with a spiritual emphasis and temperate office parties.

The longest Christmas tree lane in the world was the boast of Fresno, Calif., and it attracted visitors from many states. Two miles of Van Ness Boulevard, flanked by towering cedrus deodara trees were illuminated each night from December 21 to 30, with some 73 elaborate scenes from the Bible shining from front lawns. Twenty church choirs did nightly caroling, sponsored by the local council of churches.

PARISH PAPER PRINTS LAMONT ARTICLE

★ The bulletin of the Church of the Holy Apostles, St. Louis, recently published in full the article that appeared in a pamphlet, "Soviet Aggression: Myth or Reality?" by Corliss Lamont. In a foreword the rector, the Rev. George Easter, explains that "it is printed in a religious journal, not because it reflects partly the political thoughts of the editors, but because it represents a critical viewpoint on peace and on the possible establishment of an atmosphere of international mutual trust upon which peace might be built. It is not published with any intention to suggest that this is the 'correct' Christian attitude in the East-West controversy, but to stimulate your thought and discussion on the issues facing our nation today, issues to which religious values are very relevant."

The Lamont pamphlet was commended by the Episcopal League for Social Action, which sent it to all members. Copies can be obtained at 5c a copy by writing that organization at 2006 Walnut Street, Philadelphia 3.

CHURCH PENSION PAYMENTS

★ The Methodist Church paid the largest amount in pensions last year: $8,469,104 to 13,747 recipients. The Pension Fund of the Episcopal Church was second with $2,543,444 and the Presbyterians third with $2,238,630. Pension boards of 22 denominations and two church related agencies paid $23,444,541 in pensions and relief benefits in 1951.

KINGSBURY LECTURE AT BERKELEY

★ The Berkeley Divinity School chapel was filled on November 26th for the Frederick J. Kingsbury lecture, delivered by Bishop William Havard of St. David's, Wales. Bishop Havard's subject was "Church and society in the Anglican tradition; the problem of the welfare state." After tracing historical antecedents, he spoke with feeling of the effects on character of the long unemployment crisis in Great Britain, which he himself had seen at its worst as vicar of a large Welsh parish—yet warning also that the state's necessary care for basic necessities is in danger of weakening the valuable self-reliance of the individual.

ARKANSAS YOUTH HAVE MEETING

★ The Rev. Rayford McLean, rector of St. Mary's, El Dorado, Arkansas, was the speaker at the banquet held in connection with convention of young churchmen of Arkansas which met at St. John, Fort Smith, December 7-9. Each group in the diocese sent a delegation of young people and adult counsellors.

ROBERT D. JORDAN ON LEAVE

★ Robert D. Jordan, director of promotion of the National Council, has been on leave of absence for some time, and has been given sick leave until at least January.



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The National Council Holds December Meeting

★ The National Council, holding its December meeting at Seabury House, adopted a resolution opposing "vigorously" the "confirmation of President Truman's nomination of an ambassador to the Vatican which means inevitably the presence of a papal nuncio in Washington."

Four reasons were given: violation of separation of Church and state; gives the Roman Church overwhelming precedence over others; enables that Church to exert special influence upon our government; it increases religious controversy and intolerance in a time when the need for national unity and for cooperation between Churches is imperative.

The Council urged dioceses, parishes and individuals to make their objections known to the President and to their Senators and Congressmen.

Spencer Ervin Answered

The Council answered President Spencer Ervin of the American Church Union, who had objected to the use of the word "Protestant" in the pronouncements of the National Council of Churches, by saying in effect that there was not much they could do about it. "We realize that the 'Protestant - Catholic' position of our Church raises some difficult questions regarding our participation in the National Council of Churches," the statement declared. "Our Church is under a continuous handicap in maintaining its dual nature. The question of terminology is so difficult. There are no adequate terms to describe the situation. The World Council has used 'ecumenical' which is not wholly understood by the people. Even the word Anglican has this difficulty. It is all the more confusing since we are the only member Church in the Council which has the word Protestant in its title. Furthermore, this question is not resolved in our own Church. There is the utmost desire on the part of the National Council of Churches to understand the point of view of our Church in this perplexing matter. It is conceivable that instead of any reference by the National Council of Churches, in their official statements, to 'The Protestant and Eastern Orthodox Churches' it might avoid some difficulties and on the whole be better to refer in official statements to the constituent members as 'The Cooperating Churches.' Indeed there is a growing tendency on the part of the general assembly, as has been voted, to use such phrases as the 'Cooperating Churches' or the 'Constituent Churches' in their official statements.

"You request that we protest programs in which we can not or do not take part. We must remember that the program of the National Council of Churches is an overall program on a very widely flung field comprising eight organizations. No constituent Church can always be protesting any particular part of the program in which its membership would not care to participate. There is no compulsion upon any constituent Church to accept the whole program and it is only accurate and fair to state that no one of the cooperating Churches does accept the whole program. 'Praising and commemorating the Continental Reformation' in an observance of Reformation Sunday may appeal to some of the cooperating Churches. While the extremes of the Continental Reformation would make no appeal to our own people, nevertheless most of them would have great sympathy in stressing the importance of the Reformation in England which gave the Anglican Communion the English Bible, The Book of Common Prayer and made clear its position as sharing in the doctrine, the sacraments and the orders of the Apostolic Church.

"We frankly admit our concern over such doctrinal statements as 'Our Protestant Heritage' and 'What Protestants Believe.' If such publications were to continue we might well, as a Church, voice a vigorous protest, because we believe that the National Council of Churches is going outside of its province in attempting to make doctrinal statements which could be approved by all constituent members. We cannot believe that Eastern Orthodox members are any happier than are Episcopalians over such inadequate doctrinal statements as cited above.

"However, we feel that these are far from adequate reasons to justify disassociating ourselves from the overall program of the National Council of Churches. We feel that the general board of the National Council of Churches should be advised of our concern, as a constituent member, a concern which we believe is shared by others. We further believe that the general board of the National Council of Churches would appreciate and take cognizance of such a statement setting forth such concern. But for the Episcopal Church to be constantly disassociating itself, or voicing a protest when we cannot follow in any particular part of the program of the National Council of Churches, is unnecessary. No one really misunderstands the situation. We do well to remember that the Orthodox Churches are among the Cooperating Churches and that the Greek Orthodox Church has applied for membership. Certainly these Churches, quite as Catholic as our own, have no intention of subscribing to every item in the program of the National Council of Churches.

"We are living in a very cha-

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otic world and we must believe in cooperation wherever possible. We are making no sacrifice of principles, and that being so we believe it would be a tragic mistake not to cooperate and especially so when through our cooperation we are making a real contribution and likewise receiving a great deal in every area of Christian activity — education, missions and Christian social relations. In the administrative field of the National Council of Churches the leadership of the Episcopal Church is very evident. All this we are doing, and still hold firmly to the doctrinal worship and discipline of our own Church. The National Council of Churches is not yet a year old. Patience and time and understanding are required. We would reemphasize the statement of our elected representatives to the general board of the National Council of Churches published on April 27—'We have great faith in this new venture and we are persuaded that the Holy Spirit himself is guiding the member Churches by this means into a fuller and deeper appreciation of one another.' In that spirit we confidently ask the continued prayers and patient understanding of our Church people, both clerical and lay."

On motion of the Rt. Rev. Dr. Hobson, seconded by Dr. Kuebler, this letter was unanimously adopted as expressing the mind of the National Council.

Other Action

The sum of $167,497, received from the U. S. war damage commission, was released for the restoration of Brent Hospital in the Philippines.

The new treasurer, Harry M. Addinsell, reported that there is still due $915,936 on expectations for this year. No alarm was expressed however since it represents about 20% and last year a similar sum was paid in December.

James Garfield of Boston, appointed chairman of a committee to study the set-up for Seabury Press, reported that it would be incorporated not for profit with nine directors, five to be elected by the Council and four ex-officio; the Presiding Bishop, director of education, chairman of the same department and the Council's treasurer. Meanwhile the following were appointed a committee on management: the Rev. John Heuss, H. M. Addinsell, Franklin E. Parker Jr., Leon McCauley.

Authorization was given to the social relations department to gather factual material on social education and community action in the Church and to set this forth with interpretation and goals for the guidance of Church members. Cooperation from everyone was urged in the undertaking "to the end that the Church and its people may more fully understand and influence the society in which we live."

The department of promotion was authorized to close a contract with some manufacturer for films for television.

Bishop Scaife of Western New York, new member of the Council for the second province, was unable to be present because of illness. William G. Brady Jr., chairman of the board of a New York bank, was elected to fill the vacancy caused by the resignation of Mr. Addinsell, now treasurer.

The final afternoon of the meeting was given largely to a refresher course on overseas missions, with Mr. James Garfield, Mrs. Harper Sibley, Lewis B. Franklin, Bishop Bentley, Bishop Bland Mitchell, Bishop Block and Clark Kuebler the leaders.

SEMINARIES CONTINUE ENROLLMENT GAINS

★ For the second straight year the nation's theological seminaries have shown the only increase in enrollment among institutions of higher education. The annual report by the U. S. office of education on college and university enrollment discloses that independent theological seminaries had a 3.8 per cent increase in enrollment despite a 34 per cent drop in the number of veterans enrolled.

Enrollment in colleges and universities generally throughout the nation is 7.8 per cent lower this scholastic year than in 1950-51, the report reveals.

Independent seminaries enrolled 28,466 students this fall, a gain of more than 1,000 students over the 27,434 enrolled last year. Enrollment of first-time students, however, dropped 12 per cent, in the seminaries. The freshman class was 3,760 this past September compared with 4,275 in September, 1950. The number of veterans enrolled in the seminaries declined from 6,835 last year to 4,487 this year.

Statistics for theological seminaries operated as departments of universities are incorporated in the university statistics and are not reported separately.

BISHOP SHERRILL WRITES FLORIDA GOVERNOR

★ Bishop Sherrill, as president of the National Council of Churches, has written the U. S. Attorney General and the Governor of Florida asking for full federal and state investigations of the shooting of Samuel Shepherd, who was killed, and Walter Irwin, who was critically wounded. The two Negroes were shot by a sheriff while being taken, handcuffed together, from one jail to another. A jury refused to indict the sheriff.

WASHINGTON CLERGY WRITE PRESIDENT

★ Dean Francis Sayre of Washington Cathedral was one of nine prominent clergymen of the nation's capital to address an open letter to the President lamenting the dissension they said had been caused by the nomination of an ambassador to the Vatican. They urged Mr. Truman not to renew the nomination when Congress meets next month.

Cicero Riot Still Hurts Community Fund

By
FREDERICK H. SONTAG

★ The Cicero riot of this summer is still causing serious troubles in the Chicago area an exclusive Witness survey of the city reveals. The Chicago Community Fund is far behind its quota of this year, and the cause is the admitted prejudice of people against certain organizations which benefit from the fund. A high official of the Bell Telephone Company admitted to this reporter that his employees had listed "pro-Negro organizations" as a cause for not giving this year. Specifically, the Urban League of Chicago was charged by many as having "instigated" the riot.

The reports of Western Electric, which has a plant in Cicero, and other phone company properties in Chicago, have been fully checked and found true. The mid-Atlantic States news editor of one of America's most trusted newspapers said "I know this story has come up several times in places which know what is cooking."

The spokesman for a well known Jewish organization in Chicago told this reporter that "certain reactionary forces in the Community Fund would like to cut off the Urban League and other organizations. But there has been no showdown yet."

The chairman of the Community Fund, Mr. Gardner Stern, said in an interview that "Western Electric employees probably felt hostile to the fund because it supports some Negro work, but to date, I have not yet seen any effort to cut off Negro organizations in the fund."

A spot check with Chicago news men reveals that another riot could start any day, and the city still has an "uneasy truce."

A series of visits to news sources that were contacted for previous Witness articles brings these interesting facts to light.

One, most organization officers do not want to be quoted by name, although they freely open up their confidential files. They are afraid of being labeled, and do not want their organizations tagged as "pro-Negro" in a city of serious racial tensions.

Two, the laity of the Roman Catholic Church has done an outstanding job of making it clear to the public in the area, and Cicero in particular, that the Church, its clergy, and lay people, oppose this kind of action (rioting) and that it is considered most "un-Christian."

Three, the ineffectiveness of Anglican, Protestant and Orthodox forces in this situation is brought out in most interviews. The new National Council of Churches, which was reportedly formed for fact finding, joint action, and counsel in these matters, still has not had anyone interview most of the principal sources of information. Chicago news men do not regard the NCC as an effective force or spokesman for what NCC likes to say of itself "a voice in certain matters for over 32 million Christians."

Four, the federal grand jury is probing the whole riot and the unjust indictments handed down by a state jury, which found those hurt by the riot as guilty of having started it. The courageous leadership of Senator Douglas of Illinois has encouraged enlightened Chicago leaders, who are most disillusioned about help for their cause from National Church headquarters in New York.

Five, clippings of the Witness reports on Cicero were shown to this reporter by several persons as being "the honest, hard hitting type of Christian journalism we ought to have more of."



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EDITORIALS

Kneeling To An Infant

THE first time man saw God was at Bethlehem. Lock carefully at the scene which has become smoothed over by the sweetness of the years. Look carefully, for with great care did God design the way we first should see him.

The stable is an ugly building, designed merely to shelter cattle from the weather. No ornament adorns, no pretense obscures it from appearing to be an ordinary stable. Yet God chose to be born here and, in choosing, changed the place to which he came; so that now, as we build the stable once again this year, we will not rest until it stands in beauty as a shrine. In the transformation of the stable, the Christ Child shadowed forth the power of change he was to bring into the world. As the rough timber glows with golden light, so, in baptism, plain water bathes the darkness of the soul. As rude angles shape with grace the manger bed, so plain bread and wine convey the happiness of heaven. At Bethlehem, our Lord unloosed the sacramental powers of redemption, the use of ordinary things to bring a grace beyond our wildest dreams of Paradise.

The ox, the sheep, the ass stand round him, for all creation groaneth and travaileth awaiting the coming of the Lord. The mystery of God's non-human creatures is hinted at by their presence at his birth. We cannot know their role in the great economy of the Creator, but surely their patience and their pain is not ignored. Perhaps, as has been said, the innocence of their suffering is used by the Saviour to ease the burden of the Cross. They stand around the manger; the Christ Child reaches out to them and in his new found flesh communicates his fellowship with all that lives.

Joseph is there, watching over the child before him, protecting the new life in the manger. We think too seldom of Joseph, the hard working protector of our Lord, first laborer to be a saint, doing more by his honest daily work than all philosophy to shelter the growing of the Incarnate Word. Stand with Joseph, Christian. Protect your holy Child with courage and forthrightness.

And then see Mary, holy Mary, pure and humble, fashioned into a tabernacle for the highest. "For he has exalted the lowliness of his handmaiden." The explosion of the Incarnation on the unsuspecting world had no greater reverberations than those set under weigh by the choice of Mary to be Christ's mother. Revolution started when God laid hold of a poor woman to be the mother of his child. When God chose Mary, he spoke his word in stark opposition to the world. Values were turned upside down in the victory of Mary whose humble life might have spelled defeat before. Values were turned upside down in the defeat of her wonder child which overwhelmed the world with victory. Revolution, surprise, the new glory which hereafter would clothe the small and weak: all this quietly shines in the worshipping eyes of Mary, all radiates from the peaceful beauty of her face.

Finally, behold the Infant Jesus, the center of the scene, starting the great drama of redemption in the body of a baby. You and I fall down before him, we are willing to kneel, willing to pray to him, willing to ask his mercy. And yet he is but a few hours old. Here is the heart of the Christian religion: grown men kneeling to an infant because he is the living proof of the love of God. All of Christ's teaching, all the wisdom of the Bible, all the theology of the Church, all the lives of the saints are nothing to this—"The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

"Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ." In this spirit we wish you all a joyous Christmas.

★

"Quotes"

FOR a time, at least, there will be men of good will on this earth. Sons of the Church that have tried to lose themselves from Christian remembrance will return for a time to their heritage, and the world will have a momentary wave of unselfish sentiment. Too often it is mere sentimentality. But if only it should prove to be genuine sentiment! If only it would last! If only the spirit of God's own self-giving could become the vital motive in the lives of men, not for a day but for all days!

—FORWARD
Advent, 1951

★

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Peace Is Still God's Promise

BY
ROSCOE THORNTON FOUST

PICTURE yourself a dispirited member of a beaten and war-weary nation. Let your ears be heavy with the words of the prophets saying that it is God's judgment upon you for your sins that you are so afflicted; you are receiving but the due reward of your deeds. And then, unexpectedly, but all the more welcome for that reason, these reassuring, blessed words of Isaiah, speaking for God, and foretelling the shape of things to come: "They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Would not your heart leap for joy as at the sight of a rainbow in the midst of stormy darkness? Fightings and fears were not then to be man's portion forever. There was a great day coming, a day of everlasting peace; and no war ever any more. Yes, the ears accustomed to clamor must have received this word of hope and promise with great expectation. But today, 5,000 years later, we dolefully sing,

"When comes the promised time,
When wars shall be no more,
Oppression, lust and crime
Shall flee thy face before."

Something went wrong—was it with the promise, or did God change his mind? For man's history from that day until now has not been his emergence into everlasting peace but his all but final submersion into the merciless hell of total war. Nations lift up bigger and more cruel swords against nations, and military science becomes the one subject which is not optional in the school of our way of life. We talk of the arts of war as if killing were the more manly if artfully done. We dull our minds and our souls and laugh at the prophet of old who so completely misread the signs of his times—and ours.

But did he? What exactly is he asking? Surely not that all man had to do was to lie down to sleep and wake up to the songs of the millennium. Not that God will uphold the arms of his favorites until their common enemy is put off the face of the earth and a sort of divine Carthaginian peace established. Not even that slow, but steady and unmistakable progress would cause men to be better and better until all at last would be too proud or too good to fight, and war would wither like a parched weed.

The prophet was not a vague idealist but a severely practical politician who is saying to his own nation, and to ours, that God's good will and purpose for men is their peace, and that that peace is obtainable on certain conditions—and these are the conditions: "Men shall beat their swords into plowshares, and their spears into pruning hooks, and then there will be war no more."

What the prophet is saying applies directly to man's war situation, of course, but it has far wider implications. Let them both be plain to us.

Stop Squandering

WHEN it comes to peace, there will be a shortage of material to fashion it, for it's the same material men use for war. More guns and more bombs—less bread and butter. When it comes to dreaming up a new world, it will remain a dream unless you see it must be made out of the old stuff. It would be wonderful if God would provide some new material to work with, but he won't. It's been given.

If you want a new world of peace, you have to stop squandering the given material for bayonets and bullets. A higher standard of living can come only from a lower rate of killing.

If you want a saint, you have to use the same material that makes a sinner. There are the same elements of human nature in capitalist and communist. Try to make out a case for the "economic man" and his needs, and your best plans will collapse; think of him only as a religious being and you dream up a monster. The same man has body hungers and soul hungers. If we would find and know love, we must harness and convert our hates.

If we would have peace without and within, the materials are at hand, where they have always been since the dawn of creation. No use wishing or praying for something we haven't got . . . the magic ingredient, the missing link. We've got it already. God never said, behold I make all things, but "behold I make all things new." The same element from beginning to end, you and I, ordinary men and women, and our familiar old world. That's where peace is to be found when

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we are willing to see the old be made new, swords into ploughs! We can't have it both ways, then or now.

Fire of Love

THERE'S a job of conversion, then, to be done. But who's to do it? "You," says the prophet —and it must be done with fire. The element is the same, and it will be of the same shape still so long as it remains cold. The swords will still be swords until they are returned to the fires in which they were forged. There they will grow hot until man is able to bend and beat them into shape. Beat them, says Isaiah, sweat at this substance, go on and never stop. And if you have fire, you can make of it what you will.

But it isn't the fire of hate, envy, lust and greed that he speaks of—nor the flames of false pride revealed as a fierce determination to force a peace by bending others to our will. This is what we attempt to do when we talk about amassing physical power so that we may talk and negotiate with those with whom we disagree from a "basis of strength and not of weakness." It is we who must go through the fire; it is we who must be beaten, remade into the proper instruments of peace. The fire is God's fire—the fire is spiritual agony which is prayer persisted in until God gives his blessing—the fire of spiritual travail in submitting to the devastating agony of God's searching gaze which scorches and shrivels all that is evil; the fire of God's love which condemns us for our own unworthiness but redeems us by his infinite mercy and grace.

There is nothing to fear from God's fire, but there's a beating to be done before peace can come, and no man may avoid the flames who truly seeks for peace. There is a fiery furnace ahead. Shall we accept it, and emerge unharmed, men at last, though not without pain, or revel and resist and die before we wake?

In Christopher Fry's play "A Sleep of Prisoners" there is a moving scene at the end when the characters like Mishak, Shadrach and Abednego, find themselves in the flames of the fiery furnace. They are tortured in body and soul, agonizingly seeking the meaning of it all. The Fourth Man interprets their plight for them. Peter in awe and agony cries:

"The blaze of this fire
Is wider than any man's imagination.
It goes beyond the stretch of the heart."

And Meadows, God's spokesman replies:

"The human heart can go to the length of God.
Dark and cold we may be, but this
Is no winter now. The frozen misery
Of centuries breaks, cracks, begins to move.
"Thank God our time is now when wrong
Comes up to face us everywhere,
Never to leave us till we take
The longest stride of soul men ever took.
Affairs are now soul size
The enterprise
Is exploration into God . . . It takes
So many thousand years to wake,
But will you wake for pity's sake?"

So many thousand years to wake, so many thousand years before men beat their swords into plowshares, their spears into pruning hooks, that they may learn war no more. So many thousand years because men have sought to heap fire on the heads of their enemies instead of welcoming it within their own breasts.

The Great Awakening

HOW shall we know the great awakening—if it comes? Here too the prophet's message is clear and to the point. Men who no longer sleep —men whose hearts and minds have been tried and purged by fire will live and work to the glory of God. It is God's thoughts they will be thinking after him. It is God's work which will be done through them. Their swords will be beaten into ploughs to turn the good earth, that God may give the increase. Their spears will be fashioned into pruning hooks that the dead wood and sappers may be cut from the vines and trees that men may harvest more of God's bounty. The growing power, the life-giving power, the source of peace in this world is God and man's proper work is to clear the channels that this power may have right of way. Channels must be ploughed clear and clean, and dead wood must be cut away. Wells must be dug in the desert, and fever-ridden swamps and jungles drained and exposed to the sun. But the wind, and the rain, and the sun are of God, else the ploughed furrow would be a weedy ditch, the well a dry hole, and the swamp a breeder of pestilence still.

So it is with nations, and the heart of man. The best we can do, and the most, is to prepare God's way before him. By patient counsel, persistent and sympathetic negatiation, and a constant refusal to abdicate from the brotherhood of nations by our appeal to war we shall serve God's purpose. By a generous willingness in action to help secure for the hungry people of the world their daily bread, we shall be working with God to bring the peace of God to men's tortured lives. And we shall not allow the pleas of military necessity to frighten us into our unquestioning acceptance of the burden of an armaments program so vast that the life we are called upon to defend may well seem scarcely worth the struggle.

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I know as well as any the nature of the situation which stirs this fear in our hearts. But I know too that God's will is our peace and that we may have that peace only when we choose to walk along the road that leads to peace and learn to fashion the instruments that will help to make the world a fit place for him, and his children, to live in. It takes so many thousand years to wake, "but will you wake for pity's sake?"

The material for our brave new world is at hand, where it has always been. It's the familiar cowardly old world. But the crucible in which it may be fired and reshaped is also here. God's judgment and God's love. And we know the shape of the tools we must fashion if we would work together with God to bring peace, plows, pruning hooks, better health facilities for more people, better education, jobs for all who will work, regardless of creed and class, and fair and equal pay in that work; we know what we ought to do, but the fire to make us do it has not yet entered our souls. We still do not dare to believe as well of ourselves and our capacities as God does. We are afraid, and we fight back fear with fear. We see the world aflame and say with Peter "the blaze of this fire is wider than any man's imagination. It goes beyond any stretch of the heart."

The Christian reply is simply an affirmation of the truth, "The human heart can go to the length of God."

The time will come when men shall beat their swords into plowshares and their spears into pruning hooks, and they shall learn war no more.

That is what the angels meant when they heralded Jesus' birth with the renewed promise of "Peace on earth to men of goodwill.

And to confirm this promise, Jesus himself said, "Blessed are the peacemakers for theirs is the Kingdom of God."

A Children's Festival

BY

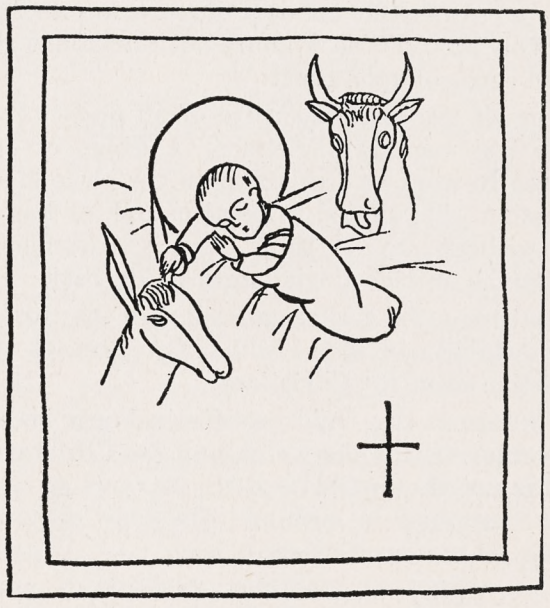
RANDOLPH CRUMP MILLER

Professor at Church Divinity School of the Pacific

I THINK it is very important for us to remember that when God wanted to do something special for men, he sent a baby. Of course, he had to send a baby in order to send a man, for all men are born babies first.

And every time a baby is born, it is important. When you were born, your parents thought you the most beautiful baby in the world, and they put their whole devotion into your care. You were nursed and helped and educated to become the kind of person you now are.

But no one wrote any stories about you, unless your father was an author or you were a Siamese twin. We do not know much about the birth of



George Washington, or Abraham Lincoln, or even St. Paul. Yet we have many stories about the birth of Jesus.

Probably the stories were not told until long after Jesus was dead and resurrected. When the earliest Christians believed that Jesus was the Son of God, they began to tell these stories and finally they were written down. They are the most beautiful of all childhood stories. From these wonderful stories of the birth of Christ have come our carols, many of which we sing every Christmas:

"For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wond'ring love."

Christmas is truly a children's festival. The center of it all is a new born Jewish boy. And all heaven rejoiced when he was born.

Through the years, it has become more and more a children's festival. In most homes, the rituals of tree, stockings, shoes, feasts, and presents have been aimed at the children. Children have learned to love Christmas as they love no other day in the Christian year. It is the time when they are the center of interest. It is when

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they receive wonderful presents and are made happy. And all this is good, for it expresses the spirit of Jesus, who said,

"Let the little children come to me, and do not keep them away, for of such is the kingdom of heaven."

But when Christmas becomes exclusively a home festival for joy and coddling of children, it loses something. Today even non-Christians celebrate Christmas, because Christmas has become an American holiday rather than a Christian holy day. Those who are not Christians send pagan cards of good cheer.

One of the most beautiful of all presents was given last year at Christmas. A group of Jews offered to work on Christmas in the place of any Christian who wanted to be at church or home—and without pay. I think this is a symbol of Christmas outside Christianity at its best.

But too often Christmas is lost in the tinsel or in the children or in the home, and it ceases to be Christian even for Christians.

Christmas is a children's festival only because the center of it is the worship of the Christ-child. If it is not the birthday of the Saviour of us all, then Christmas is nothing. The only child who makes Christmas Christian is

"little Lord Jesus, asleep on the hay."

Christmas is a children's festival when children learn that it is more blessed to give than to receive. An old story tells how little Sarah could not have her Daddy home from the Army for Christmas during the Civil War, so she wrapped a present and sent it to an Army hospital nearby. When she visited the hospital later on, one of the men said he had a little girl about her age, and Sarah's presence was like a visit from home. After Christmas, she received a letter from her father, saying he had received a gift from a little girl, too, and this little girl's father was in the hospital Sarah had visited. So Sarah made one soldier happy, and that soldier's daughter made Sarah's father happy, and it was a regular trade-about Christmas.

So it is that we sing:

"See him in a manger laid,
Whom the angels praise above;
Mary, Joseph, lend your aid,
While we raise our hearts in love."

When Jesus was grown up, he said that "inasmuch as we show our love and give gifts to the least of my children, we do it unto him." So we observe Christmas, and worship the Christ-child, and give in Christ's name to others. And

"Christmas comes once more."

The Family Service

By Rev. Alfred Warren Burns
Rector, Pinkney Memorial Church, Hyattsville

NOW that the Season of the Holy Family draws nigh, it is fitting that we should think about the Christian Family in the Church. The Christmas Season reminds us that Christianity can hardly be Christianity apart from the Christian Family. Our Lord Jesus Christ, the only-begotten of the Father, Whose Incarnation was a necessary part and forerunner of His Atonement, could not in so many words have died for us had He not first taken upon Himself our flesh by means of the human family. And the sequel to the Holy Birth—His growth in wisdom and stature, and in favor with God and man—takes place entirely within the fabric of family relationships.

It is not therefore by mere coincidence that our Christian Faith is frequently referred to in terms reminiscent of the family. We are, as St. Paul tells us, members one of another—members of a body. In Holy Baptism we are born anew in Christ to become members of His Family the Church, and our God-parents, representing this Family, undertake to nourish us in the Faith by which this Family is knit together and made one. How tragic it is, then, and often fruitless for the child, when there is little or no reflection of his membership in the Christian Family to be found in the home. Indeed, unless a child learn through his earliest experiences the meaning of Christian relationships in the home, it is doubtful whether he will ever know the real meaning of such relationships in the larger Christian Family.



It is unfortunate that the Church School has done little so far to relate the responsibilities of the child as a member of the Christian Family to his every-day experiences in and about the home. Our Church Program has become over-compartmentalized. We proudly advertize our many active organizations for boys, for girls, for men, and for women—seldom or

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never for the family. Even on Sunday morning the average Church family goes its separate ways—the children to Church School with a reluctant father, who waits outside in the car reading the paper or converses on the curb with other reluctant fathers; the mother to a later service, often by herself, if indeed the parents go near the church at all. Surely it is obvious that these children, deprived both of their parents' company and of their example, and finding no bond of relationship between the family of the home and the Family of the Body of Christ, will scarcely benefit from anything the Church School may have to offer.

Christmas Services

OUT of compulsion and necessity then we begin to think in terms of a Family Service in which parents are urged to come to church with their children. I have found that in a small church a good start toward such a goal may be made by announcing such a service for one of the great Festal Days of the Church year. Our first Family Service in Calvary Church, Bridgeport, took place at 11 a.m. on Whitsunday, when members of the Junior Choir, garbed in bright blue cassocks and spotless white cottas, led the more staid and somberly-clad members of the adult choir into the chancel. Naturally the parents made a point of being present, and many an unfamiliar face was to be seen in the congregation.

Perhaps the most effective Family Service was held at 11 o'clock in the morning of Christmas Eve, which happened to be on Sunday. It was a special Carol Service with an attendance exactly equal to that of the midnight Choral Communion twelve hours later. Then on Easter, in place of the children's afternoon service, we instituted Family Communion at 9:30 a.m. Again there were many unfamiliar faces of Church School parents in the congregation. A number of these came the following Sunday for the regular Church School Service, and the Family Service was on its way. The next step, of course, was to incorporate the parents in an adult class. Christian Education doesn't end with graduation from High School (or earlier!). It should only then be just beginning.

The Christian Family

SO in the small church one has the alternatives of urging children to accompany their parents at 11 o'clock on the great Festal Days, or even one Sunday a month, or of urging parents to attend with their children at 9:30 each Sunday. For the large church, or the rapidly-growing church, the institution of a regular Family Service at Church School time is highly desirable.

This year in Hyattsville we publicized such a service from the start, with rather satisfactory results. Not only are many of the parents of last year's Church School children coming to church and to the class following, but a number of new families have found this to be the answer to their Sunday morning problems of transportation, baby-sitting, and so forth. Now all the family can go together. On the first, second, and fourth Sundays of the month, the service consists of abbreviated Morning Prayer, with a brief talk on some aspect of Christian Family relationships, beginning with Baptism. On the third Sunday Holy Communion is celebrated. Thirty-three received the first time—a month later sixty came to the Altar Rail. We're not quite sure where this is going to end. But the 9:30 service is coming to be our big service, even though the attendance at 11 o'clock remains constant.

On Morning Prayer Sundays the service is over by 10 o'clock sharp. Church School ends at 10:30. On the 3rd Sunday it usually extends to 10:10, and classes are out at 10:40. The younger children, Nursery through Third Grade, have separate services of their own, with their own choirs supplying the music. Their parents have the choice of staying with them, or of attending the larger service. The point is: they're all in church together on Sunday Morning.

A similar practice is being followed by several churches in this diocese. If the new curriculum is to be adequately prepared for, and if full use is to be made of it when it is completed, then certainly the Family Service must become more widely prevalent. For the new curriculum is based on the fact of family relationships. So likewise is the entire Christian Church. To live together means to worship together. To worship together means to live together in the fullest sense. We have a long way to go before we shall fully recapture the real meaning of the Christian Family in the Church. But I am convinced the institution of Family Service is a start in the right direction.

THE CHRISTIAN AND HIS MONEY
By Bishop Washburn
Ideal for Every Member Canvass
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The Witness Tunkhannock, Pa.

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The Joy of Christmas

BY
IRVING P. JOHNSON
Founder and First Editor of The Witness

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AFTER three hundred years of persecution the Christian Church persuaded Constantine to give a weary world one day in the week for rest and worship. The motive behind this gift was to give glory to God and the result was to give peace on earth, good will to men.

After three hundred years of Puritan opposition the Church has given us the feast of Christmas, the most joyous season of the year. The motive behind this gift was that of "joy to the world the Lord is born, let earth receive her King." It is curious that the institution which gave us Christmas should be looked upon as a joy killer. In spite of skeptics and critics the Church has given us also Easter because "Christ was risen from the dead."

The world has accepted these gifts but has ignored the reasons for them. It has used Sunday for amusements, Christmas to promote trade and Easter to display milllinery.

Time was when our national festivals of Washington's Birthday, Fourth of July and Thanksgiving Day evoked a response which was known as patriotism, but unfortunately patriotism seems to need a war to revive it. So far as general observance of these gala days is concerned they have little relation to the motives which produced them. In other words the strength of the motive determines the observance of the day, and when the motive cools the observance changes its character. If the spirit of Sunday, Christmas and Easter are to be maintained it must be done by Christians. "Ye are the salt of the earth," said Christ, speaking in the Sermon on the Mount, not to the multitudes but to his disciples. This means that a Christian is one whose duty it is to preserve society from decay, by inserting therein the enthusiasm which is essential to joy.

Salt of the Earth

WHEN I was young a small number of Christians observed Christmas by attending church at eleven o'clock. Thirty years ago larger numbers arose early and attended the eucharist. Today the emphasis is, to a still greater degree, upon the midnight service. No doubt this is due to the fact that modern Christians had rather sit up late than get up early. Unquestionably there is something about the midnight service which is more dramatic. There is a peculiar thrill when one comes in from the bright lights of Christmas Eve to the softer lights inside. Undoubtedly too there are greater numbers who attend, but possibly the quality is not so good. There are features of midnight services, especially in downtown churches, which are not conducive to reverence. It reminds one of St. Paul's caution about those who have eaten and drunken beyond the limits of good taste. Yet it does carry out the spirit of Christmas and we, who are too old to learn new ways, have to bow to modern edicts even though we are convinced that modernism, like jazz music and cubist art, is making an unintelligent mess of things.

However the vital thing is that, if Christians are to be the salt of the earth, they must not lose their savor because if they do the beautiful things in life which Christ has sanctified will be trodden under the feet of men. Society as a whole is like a cow in a haymow. The cow will soon starve to death because it hasn't the intelligence to preserve the hay upon which her nourishment depends. It will trample down and mess up the source of its living.

So Sunday and Christmas and Easter will soon be trodden under the feet of men unless Christians have sufficient enthusiasm left in them to be the salt which preserves the life of these institutions.

In Remembrance of Him

DICKENS' "Christmas Story" well illustrates what little children and unimportant people can do to prevent the spirit of Scroogs from usurping the spirit of Christmas. It seems to me that a Christian who wanted to enjoy Christmas would have a poor sense of gratitude if he did not feel constrained to do that which Christ asked him to do in remembrance of him. So strongly has the Church felt about this that it has made it a rule that a Christian who failed to make his communions at Christmastide and Eastertide was not in good standing. Certainly if he was standing at all it would be with his back to his Master.

It would seem therefore that each individual Christian has an obligation on Christmas to bear

witness to his love for Christ, unless he too has rejected him and gone over to the crowd.

At Christmas one must feel a deep sympathy for the man without a home, without a country or without a Church. Such men may be individually of good character, but, having refused to be incorporated into these households of faith and love, while they escape the obligations attending such covenant relationships, they also forfeit the privileges incident to them.

If you find at this Christmastide that you are without enthusiasm, be honest with yourself and confess that it is rather because you have failed



in your obligations than it is because someone else has deprived you of a privilege. It is the way God has made human society, whether for better or for worse, that the dividends which you receive are the result of the talents that you invest. If you have buried your talent in the ground you will naturally be surly about it, and are scarcely capable even of appreciating or comprehending the joys of Christmas. The man who keeps his financial savings in a stocking instead of in a bank is the same kind of a man who believes that God is a hard master and therefore wraps his talent in a napkin, instead of identifying himself with the solvent institution which represents the spiritual capital of the world.

Religion And The Mind

BY
CLINTON J. KEW

Outer Conformity Plus Inner Vitality

"AT the present time my faith in the Church is tried, not my faith in God or his Son, but in those who profess to serve him. Many of the people in my church wear masks, they don't ring true. Why?"

This teacher's observation is true of some clergymen, church workers and church members. Christians often give outward conformity to religion, just as children sometimes behave as their parents want them to, and wives may outwardly yield to their husband's wishes.

A day may come when all this apparent obedience is thrown overboard. The parent cannot understand why his boy refuses to attend church after confirmation, and the husband doesn't know why his wife refuses to remain tied to the same household duties. In other words, people may conform outwardly for years. In time rebellion occurs, for underneath a war has been going on.

Our Lord condemned surface obedience. His metaphor of white-washed sepulchres full of dead men's bones describes the life that is superficially good but fundamentally rotten, good without but loathsome within. He condemned those who prayed on the street corner but never gave a corner of their heart to prayer, and those who gave lavishly in public, but had no love of giving. In such people there is a struggle going on: a war between God and themselves. Jesus tells us that we cannot serve two masters.

We are asked to conform to a mature, healthy religion, outwardly as well as inwardly. As soon as we submit to the religion of the gospels, the conflict ceases.

Worship enables us to become whole, mature men and women. We talk a great deal about peace, about being mature Christians. If we are sincere in our desire, we must pray and worship, receiving the strength and energy which is available to those who earnestly seek after God's will. Worship orients us to God. Our real selves and impulses, which some forms of religion try to kill, are in harmony with God. The conflict vanishes because our unconscious mind is in step with our conscious mind. The energy which has been wasted throughout the years on frustration is now used creatively.

When Saul was to be made king, there was

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some doubt as to what kind of king he would make. But in the First Book of Samuel we read: "And the spirit of the Lord will come upon thee . . . and thou shalt be turned into another man." These words are true today. God will make us new people, if we will but cooperate with his spiritual laws.

Many people spend their lives fighting the truth, fighting reality. Much of the suffering and ill will in the world is caused by those who give outward conformity to God. This teacher we quote has posed a question asked by hundreds. People can put on masks, but they cannot deceive others for long. Their muscular tensions soon reveal the frustration and conflict within. Emerson recognized this when he wrote, "What you are speaks so loudly that I cannot hear what you say." Those who conform outwardly, who only make partial identification with Christ, are often unaware of what they are doing.

A school teacher, with degrees from two colleges, said, "I go to church twice each Sunday and once in the week. I am punctual in my devotions. I give ten percent of my salary to the church, but I am still unhappy. Religion isn't doing much for me. I feel insecure. I can't fall in love. I do more than many others for my church." As she talked I was reminded of the two men who went up into the temple to pray. One said, "I thank God that I am not as other men are . . . I fast twice in the week, I give tithes of all that I possess." In fact he was not like the poor publican, also worshipping there. The teacher stated that she was better than those sinful people who didn't go to church. She had not achieved peace of mind because she had never allowed religion to penetrate to her unconscious, into her heart and soul. Outwardly she was doing well, but inwardly she was rigid and hard.

Another woman, aged thirty-one, came to the church complaining that her father had left orthodox religion and had established a form of religion which he said was even more Christian than his Greek Orthodox Church. He did not want his daughter to move fifteen miles away to do the work she liked best. I found him to be very intolerant, hostile and unyielding. He was unable to understand another point of view. He followed rigidly many strict rules, but there was no kindliness or love within.

God can never remake us until we cooperate with him. That has been true even of the saints. Moses, Jeremiah, St. Paul and St. Augustine, to mention only a few, were not initially receptive to yielding completely to God. Conflict followed and, like Jonah, they found that peace of mind came finally at a price, complete surrender.

We are not asked to submit to a God who carries a big stick, but to a loving heavenly Father. To accept him completely means healthy minds and happy lives. The outer and the inner meet and blend in Christian experience, bringing not ethical slavery, but the freedom of a spiritually creative life.

Christmas for Adults

BY

WILLIAM PAUL BARNDS

"CHRISTMAS doesn't mean a thing unless there are children around," some people assert as the festival draws near. They remember the years gone by when their children were small and eagerly awaited the excitement of gifts, radiant Christmas trees, and holiday brightness. There is, to be sure, a special charm about the delight of children in Christmas, but adults who cannot appreciate or enjoy Christmas because their children have left home or because they have no children, have simply missed the real meaning of the season.

The good news of Christ's nativity was given first to adults—shepherds who watched their flocks under the open sky. They were adults—those Magi, who brought their precious and symbolic gifts to the infant King, and who found in him the answers to their learning's quest. Christmas has its vital message for children and they love and are entranced by the Babe of Bethlehem, but his great significance is important for persons of all ages, even the very old.

We keep Christmas because the Saviour was born, and we all need the Saviour. The busy housewife needs the calming touch of Christ in her life to save her from losing her sense of values, in the midst of many duties. The business and professional man, under the heavy pressure of modern life, needs Christ to save him from becoming a slave to his work, and missing the larger issues of life. The bereaved need the Lord Christ to comfort them and to keep them from giving way to self-pity. Old people need the Saviour to help them to meet with Christian grace the limitations of their twilight years. All of us, sinners that we are, need the forgiveness and strength for amendment of life which our Lord affords.

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EPISCOPAL CHURCH NEWS

WINONA RECTOR JOINS VITAL COMMITTEE

★ The Rev. George Goodreid, rector of St. Paul's, Winona, Minnesota, has been named a member of the labor-management-citizens committee for a two-year term. The committee has had good success in maintaining harmonious relations between labor and management.

RECTOR NAMED HEAD OF NAACP

★ The Rev. Walter P. H. Parker, rector of St. Philip's, Syracuse, N. Y., was elected last week as president of the local National Association for the Advancement of Colored People.

KLOMAN TO BE DEAN OF VIRGINIA

★ The Rev. E. Felix Kloman, rector of St. Alban's, Washington, D. C., has accepted the deanship of the Virginia Seminary. Following ordination in 1925 he served for two years as a missionary in Liberia. He was assistant at Grace Church, New York, for ten years, and rector of Christ Church, Philadelphia, from 1938 to 1949 when he went to St. Alban's. He becomes dean July 1, 1952.



FELIX KLOMAN

BISHOP BUDLONG IS HONORED

★ A tablet marking the episcopate of Bishop Budlong, retired, of Connecticut, has been placed in the sanctuary of Christ Church Cathedral, Hartford, a gift of the Auxiliary of the diocese.

OREGON CHURCH BURNS A MORTGAGE

★ Less than three years after the completion of the building of a new church, Christ Church, Oswego, Oregon, burnt the mortgage at a special service of thanksgiving. The Rev. F. Philip Dignam is vicar.

BRYAN GREEN VISITS PHILADELPHIA

★ A congregation of 16,000 persons crowded into Convention Hall, Philadelphia, for the opening of a ten-day preaching mission conducted by Canon Bryan Green, Anglican evangelist. It was one of the largest religious services ever held in the city under Episcopal auspices.

Canon Green told his audience that "there is cause for alarm in the sultry moral atmosphere about us; the greed for money, the self- or over-indulgence of our appetites, whether in sex, food or drink. The sins of modern life make people morally soft. Christians lull themselves back to sleep spiritually by being frivolous or flippant, their minds crammed with material things . . ."

He deplored the increasing dependence on psychiatry and psychology of "those who are really suffering a sin guilt and who need most to go to church and hear about forgiveness of sin."

Bishop Hart and Suffragan Bishop Armstrong, chairman of the Bryan Green mission, shared the platform with the evangelist.

Canon Green had a full daytime schedule as well as his nightly meeting. At the University of Pennsylvania, he was heard by 2,000 students who cut short their lunch period to attend a near-record chapel meeting.

HEUSS NEW RECTOR OF TRINITY

★ The Rev. John Heuss, director of education of the National Council, was elected rector of Trinity Church, New York, by the vestry on December 10th. Because of his responsibilities with the Council, no date has been announced for his institution. Meanwhile the Rev. Joseph S. Minnis, vicar of the Intercession, in addition to his duties there, will continue to serve as assistant to the rector at Trinity.



JOHN HEUSS

Clergy of the diocese of New York have been holding meetings in recent weeks seeking to agree on a likely candidate for the additional suffragan bishop. Reports are widespread that all parties had agreed on Heuss and that he would probably be unanimously elected. His acceptance of the rectorship of Trinity means that he prefers that position rather than that of suffragan.

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CHURCH UNITY CONFERENCE

★ The Methodist commission on Church union met with the Episcopal commission on approaches to unity in two days of talks in Chicago, December 3-4. A joint statement was issued by Methodist Bishop Ivan Lee Holt of the St. Louis, Md. area, and Bishop Keeler of Minnesota, chairman of the respective commissions.

The statement declared that the commission members, numbering approximately a dozen from each denomination, "discussed the 'sacraments' and 'ministry,' seeking to know each others' minds on matters that separate them."

"There is in prospect," their statement added, "no immediate plan of organic union. But the two commissions are anxious to take some immediate step looking in that direction. A step under consideration is a proposal which might lead to inter-communion through some extension of the orders of the clergy in each of the two Churches."

The next meeting of the two groups will be held in Cincinnati, Ohio, on Jan. 13, 1952.

ORDINATIONS HELD AT CATHEDRAL

★ Bishop Donegan of New York ordained one to the diaconate and twelve to the priesthood at a service December 9th at the Cathedral of St. John the Divine. Dean Rose of General Seminary preached. Ordained priests were Langford Baldwin, vicar of St. Barnabas, Ardsley; William L. Bates Jr., vicar of St. Paul's and Trinity, Tivoli; Charles H. Brieant, in charge of churches at High Falls, Stone Ridge and Rosendale; William H. Crawford, chaplain of Pomfret School; Hugh E. Cuthbertson, assistant at St. John's, Manhattan; Kenneth G. Drescher, assigned to churches at Pine Plains, Amenia Union, Dover Plains; Murray D. Glasspool, vicar at Concord and Mariner's Harbor, Staten Island; Daniel G. O. Gauclair, assistant at Christ Church, Rye; Raymond D. Mallary Jr., assistant at St. Paul's, Burlington, Vt.; John A. Phillips, vicar at Marlborough and Balmville; Charles Pickett, assistant at Christ Church, Poughkeepsie; Johann Schenk, ass't at St. Thomas, Manhattan.

Samuel J. Wylie, formerly a Presbyterian minister, was ordained deacon and is to work with students at Virginia U.

BISHOP DAGWELL VISITS MILWAUKIE

★ Bishop Dagwell of Oregon visited Milwaukie, Oregon, December 9th for the special centennial service of St. John's Church. One of the interesting parts of the observance of the anniversary was a dinner given to the Episcopalians by St. John's, the Roman Catholic parish of the city.

Bargain Package For a Dollar

THE PRAYER BOOK: ITS HISTORY AND PURPOSE by Bishop Johnson
MAKE CHRISTMAS CHRISTIAN. What One Woman's Gift Accomplished
WHY WORSHIP? by Charles Herbert Young
THE WORK OF A BISHOP by Bishop Lawrence
THE CHRISTIAN AND HIS MONEY by Bishop Washburn
THE MARRIAGE SERVICE by Hugh McCandless
PRACTICAL SUGGESTIONS ON RUNNING A PARISH by Bishop Lawrence
MEANING OF THE REAL PRESENCE by G. A. Studdert-Kennedy
WHY BELIEVE IN JESUS? by Albert H. Lucas
MISSIONS DEMAND UNITY by Bishop Azariah of Dornakal

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THE WITNESS **Tunkhannock, Pa.**

CHURCHES OVERSEAS

JENA MANUSCRIPT GOES TO PRAGUE

Recent news from Prague, Czechoslovakia, tells of the presentation by President Wilhelm Pieck of East Germany of the famous "Jena Manuscript" to the Czschoslovak government. This old manuscript contains much of the early records of the Hussite movement. It is said to contain several satirical pieces and four of Jan Huss's own letters. One part of the "Jena Manuscript," which is apparently a collection of different documents, is an illustrated text which contrasts the life of Christ and of the early Christians with high ecclesiastical dignitaries in the fifteenth century.

If this manuscript to which the news report refers is actually the original "Jena Manuscript," it should be of great interest to American Protestants for the light it throws upon the nature and significance of the Hussite movement. In common with the equally famous "Gottingen Manuscript," it is said to have much material relating to the famous Bethlehem Chapel where Huss preached. Further news of this remarkable gift and of how it came to be in the possession of President Pieck will be eagerly awaited by scholars and students of the Hussite movement.

URGE WORK ON SUNDAYS

Radio stations in eastern European countries are making appeals to workers to give up their Sunday holiday in order to work voluntarily for the "welfare of your country and peace."

GERMAN LUTHERANS RESTORE CONFESSION

Reintroduction of the confession was voted by the synod of the Evangelical Lutheran Church of Hanover, largest Lutheran Church in Germany. Explaining the action, the synod said that "Martin Luther did not abolish the confession as such but turned only against an abuse of its practice and the confession as a compulsory act."

HUNGARY DRAFTS PRIESTS

The Vatican radio has charged the government of Hungary with calling up priests and seminarians for military service. The station said that they will serve as ordinary soldiers rather than as chaplains or ambulance personnel.

COURT ACTION IMPROVES RACE RELATIONS

President Benjamin Mays of Morehouse College told delegates to an inter-church conference in Atlanta that pressure upon federal courts rather than any religious belief in the brotherhood of man is responsible for the improvement of race relationships in the South. He expressed the opinion however that if leaders of social, economic and religious life "set a Christian example" the masses will follow.

CHRISTIAN COLLEGE IN HONG KONG

A new college has been established in Hong Kong, known as Worship Christ College. It is the joint effort of Chinese Christians and religious groups in the U. S. and England, among them Bishop Hall, bishop of the Church of England in the city; the Rev. E. E. Walline of the American Presbyterian mission; David W. K. Au, business man who was formerly chairman of the board of directors of St. John's University, Shanghai. The college opened in October with 46 students and now has 70. The American board of Christian colleges in China has underwritten about 50% of the college's budget for this academic year.



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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Primitive Christian Calendar. Vol. I. By Philip Carrington. Cambridge University Press.

This is a study of the making of the Marcan Gospel, and also of the use of liturgical lections in the early church. Starting with an analysis of the chapter numbers in the margin of Codex Vaticanus, the Archbishop of Quebec works back to the early Christian-Jewish Church Year, and finds that the Gospel was indeed (as Papias said) not written "in order" (i.e. in historical sequence), but was a collection of the lections for use in the liturgy. It may amaze old-fashioned students of the gospels, still pursuing the "quest of the historical Jesus," to find that present-day scholarship has moved so far in another direction, but it is the fact that the latest scholarship assumes that Matthew, John, and now even Mark were not only not biographies or histories, but were *liturgical* books from the very start. They were "the church's books," in a far deeper sense than has usually been realized.

The Gospel according to Luke: Exposition and Application. By Ernest Freemont Tittle. Harper. $3.75.

Whether or not Dr. Tittle, who died in 1949 while at work on this book, would have greatly altered its final form had he lived to continue the task, the exposition of the Gospel which he did complete is clearly of a piece with the course of his ministry. The application is in the best sense practical and contemporary, combining personal religion with a prophetic concern for social justice. The author's own mature reflections are frequently enriched by the inclusion of significant passages selected from wide reading.—*O. J. F. Seitz*

Theology of the New Testament, Vol. I. Rudolf Bultmann. Tr. by Kendrick Grobel. Scribners. $3.50.

Rudolf Bultmann is one of the most influential New Testament scholars in the world. He represents a combination of strict and thorough philological and historical scholarship with thorough-going orthodoxy—his orthodoxy is even more or less of the "Neo" variety. His recent commentary on the Gospel of St. John is one of the greatest exegetical works produced in modern times and his various works on form criticism are familiar to students and teachers of New Testament throughout the world. His New Testament theology will be a standard work for many decades to come. It is fortunate that we have this excellent translation by Professor Kendrick Grobel of Vanderbilt.

The Making of the Restoration Settlement: the Influence of the Laudians, 1649-1662. By Robert S. Bosher. Oxford Press. $5.00.

Few events in all English history are more dramatic than the Restoration. When Charles II came home from his 'travels,' the Anglicanism which seemed to have perished with Archbishop Laud on the scaffold returned with power in his train. This was by no means a foregone conclusion, since the Presbyterians had played a large part in the restoration of the monarchy and naturally expected some considerable concessions in return. That this expectation was not realized was due in part to the activity of the Anglican underground in Cromwellian England, in part to the determination of the Laudian exiles about the exiled king, in part to the astute diplomacy of Edward Hyde (Clarendon), who contrived to delay the religious settlement until a change of sentiment in the nation had returned to Cavalier Parliament. In this volume, as fine a piece of historiography as the Episcopal Church has produced in many a moon, Dr. Bosher has given us a thoroughly documented account of the circumstances attending the ecclesiastical restoration—with the *imprimatur* of Prof. Norman Sykes of Cambridge.

—*P. V. Norwood*

The Rosary. By Elizabeth Wansbrough. Sheed and Ward. $2.25.

An illustrated book for children explaining the use of the rosary and the art of meditation on the five joyful mysteries.

Reviews by Dr. Grant unless otherwise signed

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THE WITNESS

TUNKHANNOCK PENNSYLVANIA

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NEWS OF OTHER CHURCHES

DISCRIMINATION HIT BY LAYMAN

William Leimdorfer, layman of Delaware, publically challenged the churches of the state, in a newspaper ad, to test public opinion on the issue of racial discrimination. He proposed a house to house canvass, expressing the belief that the state's Negroes might become completely free "if in some way the will of the large white majority could be expressed positively." The Wilmington council of churches and ministerial association reserved comment pending a closer study of the canvass proposal.

DRIVE IS LAUNCHED ON VATICAN MOVE

A nationwide educational campaign to "mobilize public opinion in opposition to the President's proposal to send an ambassador to the Vatican" was launched by the general board of the National Council of Churches, meeting in Atlanta. Bishop Sherrill, as president, appointed a six-man committee to coordinate the Protestant opposition.

CONGRESSMAN NAMED LAYMAN OF YEAR

Brooks Hays, Congressman from Arkansas, was named layman of the year by the Washington federation of churches. It is the first time in the 14 years that the award has been made that it has gone to a member of Congress. He is a member of the foreign affairs committee and is a strong advocate of international cooperation. He is a Baptist and active in church affairs.

CHICAGO MEETING PROTESTS VATICAN APPOINTMENT

More than 3,000 persons gathered in Chicago to protest President Truman's nomination of an ambassador to the Vatican. Methodist Bishop G. Bromley Oxnam of New York, speaking on the program sponsored by the newly-formed Chicago chapter of Protestants and other Americans united for separation of Church and state, said that "the President has driven a wedge into our American life."

A resolution embodying the organization's protest was adopted and sent to the President and to Senators Douglas and Dirksen of Ill. It declared that the organization would oppose confirmation of the appointment in "every legitimate way" because it "would violate the constitutional separation of Church and state."

SOUTHERN PRESBYTERIANS OPPOSE VATICAN ENVOY

The general council of the Southern Presbyterian Church, at its semi-annual meeting in Atlanta, registered "unalterable opposition" to the establishment of any form of political relationship with the Vatican. The 300-word statement was sent to the President and to the Senators of sixteen southern states. Laymen, in groups and as individuals, were also urged to write the President and Senators before January 1.

POLISH PRIESTS HIT GERMAN REARMAMENT

Pro-government priests in Poland are organizing protest meetings against support for German rearmament by Roman Catholic clergy of Western Germany. The meetings are being widely publicized by the press and radio.

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PEOPLE

CLERGY CHANGES:

E. LAURENCE BAXTER, formerly on the staff of Calvary, Pittsburgh, Pa., becomes ass't at St. Mark's, Louisville, Ky., Jan. 15.

ALLAN WHATLEY, rector of St. Thomas Church, Newark, N. J., becomes rector of the Great Choptank parish, Cambridge, Md., Jan. 15.

J. WILLARD YODER, formerly director of religious education and youth work of the diocese of New York, is now on the staff of Trinity, New York.

WILFRED H. HODGKIN, formerly vicar of St. Peter's, Morro Bay, Cal., is now rector of St. Paul's, Walnut Creek, Cal.

EDWARD A. SICKLER, ass't at Christ Church, Shaker Heights, O., becomes rector of All Saints, Parma, O., Jan. 1.

G. PHILIP JUNG, formerly of Crystal Falls, Mich., is now vicar of St. John's, Sparta, Wis., and the mission at Black River Falls.

LOUIS L. PERKINS is ass't at St. Mary's, Ardmore, Pa., and not rector as previously reported. The Rev. Hadley B. Williams is rector.

PERCY R. STOCKMAN has retired as chaplain of the Seamen's Church Institute, Philadelphia.

DEATHS:

RICHARD C. JONES, 80, died in San Antonio on Nov. 28. The father of Bishop Jones, he directed the first community chest in the city; was president of Rotary for a term, and was a Presbyterian until 1938 when he was confirmed at St. Mark's where his son was then rector.

MRS. STEPHEN W. GREEN, formerly Ellen Miller, was killed in a car collision in Salina, Kan., Dec. 4. She and her husband, now chaplain at St. John's Military Academy, were missionaries in China for many years.

LAY WORKERS:

HARVEY E. BUCK, formerly lay ass't at St. John's Cathedral, Albuquerque, N. M., is now lay vicar of St. Andrew's, N. Grafton, Mass.

ORDINATIONS:

DALE L. VAN METER was ordained deacon December 1 by Bishop Lawrence at Christ Church, N. Brookfield, Mass., where he is vicar. He is also in charge of Christ Church, S. Barre.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

JOHN M. KRUMM
Dean of St. Paul's, Los Angeles

In your article concerning the recent production in St. Paul's Cathedral of "If The Light Be Darkness" by the Altar Theatre, appearing in your issue of November 22nd, there is a mistake which, although slight, seems to make the formation of the Altar Theatre less significant than I think it really is. You say that the Altar Theatre was "organized by a group of clergymen." The fact is that the initiative came from a group of professional actors and other theater people who were anxious to put their gifts and talents to work in some significant way to help answer the problems of our times. Several local ministers have been consulted from time to time, but the significant thing to me is that the actors themselves have carried this project forward and are now ready to make a real contribution to the Church's ministry. Their hope is that the churches will recognize the ministry of speech art as being of equal importance with the ministry of music. I think you will hear more from this interesting group in the next few months.

LILLIAN ENGEL
Churchwoman of Brooklyn, N. Y.

Much has been said in favor of fund raising for churches and charitable purposes by the selling of "shares." The House of Bishops of the Episcopal Church has passed a resolution against the selling of shares and called it by the proper name—"A gambling project." The selling of shares or chances to raise money for charitable purposes has behind it a good motive. Yet if we wish to be fair minded can we question the "motive" of others who engage in gambling to get quick results. Jesus said "It is more blessed to give than to receive." We must give to help others without any pressure. The fun of giving is the spirit with which we give, no matter how small the gift. Let us give generously and wholeheartedly this Christmas season.

LOUIS M. COOLEY
Layman of Hartford, Conn.

The coming Christmas season recalls the words, "Peace on earth, goodwill to men." It seems as though there is a greater need than ever before to put this slogan into effect. With the Korean War in its second year and with increasing ill feeling between nations, one can almost confess that peace and goodwill are far from realization. Should not the Church of Christ take its stand against war and international hatred? If Jesus Christ were on earth today I believe he would lead in a powerful peace crusade.

How to achieve peace presents a difficult problem. President Truman himself appears unwilling to take the first step. Munition makers dread the cancellation of juicy war contracts. The Roman Catholic Church sees before it the possibility of taking over the religious life of Russia from the Orthodox Church. Military men always oppose peace as it removes many of their prerogatives and opportunities for advancement. Against all these vested interests is the voice of humanity and international brotherhood. Would that this voice would motivate and inspire our Churches so that they would take the lead in seeking world peace.

JAMES S. GOOD
Layman of Philadelphia

I think the Adventures of Mr. Entwhistle (Dec. 6) about the cleverest thing I have read in many a year. Tom Barrett certainly has a great knack for showing up our human weaknesses and failings and doing it without hurting feelings. It is fine satire and I wish that these pieces might go into a book.
ANSWER: We will be glad to hear from others about this—a card to The Witness, Tunkhannock, Pa.

JOHN M. BOWLES
Layman of New York

In these days of hysteria it was great to be able to read such a calm and well reasoned article as the one by Dr. Foust in your November 15th number. He wrote with rare insight of events and movements which he had obviously studied at first hand. I hope that we may have still other articles by him.

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The WITNESS

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December 27, 1951



ST. STEPHEN'S, MINNEAPOLIS

The Miracle Church of the Northwest

Christmas Meditation by Modern Man

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★

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STORY OF THE WEEK

St. Stephen's in Minneapolis Dedicates Parish House

The Remarkable Growth of Suburban Parish Called Miracle By Bishop Keeler

★ "The age of miracles is not past," said Bishop Stephen E. Keeler in dedicating the new parish house at the Church of St. Stephen the Martyr, Edina, Minneapolis. The dedication was held December 13th.

"There were complaints when St. Stephen's was established that we were building too far out of town. No doubt, it was difficult for many to see that the big hole in the ground in this community could ever become in so short a time a thriving and outstanding parish." The Bishop pointed out in his dedicatory address something of the miraculous growth of the parish. "It began as a mission, but retained its mission status only four months during 1937. It quickly became a self-supporting parish, and now is one of the large and influential parishes of the diocese, maintaining a communicant strength of 1200, requiring double services to accommodate the congregation, and operating the largest church school of the diocese—indeed, one of the 15 largest in the Protestant Episcopal Church."

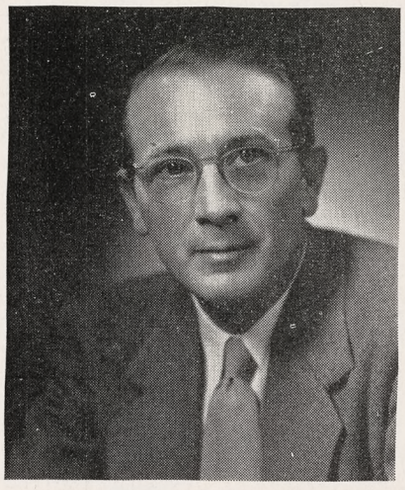
The Rev. Bernard W. Hummel, rector of St. Stephen's was paid warm personal tribute for his leadership in the parish, in which he is completing his 10th year as rector next February.

The dedicatory service was in two settings — begun in the church, and ended in the new parish house. The choir sang Handel's "Hallelujah, Amen." After evening prayers, Bishop Keeler addressed the congregation briefly, underlining the parish's concern for children and young people as being the basically sound approach for successful and growing parishes.

After the Te Deum was sung, the entire congregation joined the choir in the recessional, singing "The Church's One Foundation" and continuing through the cloister into the new $200,000 educational building. There the Bishop led the act of dedication first for the new building, and then for the L. J. Ludwig memorial library room. After the blessing, an informal inspection of the building was made. Teachers were in the rooms, and members of the parish-sponsored scout troop assisted. Members of the Woman's Auxiliary board served refreshments.

Two additional open houses were held: On Friday afternoon, an open house for children and their friends was held. On Sunday, December 16, an open house was arranged so that the large number of people who pass the church on Sunday afternoon drives might have opportunity to visit the building. The church is located in a picturesque woodland setting, and Minnehaha Creek flows through the property combining for one of the most beautiful settings for a church. The surrounding suburban area is filled with lovely homes, and great numbers of people normally drive past the church on Sundays.

The new parish house at St. Stephen's is a real answer to pressing parish and community needs. Those at the dedication service saw a building with gray stone exterior joined by a graceful cloister to the church proper. The lot on which the church is situated is a lengthy one adjacent to beautiful Minnehaha Creek, and the danger of a monotonous long structure was carefully avoided by the architects by breaking the lines of the building with bays of varying dimensions. The interior



BERNARD W. HUMMEL
The Rector of St. Stephen's

halls, rooms, offices, and library were done in bright cheerful colors, and abundant fluorescent lighting guarantees comfortable vision at all hours. Acoustical ceilings diminish the noise problem. Instead of class-room tables, work shelves are installed along the walls, giving more

space, and flexibility of use for the class rooms.

Fustes' With the Mostes'

St. Stephen's Church is a tribute to missionary interest. The residential suburb in which it is located on the southwest side of the city has grown rapidly in the last decade. In 1937 the department of missions, encouraged by Bishop Keeler, undertook the establishment of a new mission in the section, in which no church had been established.

The judgment of the diocesan leaders was confirmed by the increasingly rapid growth of the community. It was one of the rare instances when the Episcopal Church arrived "fustes' with the mostes'." The Rev. Elliott Darr Marston came as priest in charge of the new mission, and initial services were undertaken, with a Sunday school, in the Edina elementary school.

By 1939 a building had been constructed on a fine corner plot, adjacent to Minnehaha Creek. The expansion of the community gave the parish a wonderful opportunity to serve the newcomers, as business and industrial people began to establish homes in Edina.

The Rev. Mr. Marston, who was later a victim of polio in 1946, was succeeded in 1942 by the present rector, the Rev. Bernard W. Hummel. The building itself which under most circumstances would have been adequate, began to bulge at the seams. Community organizations began to develop, and to call upon St. Stephen's for housing. A fine relationship was thus developed, and the parish became distinctively the center of much of the community life. The space problem increasingly became acute, and by 1949 plans were under way to meet the need by constructing a new educational plant. A financial campaign brought in funds for what was seemingly an adequate building.

Then the blows began to fall —the blows of inflation. First some rooms were knocked off, and then the roof was knocked off. The plans for expansion had included a lengthening of the nave, as well as an educational plant. Now with the decreased purchasing power of the dollar, the whole program had to be reviewed. The decision finally was reached to defer the expansion of the nave until later, and to adopt the basic floor plans which provided two floors with eleven large class rooms, three offices, and a library as well as utility rooms. The pitched roof was omitted, and the present flat roof building is so designed that the extra floor can be added later. The present plant, which was begun in February of this year, cost slightly over $200,000.

The Building Meets A Need

A casual visitor to this suburban parish will be amazed at the activity which goes on. Over 100 monthly meetings, besides Sunday services and educational and parish youth activities, are held in the church. Prior to the construction of the new building the simple mechanics of "setting up" and "taking down" kept the custodians under constant pressure.

A listing of organizations regularly using the church would include in addition to the Auxiliary, the four choirs of the church, the vestry, the University of Life, Church school, and the young adults barn dance group, the following community organizations: Boy Scouts, Girl Scouts, Brownies, Blue Birds, Edina Woman's Club, Cub Pack, District Scout Leaders, Neighborhood Scout Leaders, Weekday Bible Classes (18 classes of released-time teaching), Edina-Morningside Lions Club. There are many additional unscheduled meetings of groups and commit-



ST. STEPHEN'S has one of the finest Church Schools in the country. Pictured here are some of the five-year youngsters in their classroom

(*Continued on page* 13)

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CANON WEST BACKS BILL OF RIGHTS

★ Canon Edward N. West of the Cathedral of St. John the Divine, New York, told a congregation at St. Paul's, Eastchester, that American liberty will endure only if Americans preserve the right of every citizen to express his ideas, no matter how unpopular they may be. The occasion was the celebration of the 160th anniversary of the ratification of the Bill of Rights.

Canon West declared: "As a religious man, I must put up with an irreligious neighbor and, if necessary, defend his right to be that way. As one concerned with my own freedom of speech, I've got to be prepared to extend the same freedom to people of whose speeches I disapprove violently . . . As a man with strong political views I must defend the right of my opponents to get together and incorporate in resolutions statements of policy which are, from my point of view, to the worst interest of the country."

He described the duty of respecting others' rights to freedom of speech as "an annoying and often very burdensome price to pay for my citizenship. But without it I cannot be an American and, frankly, from my point of view and that of all my kind, without it I can never hope to be a Christian."

John O'Connor, president of the American Book Publishers Council, said we can give other peoples a "convincing example" of freedom, not merely by "lip-service to freedom as an ideal," but by "the actual practice of freedom in our own lives and activities." He declared, "We can escape the taint of smugness and self-complacency only as we practice within our own borders what we preach abroad."

CHURCHES IN EUROPE HAVE CONVOCATION

★ The convocation of the American Churches in Europe was held at St. Paul's, Rome, December 5, with Bishop Larned presiding. Among those attending were Dean and Mrs. Sturgis Riddle of Paris; Buel Weare, president of the Paris Herald Tribune; the Rev. and Mrs. Henry Sortorio of Nice; the Rev. and Mrs. Thomas Cox of Geneva; the Rev. Victor Stanley and Mr. and Mrs. Gordon Morrill of Florence; and chaplains M. B. Courage, Webster Horstman and Fletcher Wood.

Dean Riddle was elected clerical deputy to the 1952 General Convention and Mr. Morrill as lay deputy—thus the first two deputies to be elected.

A highlight of the convocation was a party given at the U. S. embassy by Ambassador and Mrs. James Dunn.

DEAN KRUMM GIVES ADVENT TALKS

★ Men and women of downtown Los Angeles, crowded St. Columba's chapel of St. Paul's Cathedral, for a series of three noonday Advent talks by Dean John M. Krumm and the Rev. George W. Barrett, rector of St. James. They were presented as dialogues in theology. Their subjects were "death," "judgment," "heaven and hell."

HERE'S AN IDEA THAT WORKED

★ St. John's, Olney, Md., diocese of Washington, financed part of its building fund for a parish house by loans from parishioners at a low rate of interest. Each year part of these loans have been donated by holders of the notes toward the annual canvass, a painless way for them to contribute and an advantageous result for the parish which has now reduced an indebtedness of $23,000 to $5,000 through this and other means.

RURAL CHURCH STUDY IS LAUNCHED

★ The Rev. Norman Foote, director of the Town and Country Institute, Roanridge, Parksville, Mo., is on the advisory committee for an extensive 4-year scientific study of the rural church as a social institution. The study is financed by a $51,000 grant from the Rockefeller Foundation and will be conducted by the University of Missouri which will limit the study to that state. Prof. Lawrence M. Hepple of the department of rural sociology is to be the active head of operations.

SAN BENITO CHURCH CELEBRATES

★ The Advent, San Benito, Texas, with the longest continuous history in the diocese of West Texas, is celebrating its centenary. Founded fifty years before the railroad reached the community, it was the "only Episcopal Church between the western shores of the Gulf of Mexico and the Gulf of California," declared the Rev. R. O. MacKintosh, rector emeritus, in the centennial sermon. Bishop Jones attended the service along with several former rectors and the rectors of neighboring parishes.

The membership is now more than 700 persons as compared with the group of 60—only seven of them communicants—who petitioned the diocesan convention in 1851 for the establishment of the church.

BISHOP TUCKER TO RETIRE

★ The resignation of Bishop Beverley D. Tucker as diocesan of Ohio becomes effective on his birthday, February 4th. He has been bishop of the diocese since 1938.

MEN GET DINNER AT BAZAAR

★ Grace Mission, Orange Park, Florida, recently had a bazaar for the benefit of the building fund of the new parish house. The feature was a barbecue dinner prepared and served by the eighteen men who belong to the church. They served 235 persons. The Rev. William Way, rector-emeritus of Grace Church, Charleston, S. C., is temporary minister there.

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EDITORIALS

Fallacious Argument

THE recurrent discussion of the use of atomic weapons in warfare often becomes unrealistic. Definitely so is the frequently offered excuse, typically set forth in a newspaper editorial, that "since war itself is immoral, the question of the morality of any particular weapon is not pertinent." That is a dangerous argument on several counts. It assumes there are no graduations of evil and so permits its advocates to justify any form of horror. The editorial continues its fallacious argument, holding that because war "is the way of barbarism, we must of necessity use the instrumentalities to which barbarians are accustomed." We are witnessing, in this country, too much of this sort of rationalization; the use of totalitarian methods by our own government in striving to meet the threat of Communism.

It is true, as Bernard Shaw remarked, that the only gentleman to come out of the last war was Jesus Christ. But does that justify any possible means of slaughter? If we are to use the way of barbarians, why stop at atomic weapons? Why not torture and put to death all the prisoners we take? It would be silly, if the advocates of schrekliekeit are right to shrink from that.

And to state that atomic weapons will be used only for "tactical" purposes is to us fantastic. Who is to determine what tactical purposes are? The British general who, in the first world war, stated, "When I joined the army I left my Christianity behind" was doubtless honest. But there is a vast difference between not being a Christian and being a brute without human decency or principle of any sort.

There is only one answer; the outlawing of the manufacture and use of atomic weapons—not to mention other weapons. And "outlawing" inevitably necessitates the creation of an international authority that can enforce law—or it is meaningless. This is the UN's purpose—unfortunately not too successful to date.

"Quotes"

OUR belief in immortality rests on the very integrity of the universe itself, but Christ enhances our belief in the fidelity of this world's government. In his view, this is our Father's world, a world that clothes the grass of the field, and feeds the fowl of the air, a world wherein earthly fathers give good things to their children, and our heavenly Father gives even so much better things to those who love him. As we catch the spirit of Christ's integrity, we feel convinced that we can trust him when he says about this hope of life beyond: "If it were not so, I would have told you. I go to prepare a place for you." We add the conviction of Christ's integrity to our belief in the world's integrity.

—RALPH W. SOCKMAN

Name Was Enough

THE recent death of Mary Kingsbury Simkhovitch, great Christian social worker, head of Greenwich House for 44 years, devout Episcopalian, brings to mind an incident in 1936 which demonstrates that "McCarthyism" is not a new phenomenon in American life. In the election that year The Witness was running a series of studies of the Presidential candidates, each by a notable religious leader and each entitled "Why, as a Christian, I shall vote for ————."

It so happened that the article on Roosevelt was written by Mrs. Simkhovitch. It happened also that a bundle of these magazines rested on a table in the vestibule of a certain Episcopal Church in a conservative community on the Sunday that a big industrialist chose to come to church. He was a man of great power, for his company had many mills in New England and the South, so that the welfare of thousands of working people rested on his decisions; but he was not what one might call an educated man and his prejudices ran deep. Among them was an aversion to anything Russian. So the name "Simkhovitch" was enough. Immediately he saw "red" and all that week he stewed and blustered. "The rector has gone Communist. Now he is putting articles on that man Roosevelt in the church vestibule written by a Russian commie. What is this Episcopal Church coming to?"

Who can measure the harm done by such irresponsible ignorance on the part of powerful men? And how can it be met? Many respectable influential citizens must have believed that story and that rector was suspect to them from that time onward. McCarthy has sowed his evil seed in a soil well prepared by his predecessors. Perhaps that explains why he and his breed have thrived in our current age of hysteria. We need more Christians like Mary Simkhovitch to counteract that hysteria.

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New Editors

WE are happy to announce the election of two additions to the Witness editorial board, the Rev. James A. Mitchell, the rector of St. Paul's, Englewood, N. J., and the Rev. Paul Moore Jr., who is one of the clergy carrying on the interesting inter-racial work at Grace Church, a depressed area of Jersey City.

The board, which meeting fortnightly at the Ascension, New York, now consists of Roscoe T. Foust, editor; William B. Spofford, managing editor; Alger L. Adams, Kenneth R. Forbes, Gordon C. Graham, George M. MacMurray, Benjamin Minifie, James A. Mitchell, Paul Moore Jr., Joseph M. Titus.

Our three regular columnists meet with the editors whenever it is possible for them to do so; Massey H. Shepherd Jr., who writes Living Liturgy; Clinton J. Kew, whose column on Religion and the Mind is growing in popularity with each number, and the creator of Mr. Entwhistle, Thomas V. Barrett.

Meditation At Christmastide By Modern Man

BY

THOMAS V. BARRETT
Rector, R. E. Lee Memorial Church, Lexington, Va.

(Is the farm still there by the quiet river,
And the little road snaking thro the hills
Where the school bus winding home
In the autumn sun surprises the crow,
And the lovers quiet in the lane?)

"Do I want my drink freshened? Of course I do.
Why not? I'll have another one.
But make it light, I'm driving home tonight."

(What makes me think I'm driving home?
Freshen the drink and make it strong;
Freshen the long drink with a jigger of tears
And the dark bitters of a lost world.
Home is a bend in the little road, Home is an hour
Between the sun-red barn and dusk cooled town.

Is the farm still there by the quiet river,
Locked in the orange arm of the hill
Like a tired child come home?)

"Thanks for the drink, it hits the spot.
Yes, I'll be there at ten tomorrow
We'll try to get that matter straightened out;
I realize how important the matter is."

(What can the matter be that's so important?
No matter is of any great importance.
Is the farm still there by the quiet river?

Is the tree still there in the winter night
Standing in the sour-dark earth—
Waiting in a green tranquility
For death in the living room?
Dying, dying in a burst of light,
Dying in a shower of ruby and silver
As love lives under the gothic boughs
And child laughter is a chain of bells
Ringing the joy of the evergreen time
That was the eternal moment
Holding the sadness and the love forever,
Spoken and unspoken
Known and unknown).

"Good evening Mrs. Lee," of the First
Families of Virginia . . . "I think so too
We all should be more kindly."

(Is the hope still there in a lost world
And any joy there in the lost soul of man
In the frightened world?
How kindly should we be
In the despairing hopeless earth where
The lost farm trembles
On the edge of the deep river
And the lost tree is uprooted in the frozen ground
And dies in a night of no light
Where the ruby silver cascades no more
Down the dying green of the love tree.
Where the ruby is a stream of blood
On the wintered hills
And the silver a sea of spears

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Rising against the world out of the
Fear of the loveless hopeless man
With no farm by the quiet river
No eternal green of the hope tree,
In the sad heart broken by the ancient sins
And the unmoveable grief.)

"How kindly should we be Mrs. Lee,
In the embittered world. Before
I finish this last drink; I'm driving home
Tonight."

(If I can find a home in a world with a lost
River and a lost tree, and a lost farm
In the hill's arm.
Do you include the communist
Your new scapegoat for the old sins,
The bogey-man of your half-neglected
Dreams. Do you include the brown black
Man with no river farm, no life tree
In a world frozen to the marrow of the heart?
How kindly pitiful Mrs. Lee
To the wretched scars of men
From Misery Mountain from
The cold stink of the creaking stairs
In the Cities of Convulsion?
We mustn't be too kindly must we
For decorum's sake, and the sake of
Good Church people running a hundred bazaars
Going to a thousand meetings
Drinking ten thousand cocktails to forget
A lost world and a broken heart.

O Lord Christ Jesus
Of the river home place
And the green love tree
You too are lost in a lost world
With only the common blood
Under the terrible snows
And the heart broken with the unmoveable grief.

O Lord Christ, hear and save,
Have mercy. Come gather in
The fragments of the broken ruby
And the shattered silver. Find us
The lost river farm, and the
Tree dying in a splendor of light
And the eternal moment
Of love and sadness spoken and unspoken,
Known and unknown.
Where the child laughter like bells
Rings the everlastingness of love
Human or otherwise.
By which once more the lost
Forgotten world will turn,
Turn, turn to the lost stable
And the gothic tree, turn
To the everlasting love
And the everlasting Light.)

Sociology in Bethlehem?

BY
JAMES A. MITCHELL
Rector of St. Paul's, Englewood, N. J.

"WHAT is God like?" This is a question which a child might ask, but it is also a question for which mature men have sought an answer since mankind first began to think. And the answers have been manifold, speculative, imaginative.

But when Jesus was born in Bethlehem of Judea, there was given the Christian answer—not in the form of speculation or philosophy, but in terms of human life: God is like Jesus Christ. "And the Word was made flesh and dwelt among us and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth."

But to the inquiring mind a further question immediately suggests itself: "What about the religion of this God-Man? If he came to show forth God-in-life, would not his life from the very start give visible expression to what constitutes true religion?"

That is a very stimulating and suggestive question. Here was a test. If this God-Man was to show forth what constituted true religion, then one need only look at that life and see religion in action. Let us consider then, from this angle, the events which tradition has clustered about the birth and early days of the baby Jesus. It should be very revealing.

Jesus and The Family

WE note immediately that Jesus was born into a family—not into a monastery, a temple, or a school. This has become such a commonplace fact that we easily overlook its significance. The holy family, glorified by art, is the prototype of the Christian family.

Evidently, therefore, religion is deeply concerned with the family as a primary unit of civilization. Evidently religion is to be nurtured in family life. Christianity is not Christianity unless it is carried into the home. And all the little happenings of everyday life, and all the deep and twisted problems of souls interacting in family relationships, and all the abiding joys that are born of love and sacrifice—all these things, have to do with religion—at least with the kind of religion Jesus brought.

Jesus and Politics

WE note secondly that there was a queer circumstance about the birth of Jesus. He was not born at his home in Nazareth; yet women do not

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travel seventy-five miles on foot and donkey in Mary's condition unless forced to do so. Joseph and Mary travelled to Bethlehem because a foreign emperor, whose soldiers had conquered their land, decreed that all his subjects must pay a tax. It was a tax journey which brought about the birth of Jesus in Bethlehem! Before he was even born, the life of the God-Man became involved with government and taxes!

And hardly was he born before the king of his own land, really an outlander whom the Romans permitted to rule, became alarmed by certain portents and sought the child that he might put him to death. Jesus became a political exile, a refugee, while a babe in arms!

Years later, when Jesus had attained a reputation as a prophet in Palestine, the son of that Herod, being a very curious and superstitious man, sent a messenger to him, and Jesus sent the messenger back with the words: "Go and tell that fox . . ."

All of this may seem very strange for the life of a God-Man, but these are the facts. Evidently religion is deeply involved somehow in politics and government.

Jesus and the Intellectual Life

A third strange tale connected with the birth of Jesus has still other implications—the story of the wise men. These men were not Jews; they were of other lands. They were not interested in politics or government as such. No, these men were the intellectuals, the scholars. Today we would call them "college professors" or "research men." They were learned men who spent their lives studying the stars and the universe. But they came from afar, and brought gifts, and knelt at the foot of the Christ-Child. Evidently the intellectual life was concerned somehow with religion; not merely the emotions were involved, but the mind.

Jesus and The People

THERE are other interesting sidelights which might be pointed out. Joseph and Mary were poor. If they had been rich, they would not have had to resort to the stable, even though the inn was full. Money can work wonders in the Orient. We know they were poor also, because instead of offering a lamb for sacrifice when the baby Jesus was presented in the temple, Joseph and Mary offered instead a pair of turtle-doves.

The God-Man was born among the poor—not in a palace, not in a home of luxury. No, his lot was cast with the masses of the people—and thus could he understand them, and thus could they understand him. From birth he took part in the basic economic struggle for food and shelter and clothing.

This same theme is borne out in the story of the shepherds, for in a pastoral land the shepherds are the working class, the peasants. And the message of the birth of the God-Man came first not to rulers, or to ecclesiastics, but to shepherds as they worked tending sheep. Then they came and stood in awe at the stable.

Dim light; donkeys and dogs; a manger-crib; peasant-parents—and the little Son of God!

"He came down to earth from heaven,
Who is God and Lord of all,
And his shelter was a stable,
And his cradle was a stall;
With the poor and mean and lowly,
Lived on earth our Saviour holy."

Jesus and Economic Life

YES, Jesus knew poverty and he knew hard work. We can be sure he knew the value of money. And when his religion got him into trouble with worldly men, it was in the economic realm that the trouble came. As has been pointed out, Jesus was not put to death for saying: "Consider the lilies of the field, how they grow," but for daring to say: "Consider the thieves in the temple, how they steal."

Obviously the religion of Jesus was very deeply concerned with social and economic problems.

The Significance of All This

IT would seem that this is a good time for us to take this lesson to heart. At Christmastide, when our hearts are warm with the beautiful, sentimental story of the birth of the God-Man who founded our religion, it is well for us to remember that that religion is concerned with every aspect of life.

It would be mighty pleasant in many ways if we could keep our religious life a nice, quiet, emotional thing; if it consisted of moving hymns, quiet prayers, stained glass windows, lovely fellowship with congenial frieends. But when we consider Jesus and his life on earth, religion cannot be thus defined and limited.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man."

Recent Reactions

YET, in recent years, whenever the Church or the clergy have had the temerity to make any pronouncement, or take any action, which applied

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religion in the economic and social realm—in the realm where people live—the cry has gone up: "Stick to your knitting; preach the pure gospel and leave these matters to the politicians and economists and industrialists."

It was just as true in our Lord's own day. As we sing in a Christmas hymn:

> *"Thou camest, O Lord, with the living word,*
> *That should set thy people free;*
> *But with mocking scorn, and with crown of thorn,*
> *They bore thee to Calvary."*

The truth of the matter is that "the gospel" is not only a soothing message which brings comfort to the suffering, solace to those who mourn, temporary respite from a troubled and restless civilization into the certainty and peace of the eternal;—but also it is a challenge to the conscience, an incentive to social justice, a never-ceasing emphasis upon righteousness and duty and discipline. Every minister of Christ bears upon his conscience the burden of the full message of the gospel—not only the pleasant, pious things which every congregation likes to hear—but also the "hard sayings" which often seem very unnecessary and are most unwelcome.

In the new year ahead this question will arise again and again, because the problems that face America are not only theological and moral, but social, industrial, and economic—and they are problems which will try men's souls. Inevitably religion will be involved. It may be the deciding factor in the survival of civilization.

Christian Personality

BY

PHILIP M. McNAIRY

Dean of St. Paul's Cathedral, Buffalo

MODERN advertising delights in confronting the reader with two photographs, presumably of two different persons, but bearing a striking resemblance. The usual caption is, "Which is the real John Doe?" What would be a difficult identification as we look at a picture might be greatly simplified if we knew the individuals personally. Both might be dressed like American gentlemen, but one, upon acquaintance, might reveal that his claim to refinement goes no deeper than his wearing apparel or his haircut. The same method might well be applied to a study of Christian character with somewhat the same results. Two individuals attend the same church, belong to the same organizations, work in the same office or factory, have diplomas from the same school; but their attitude toward life, their standards of values, their habits of behavior are in startling contrast. Yet both are known as American Christians. To one unfamiliar with Christianity this ambiguity would be confusing, if not discouraging. "Christian" must have some other deeper connotation. There must be some way to distinguish an "acting" Christian from an "active" Christian. There is.

Paul, in his letter to the Christians in Ephesus, has given instructions for behavior which would make it easy to distinguish the real Christian. He says, "Be filled with the spirit . . . singing and making melody in your heart to the Lord; giving thanks always for all things unto God . . ." These are obviously not instructions which can be put on as one would wear a garment. They must be imbedded deep in the personality before they will emerge as consistent behavior. They are the Christ-like ingredients which will ultimately fashion a Christian personality.

Some will ask, "How can one sing when his heart is heavy? How can one be truly and sincerely radiant in the midst of discouragement and misfortune? Why should one give thanks for misery or poverty or tragedy?" These are valid questions. What they do not reflect is the cause of most such conditions. Many of them are brought about because a man has centered so much in himself that he becomes his own worst enemy. Frequently what appears to be tragedy, and what causes misery and suffering is a faulty perspective. It is this which real Christianity has to offer—which can turn our night into day and our sadness into joy and our ingratitude into thanksgiving—a new perspective, a new center of interest, a new resourcefulness for dealing with life's situations, a new means of turning our defeats into victories. The word of instruction to Ephesus suggests the key. "Be filled with the spirit." This is what the Church enables us to do—not by pew-sitting, not by sermon sampling, but by providing the time and the place (we must supply the will) to be emptied of all that hinders us, that we may be filled with the grace of God.

The real ingredients of Christian personality are not of our design or construction. They are of God. All he asks us to do is to make room in our hearts that he may plant. When this has been accomplished, there is no question as to "which is the real John Doe. For by their fruits ye shall know them."

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EPISCOPAL CHURCH NEWS

EPISCOPALIAN HEADS BAR ASSOCIATION

★ Howard L. Barkdull of Cleveland, Ohio, is the new president of the American Bas Association. He is a vestryman of the Ascension, Lakewood, Ohio.

HISTORICAL TREASURES IN AKRON CHURCH

★ St. Paul's Church, Akron, a new building costing a million dollars, will contain two historic items of significance. One is a block of stone from Canterbury cathedral and the other a brick from the foundation of the famous church at Jamestown, Va.

The stone from Canterbury is from an old section of the cathedral. It had become dislodged as a result of damage suffered from German bombing in world war two. The stone was given by the Archdeacon of Canterbury, Alexander Sargent. Accompanying it is a letter from the archdeacon to the rector of St. Paul's, the Rev. Walter F. Tunks, with these greetings: "From across the sea we of Canterbury send greetings, best wishes, and blessings to you of St. Paul's, and may this stone from the mother Church help in the building of a mighty cathedral to God in Akron."

The brick from Jamestown was given by Mrs. William Hunt of Brecksville. The late Mr. Hunt was a longtime friend of Tunks. He was a collector of ceramics, and had gathered many stones and bricks from historic buildings in many parts of the world. The first Anglican Church worship service to be held on American soil took place at Jamestown in 1607.

The Canterbury stone and Jamestown brick will be placed in the walls of the new St. Paul's, with bronze placques bearing the story of each.

CLARK NOMINATION WILL BE MADE

★ The demand on the part of Church groups from all parts of the country that President Truman should not send the nomination of General Mark Clark as ambassador to the Vatican is to be ignored. He stated at a press conference in Washington that he will send the nomination to Congress as soon as it reconvenes. When a reporter pointed out that Senator Connolly of Texas, chairman of the Senate foreign relations committee, had promised to keep the nomination in a committee pigeonhole, Mr. Truman made no comment.

THEOLOGICAL EDUCATION SUNDAY, 1952

January 27

At the request of the Joint Commission on Theological Education, I have designated the third Sunday after Epiphany, January 27, 1952, as Theological Education Sunday.

On that day I hope that there will be addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be an opportunity for the people of the Church to give financial support to the Seminaries.

As everyone who stops to think must know, the quality of the clergy of the Church is of the utmost importance. When there is the best leadership in a parish, then there is forward progress in every direction. If there is further thought, our lay people will realize the significance of our seminaries. They must have adequate faculties, equipment and facilities to train the clergy of tomorrow. Here is a strategic need and opportunity.

HENRY K. SHERRILL
Presiding Bishop

* * * *

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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GUILD OF SCHOLARS HAVE MEETING

★ The Guild of Scholars in the Episcopal Church held its annual meeting early in December at the General Theological Seminary, New York. The meeting included the presentation of papers, social sessions and attendance at the services of the seminary chapel.

The general subject of this year's meeting was, "The structure of reality in the light of the natural and biological sciences." Papers were read by John F. Lane, professor of chemistry at Rutgers, on "professional objectives of the natural scientist"; T. T. Odell, professor of biology at Hobart, on "A biologist looks at Christianity"; Howard D. Roelofs, professor of philosophy, University of Cincinnati, on "Science, truth and religion"; and by Frederick A. Pottle, professor of English at Yale, on "Practical programs for changing a positivistic climate of opinion." A summary discussion of the papers was led by John Wild, department of philosophy at Harvard.

President of the Guild of Scholars for 1952 will be Thomas S. K. Scott-Craig, professor of philosophy at Dartmouth. Retiring president is Dr. Roelofs.

The aim of the Guild is to relate the special discipliness of the academic, literary and scientific worlds to the historic faith and life of the Church.

STARTING A CHURCH HAS DIFFICULTIES

★ Clearance from ten boards of the city government of Oakland, California, including one from the board of health, two hearings before the city manager, and the trucking of a church building across ten miles of city streets, were some of the obstacles the diocese of California had to overcome before it could start work on its new property in the rapidly-growing Oak Knoll section of the city.

The bishop purchased the building from a Lutheran congregation, which had outgrown its quarters, for a nominal sum. Before the building is ready for occupancy on its new site, it will cost $12,000, still considerably less than it could be duplicated. It contains under one roof a moderately-sized chapel, and rooms for church school and parochial activities.

The lots the building now occupies are strategically located in the middle of a new residential community and only a short distance from the navy's vast Oak Knoll hospital, so that the clergyman to be assigned can provide spiritual ministrations in that institution while developing a center of Church life. The lots were acquired from St. Andrew's Church in Oakland, which has abandoned its plan of moving from its present location on the borders of the campus of Mills College for women.

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—MIRACLE CHURCH

(*Continued from page* 4)

tees which call upon St. Stephen's, so that it is known as a community church.

Many of its present communicant membership represent backgrounds other than the Episcopal Church. The nearness of the church-school has frequently been the point of interest in the parish that has resulted in the confirmation of parents. The present membership is 1200 communicants. Two adult classes are presented each year upon the visitation of the Bishop, in May and June and one youth class, which averages over 30 each June.

An Educational-Minded Parish

The rector of the parish is well known throughout the diocese for his leadership in the field of education. He is on the advisory editorial board of the National Council, is chairman of the department of Christian education for the diocese of Minnesota, and finds time somewhere along the way to be chairman of the standing committee.

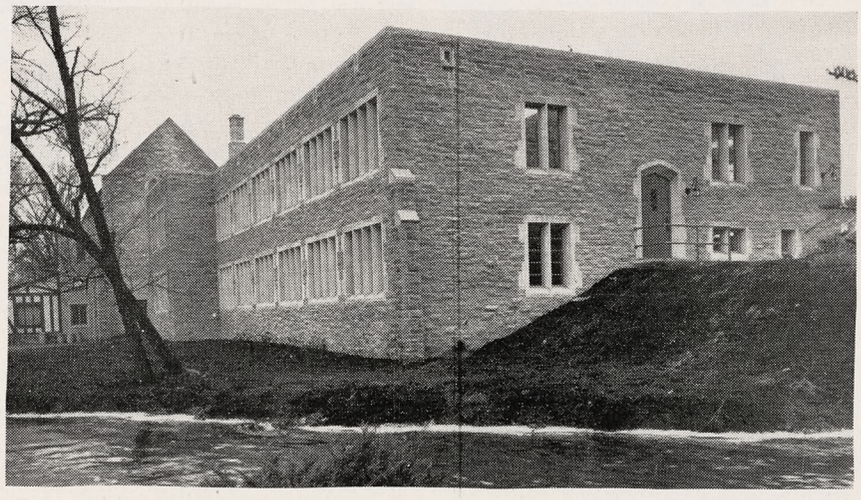
The strength of the parish can be shown by church-school statistics. There are two complete church school sessions, which involve children from the nursery through the 8th grade. Two complete administrative staffs, and two complete faculties serve them. There are duplicate Sunday church services at 9:30 and 11 and the sessions of the church school coincide with the church services. Two vested junior choirs serve at the church school worship services, and a high school choir enrolling 25 members sing at the 9:30 service. Five hundred children are enrolled and 75 persons are in teaching and administrative activities. The use of the new building has encouraged attendance to over 440 on Sundays.

A carefully directed program of teacher training is supervised by a part-time educational worker, Mrs. C. C. Olsen, who meets each month with teachers in departmental groups to work ahead on curriculum, audio-visual aids, handwork, class projects. The courses on "Christian Faith and Life" have been used for several years with outstanding results. Three times a year room mothers hear memory requirements, and intensive reviews during the 8th grade course prepare the pupils for confirmation class at the end of the 8th grade work. This involves 6 sessions of instruction with one of the clergy and a personal interview with the rector.

The high school activities carry on the educational work. Organized as a "University of Life," the high school group meets for supper, emphasis periods, and study courses. Chosen by a youth cabinet, paid instructors bring a variety of courses: boy-girl relations, the Church in America, the Utopias, Christianity vs. Communism, what other churches believe, and social resources of our community (A study of the personal welfare organizations in Twin-City area). Fifty high school young people are participating in this program. The administration of the church school, and the University of Life are the responsibility of the Rev. Paul Bankston, assistant minister.

As outlined previously, the church enthusiastically endorses and supports the many phases of the Scouting program, and most of the leadership in these community-wide activities will be found on the rosters of the parish membership.

Adults are not neglected. Two courses per year are routinely arranged, one during Lent, led sometimes by the clergy, and sometimes by visiting instructors competent in a particular field. A weekly devotional meeting for adults is a combination of study, inquiry, and prayer. The adults, while not organized on a 'semester' basis, are able to receive intensive instruction. The confirmation classes always have some persons present for refresher courses.



NEW PARISH HOUSE was dedicated this month and is used not only for parish activities but many community events

Do Missions Pay

One of the fortunate results of the parish being conscious of its recent beginnings is a keen missionary awareness. There are many members in the congregation still able to remember the days of meeting in the public school, and the early struggles

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incidental to getting the church built in 1939. In terms of leadership in the diocese, missionary giving and support of the Indian work, the laymen of the parish exercise great interest, influence, and help. The missionary emphasis extends from the church school children in lower grades bringing gifts for children in Indian missions to the substantial amounts made available for the general Church's program by the vestry. The constant educational emphasis on the needs of the Church and the responsibilities of its membership have proved again and again that the informed churchman is a contributing churchman. By exercising its missionary concern, the parish is seeking in many ways to discharge its moral debt to those who made possible its founding. The dedicatory service was printed in a brochure, which announced the theme of the history of the parish: "We Are the Result of Missions." The emergence of St. Stephen's as a strong parish carrying community and diocesan responsibilities is abundant evidence that it pays to "get thar fustes' with the mostes'."

PEOPLE

CLERGY CHANGES:

RODNEY F. COBB, formerly rector of the Incarnation, Lynn, Mass., is now in charge of Grace Church, Everett, Mass.

PAUL W. STOUTSENBERGER, formerly rector of King and Queen parish, Chaptico, Md., is now rector of Christ Church, Clinton, Md.

EARLE R. CLOSSON, formerly ass't at St. Paul's, Washington, D. C., is now living in Florida where he is doing part time work.

J. MOULTON THOMAS, formerly rector of St. Matthew's, Wheeling, W. Va., is now rector of Christ Church, Baltimore, Md.

JERRY CARPENTER, formerly with the welfare ass'n of Akron, O., is now ass't to the director of the Philadelphia City Mission.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

FREDERICK SONTAG
Layman of Verona, N. J.

Television as a method of spreading the good word needs all the support and prayers we can muster. So there must be a reply to Marvin Hill's comments regarding what he dislikes in religious TV. (Witness Dec. 6).

I am in hearty accord with maintaining an atmosphere of dignity and reverence in a church at all times. There are occasions, however, when it seems in keeping with the Christian spirit to sacrifice a little of the dignity and reverence, as we may see it from our point of view in the congregation, in order that the Christian message in its dignity and reverence may reach the unreached who number far, far more than we realize. It is not the essence of the Christian spirit to think only of ourselves whether in church or out of church, but it is the essence of the Christian spirit to always and in all ways think of others.

With respect to the broadcast of the church services by radio, it is my deepest conviction that to present it interestingly to the radio audience adds interest and vitality to the visible congregation. The wise minister knows that he serves a radio-minded people who do not resent at all the radio method of presentation, but rather welcome this approach. To be sure, in television broadcasting of a church service, there are a few distractions caused by the technicians but these need not be as bad as it seems. We will learn through experience how to make these distractions less and less as time goes by. However, we do not feel it right to be condemned while we learn to use this new miracle, that many of us consider God given.

There is another factor in this whole situation and it is this. We can make our presentations so attractive, so attention appealing that no distractions will have an undesirable effect. A congregation in the sanctuary ought to become "home missionaries" enduring the few distractions for a moment in order that the listener or viewer may be reached for eternity. Paul endured the distractions of beatings, shipwreck, prison, etc., for the sake of reaching others. We must do likewise.

FRANCIS W. HAYES JR.
Rector of The Falls Church
Falls Church, Va.

I note from the recent issue of The Witness that The Falls Church has made its columns. It it always difficult living in a community which has taken its name from the Church, trying to keep the names separate. It was therefore very disheartening to note that The Witness had fallen into the same pit into which others had fallen in naming our Church "The Falls Church Church." Certainly the additional word church is not required.

I presume that the article was copied from an article in one of the Washington papers because of its similiarity. However, there are numerous errors which ought to be corrected although they are not terribly important. First off, the man didn't fall in the church. He fell off a ladder on the outside of the church. Secondly, and more importantly, the church is not 145 years old but much older. The church itself was established in 1732 or 33, and the present building was erected in 1769, which is a little bit older than 145 years. Also, as far as I know, I never made any statement as reported.

All of this is relatively unimportant but I thought you would be interested in keeping the records straight.

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