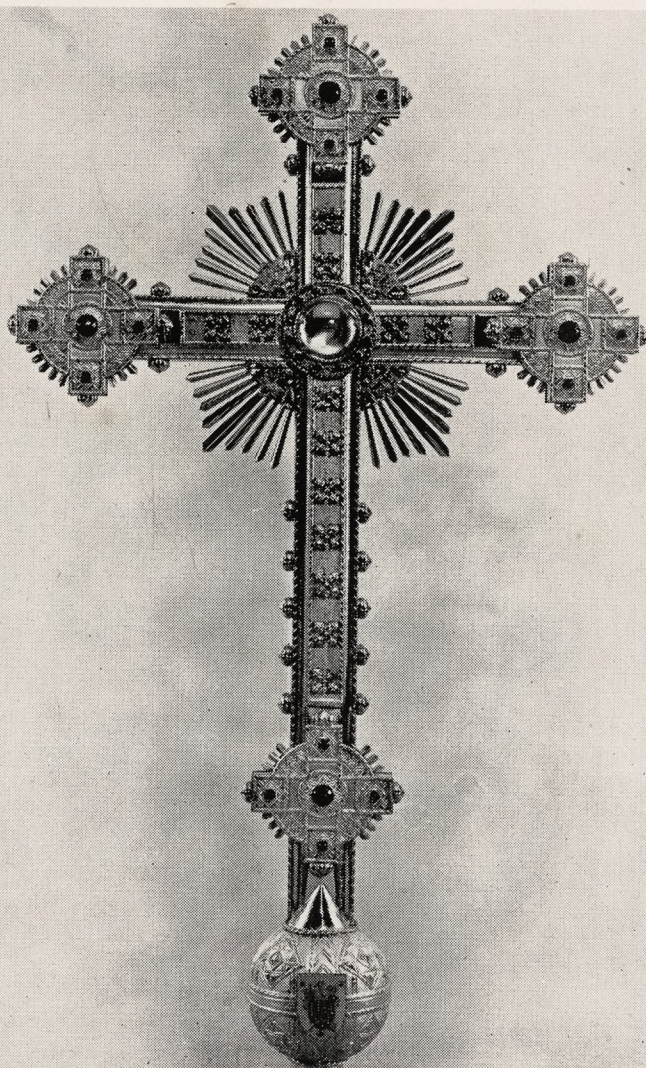


THE Witness

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May 17, 1951



BISHOP MANNING MEMORIAL

At Cathedral of St. John the Divine

AMERICAN FRIENDS SPEAK FOR PEACE

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

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Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff 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.

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Evensong and Benediction, 8.

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The Rev. James A. Paul, Vicar
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

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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. L. 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
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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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Tenth Street, above Chestnut
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Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p. m.
Two hundred hearing aids available for every service.

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Rev. Harry Watts, Canon
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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.

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Monument Circle Downtown
Rev. John P. Craine, Rector
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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

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Weekday: Thurs. 10. Other services as announced.
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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.

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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

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 hor-

ror 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 lit-

eral 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.

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.



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

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 developments 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 Loring-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

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 free-

doms 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

★

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.

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

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.

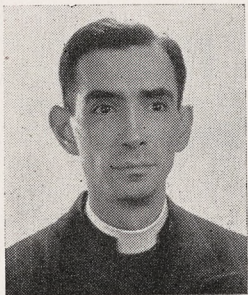
The Living Liturgy ---

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-

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. BARND

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 sub-

jects 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 inter-related 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 ice-house 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

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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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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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