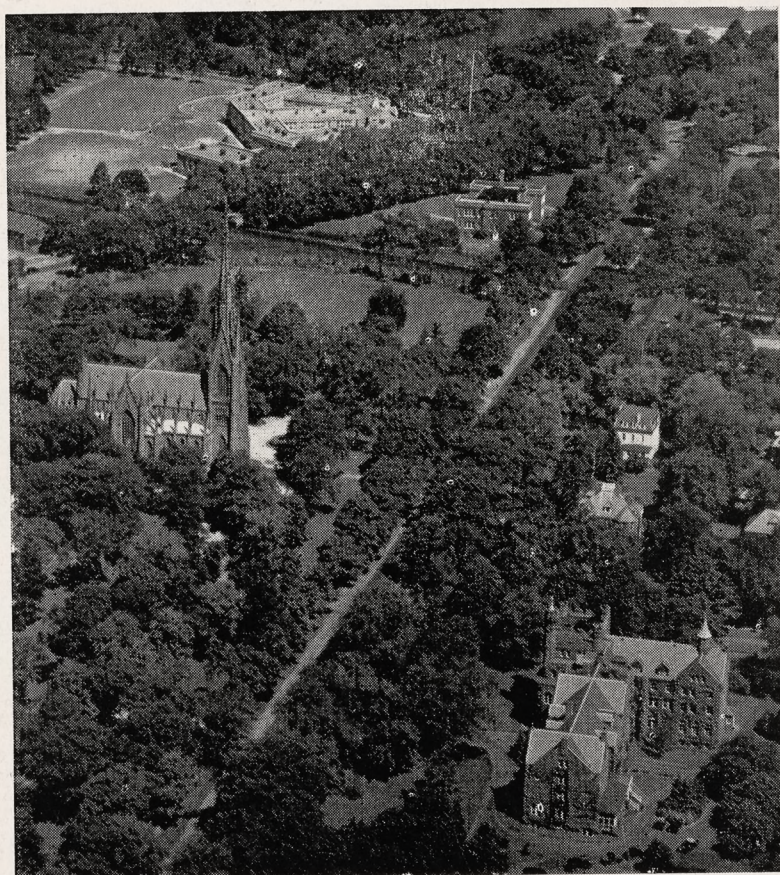


THE

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Witness

August 23, 1951



CATHEDRAL SCHOOL OF ST. MARY

With Long Island Cathedral in Background

RACIAL AND CULTURAL RELATIONS

SERVICES In Leading Churches

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THE WITNESS is published weekly from Sep-
tember 15th to June 15th inclusive, with the
exception of the first week in January and
semi-monthly from June 15th to September
15th by the Episcopal Church Publishing Co.
on behalf of the Witness Advisory Board,
Bishop Lane W. Barton, Chairman.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c
a copy. Entered as Second-Class Matter, August
5, 1948, at the Post Office at Tunkhannock,
Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578
and copies returned under labels Form 3579
to THE WITNESS, Tunkhannock, Pa.

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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

EPISCOPAL CHURCH NEWS

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 cliché “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.”

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 as-

sumption 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

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 clergy-

man 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,

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

A MOST 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

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."

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 boys 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. An-

drew'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 mid-west 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 ex-

perts 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 tem-

poral, 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 understood 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 MOC-CASIN 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. RASMUSSEN, 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 parish.

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



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"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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