

The WITNESS

10¢
A COPY

OCTOBER 1, 1953



MIDDLETON S. BARNWELL
Bishop of Georgia Writes Feature

ON ELECTING A BISHOP

SERVICES In Leading Churches

NEW YORK CATHEDRAL

(St. John the Divine)
112th & Amsterdam, NYC
Sundays: Holy Communion 8, 9, 11
(with Morning Prayer and Sermon);
Evensong and Sermon, 5. Weekdays:
Morning Prayer, 7:45; Holy Communion,
8; Evening Prayer 5. Open daily
7-6 P.M.

THE HEAVENLY REST, NEW YORK

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a.m. Thursdays and Holy Days; Holy
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Wednesdays: Healing Service, 12 noon.

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Weekday: Holy Communion Tuesday at
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Days at 8 a.m.; Thursdays at 12:10
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The Church is open daily for prayer.

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Service and Sermon; 4 p.m., Evening
Service and Sermon.
Wednesday 7:45 a.m. and Thursday 12
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ning Prayer, 5.

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Student and Artists Center
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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SERVICES In Leading Churches

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

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Cambridge, Mass.
Rev. Gardiner M. Day, Rector
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Thursdays, 7:30 a.m.

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Sundays: 7:30, 8:30, 9:30 and 11.
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day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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Shelton Square
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Canon Leslie D. Hallett
Canon Mitchell Haddad
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Tues. Healing Service, 12 noon, Wed.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****The Worker Priest Movement
Crushed By Vatican****CAUSED BY EVIDENCE OF TOO GREAT CONCERN
OVER INJUSTICES TO WORKERS**

★ The training of French Roman Catholic seminarians as "worker priests" has been ordered stopped by the sacred congregation of seminaries and universities at Rome.

Extracts of a letter sent to the French hierarchy by Giuseppe Cardinal Pizzardo, prefect of the congregation, were printed in the diocesan bulletin at Chartres.

The letter reported a congregation decision forbidding seminarians to spend any part of their time working.

In Rome, the order stirred speculation that it might be a prelude to restrictions on the activities of ordained clergymen already well-established as worker priests.

Competent ecclesiastical sources said the congregation of seminaries and universities had no jurisdiction over such priests but that its ruling might indicate "which way the wind is blowing."

The French worker priest movement was started at the end of World War II in an attempt to improve the Church's apostolate to the working people, among whom Communism is strong in France.

Seminarians and priests were sent into factories, to the docks and to other jobs, to labor side by side and live with the workers. Their goal has been to allay distrust of priests

and Christianity and win the workers back to the fold.

Cardinal Pizzardo's letter said that after several years of experiments, the congregation felt the program had missed its goal and had produced only negative results in the training of young priests.

"The congregation," he added, "after long deliberations, formally forbids all students in French seminaries, without exception, to spend a period in any form of work whatsoever."

"In order that no exceptions may be possible, the sacred congregation asks their excellencies the archbishops and bishops to revoke any permission they may already have accorded."

Observers here said most ecclesiastical authorities in France undoubtedly would welcome the congregation's decision, since they have been distressed that some young worker priests had let their zeal for social justice lead them into conflict with Church doctrine.

The special apostolate to the working class has been carried on principally by the Mission de Paris, founded by the late Abbe Henri Godin with the support of the late Celestin Cardinal Suhard, archbishop of Paris.

But a few priests of religious orders, principally Dominicans,

also have devoted themselves to life among the working class.

Evidence of dissatisfaction with the results of the worker priest program has been growing recently.

In June, 1952, the hierarchy sent a circular letter to the worker priests warning them that they must submit to Church discipline. The bishops denied at the time that there had been any "rebellion" among the worker priests, but some of the prelates were known to be disturbed by the leftist activities of a few of them.

Disclosure of the congregation's decision came at about the same time as a Papal warning to ecclesiastical assistants to the Christian Association of Italian Workers that priests should avoid being duped by opponents of the Church.

Writing on behalf of Pope Pius XII, Msgr. Giovanni Montini, Vatican pro-secretary of state, said to the chaplain:

"May the clergy, deeply interested in these problems (of the working class) and impatient to see them solved, not surrender to blandishments of theories upheld by adversaries of the Church as though these alone were valid or as though they furnished a more fruitful doctrinal contribution or greater vigor of action."

Following the recent wave of crippling strikes in France, Jules Cardinal Saliege, archbishop of Toulouse, issued a statement advising worker priests not to be led astray by Communists.

"Things are happening," he

said, "as though there were a well-planned action preparing for the welcome of Communism within the body of Catholicism."

Priest workers must convert Marxism, remove its venom, its atheism and its materialism, the Cardinal added.

"Leaders of this move toward Communism within the body of the faithful have not even tried to do this," he added.

It was not known here whether the order would bar worker priest training in other

countries. Similar programs have been attempted outside France, although in most cases priests have limited themselves to acting as labor chaplains and have not taken factory jobs.

Observers here felt the congregation's ban on worker priest training has explained the failure of the Mission de France, parent body of the Mission de Paris, to reopen its doors following the recent transfer of its headquarters from Lisieux to Limoges.

churches they visited. A minister who "explained every word he used" was complimented, as was a pastor who used terms in his sermon that the student had picked up as a construction worker.

"Since the students have worked all summer," Dean Scott said, "they pretty well know the working man's viewpoint."

Closing discussions at the Institute were concerned with improving methods of ministering to wage-earners.

The Church Fails Workers Seminarians Declare

★ Churches in Chicago are not geared to the needs and interests of the working man, it was reported by a majority of 43 seminarians who concluded a summer of unannounced visits to Protestant services here.

The theological students from 10 seminaries, 13 denominations, and five nations, were enrolled in the 1953 ministers-in-industry project of the Presbyterian institute of industrial relations.

The men worked in factories and steel mills for several months without being identified as "preachers." They visited various churches on Sundays to see how services appealed to the average wage-earner. Three nights a week they attended classes in McCormick Theological Seminary.

In making final oral reports to Marshall L. Scott, program director, most of the students said Chicago churches were missing the boat.

"If I were a working man I would rather have stayed home and read the papers than listen to those sermons," said one student.

Another reported: "The

church I attended was in an industrial neighborhood. I saw mostly women and children. The pastor's sermons were on an intellectual level and had very little relation to everyday life."

A third student said: "The minister talked mostly about 'What is the grace of God?' and 'What is sin?' He used big words. I don't think it would have any meaning at all to the average worker."

Others declared sermons were "too intellectual," "too abstract," "no relationship to the community," "preaching dull."

One seminarian said he had attended the same church for weeks before he got so much as a nod of welcome. "I felt out of place there. Nobody said a word to me," he complained.

A student who found a friendly minister and congregation said, however, "I was treated not so much as a person but as an object to be saved."

"The music was unbearable. You really suffer," said another.

Several students praised the

BISHOP LORD BACKS ACCUSED MEN

★ Methodist Bishop John Wesley Lord of Boston denied "without mental reservation or equivocation" the charges made by the House Committee on Un-American Activities that there were Communists in the Methodist ministry. He spoke of the Rev. Harry F. Ward, the Rev. Jack McMichael and the Rev. Lee H. Ball as being ministers "with a passion for social justice," and went on to say that any minister who interprets the gospel to support housing projects, fight for civil rights, oppose racial discrimination and stand for world peace is likely to be branded a Communist these days. To stand for these things "does not make him a Communist; it may mark him as a courageous Christian."

"Irresponsible utterances," he added, "harm the person accused and serve to spread hysteria. I doubt however that the Church is seriously damaged, if at all."

LAY WORKERS WANTED

★ The overseas department has sent out a call for a number of lay workers for Alaska, Liberia, Puerto Rico, Philippines. Listed are jobs for doctors, teachers, nurses,

cooks, accountants, woman evangelist.

Clergymen are also sought for Alaska, Central America, India, Japan, Jerusalem, Liberia, Mexico, Okinawa, Philippines, Virgin Islands.

The person to write: the Rev. Charles H. Long Jr., 281 Fourth Avenue, New York 10.

URGE WHEAT FOR HUNGRY

★ A proposal that Canada make one-tenth of its 1953 wheat crop available to hungry nations was approved by the council of the Church of England in Canada. Canon R. K. Naylor of Montreal, sponsor, said the plan would bridge the gap between Canada's surplus and the needs of other countries. One delegate estimated one-tenth of the crop would be worth \$120,000,000.

INTERRACIAL PROJECT IS SPONSORED

★ Members of St. Philip's, New York, were guests this summer of Christ Church, North Conway, N. H. The rectors of the two parishes, David A. Works and Shelton H. Bishop said the experiment was so successful that they are working to conduct it on a much larger scale next year.

The New Yorkers, housed at a 150-year-old farm, participated in various phases of the daily life of their country hosts, attended services and sang in the choir.

GIVING THROUGH INSURANCE

★ A new plan for raising funds to expand the work of the Church is being inaugurated this month by the Episcopal Church Foundation. The plan, which makes use of life insurance as the means to make increased giving possible,

will receive its first test in the dioceses of Michigan and Erie.

William B. Given Jr., president of the Foundation, says that adoption of the plan will enable a large part of the Church's membership for the first time to make a generous capital gift. Bequests received will be used to enable the Church to move out into fields of service where it is now excluded by lack of funds.

CONTRIBUTIONS REACH ALL-TIME HIGH

★ Americans last year contributed \$1,296,000,000, an all-time record, to religious organizations, the Department of Commerce reported.

The church contributions were \$90,000,000 more than in 1951, a gain of almost 7½ per cent.

Social welfare agencies, including those sending relief abroad, received \$735,000,000 in 1952, the department estimated, an increase of \$43,000,000 over 1951.

Expenditures by philanthropic foundations and private contributions to museums and libraries were \$117,000,000.

Total contributions to religious and welfare activities were \$2,148,000,000, an increase of 9½ per cent over the previous record of \$1,963,000,000 in 1951.

THEOLOGICAL SEMINARY IN KENTUCKY

★ The third year of the re-established Theological Seminary in Kentucky will get under way Sept. 23, and for the first time since its revival (founded in 1832) it will have junior, middler and senior classes.

CHOIR CONFERENCE IS HELD

★ Upper South Carolina's first choir conference was held at the diocesan camp, Camp Gravatt, with 155 persons at-

tending, and was so successful that it was voted to make it an annual affair.

For the past three years joint choirs from the parishes in the diocese have been singing several times a year at convocation services and an amazing variety of chanting came to light. The joint commission on church music for the diocese felt that it would be a very beneficial to get the choirs, organists and choir-masters together and unify the chanting, so this fall with the consecration of a new bishop scheduled for October 20, the step was taken.

LAYMEN'S MEETING IN CONNECTICUT

★ Sixty-four congregations were represented at the layman's conference of the diocese of Connecticut, meeting at Avon, Sept. 12-13. The keynote speaker was Commander R. A. Sexton of the navy who spoke on evangelism, the theme of the meeting, followed by Henry T. Dolan, lawyer of Philadelphia. Delegates then met in four groups for discussion.

Other speakers were Ralph Kennison of Augusta, Maine; Morton O. Nace, secretary of laymen's work of the diocese; Bishop Gray who led a question period.

WORLD MISSION CONFERENCE

★ A conference on the world mission of the Church opened at Trinity Church, Wilmington, Del., Sept. 27th with a youth meeting. That evening the speaker was Bishop Tsu of China, with Bishop McKinstry conducting the service.

The meeting, sponsored by the council of churches, continued through the 29th, with Prof. F. F. Goodsell of Boston University the speaker at the closing dinner.

Church of South India Plans Court Action

★ Church of South India leaders are considering an appeal to India's highest tribunal from the ruling of a lower court here which denied the Church's jurisdiction over certain of its constituent congregations.

The leaders consider the ruling, handed down by the High Court of Travancore-Cochin, one of the most serious threats to the union Church since it was formed in 1947 through the merger of Anglican, Congregational, Methodist, Presbyterian and Reformed bodies in India.

In rejecting an injunction petition by the Church's South Travancore Diocese, the court held that a dissident group called the Continuing Congregationalist Churches "are the true London Mission Christians" and that it should be permitted to function "without hindrance."

The diocese had sought the injunction to restrain representatives of the group from interfering with clergymen of the Church of South India in the exercise of their ministry in 12 congregations of the diocese in which the group is dominant. There are about 400 former Congregational churches in the diocese.

The continuing Congregationalists are members of that communion who opposed the 1947 merger. Contending that the Church of South India is "a new Church, with a new set of doctrines and hierarchy, and therefore cannot claim to be the successor to Congregational churches established in India by the London Mission," they have sought since 1947 to regain control of churches and other properties of the

London Mission which passed, with the merger, to the Church of South India.

The group is said to have received financial, as well as moral, support from aid committees in the United States where a proposed merger of the Congregational Christian Churches and the Evangelical and Reformed Church has been strongly opposed by a similarly named Continuation Committee.

COUNCIL HITS CHARGES AGAINST RABBIS

★ A resolution sharply criticizing the House Un-American Activities Committee for publishing unsupported charges against two distinguished Jewish rabbis, now dead, was adopted by the general board of the National Council of Churches at its regular bi-monthly meeting.

Describing the Committee's action as "reprehensible," the resolution said that it was "in utter disregard of the American tradition of fair play" and constituted "yet another example of the abuse of the Congressional investigative process."

The Committee recently disclosed that Benjamin Gitlow, general secretary of the American Communist Party until he was outed in 1929, had charged in secret testimony that the late Rabbis Stephen S. Wise and Judah L. Magnes were among a number of American clergymen who "followed the party line."

"We are shocked at the action of the House Committee on Un-American Activities in releasing, in utter disregard of the American tradition of fair play, accusations against two very distinguished Jewish rab-

bis now dead and unable even to comment, much less defend themselves," the resolution said.

The church leaders said Rabbis Wise and Magnes were "revered not only by their co-religionists but by millions of other Americans familiar with their records, their real passion for social justice and their significant contribution to the national welfare."

"It is all the more surprising," they said, that the Committee would blacken and defame the dead by release of



BISHOP SHERRILL

uncorroborated testimony of a 1929 Communist without any attempt at verification.

"We are happy to associate ourselves with our Jewish friends in our determination to defend and enhance our common heritage of respect for human personality and the inalienable dignity of man."

The resolution was prepared and offered by the Council's committee on the maintenance of American freedom, appointed by the general board last March to "watch developments that threaten the spirit of liberty." Presiding Bishop Henry K. Sherrill of the Episcopal Church is chairman of the committee.

On Electing A Bishop

By Middleton S. Barnwell

The Bishop of Georgia

THIS is the 1953 Convention of the Diocese of Georgia. One year from now, you will be electing a new bishop for the laws of the Church require that I should retire at the age of seventy-two, which age I shall reach in September 1954. Personally, I shall be very glad to retire, and turn the affairs of the diocese over to a younger man. At that time I will have been a bishop for twenty-nine years and in the ministry for forty-seven. I know what St. Paul meant when he wrote of "The care of all the Churches." I had them on my mind and heart for years before many of you clergymen were born.

In the work of the Church I have twice been to England to attend the conference at Lambeth, and as field secretary and missionary bishop I have worked in this country from Southern Florida to Seattle, and from Kennebunkport, Maine to San Diego, California, and in almost every large city in between. I was the bishop of Idaho for nearly ten years and will have been the bishop of Georgia for nearly twenty. It has been a full life and a happy life, and life owes me nothing. But I have reached the point where I am glad to lay it all down, and rest beside the weary road and—as the old Christmas hymn says—hear the angels sing. And I think I shall go fishing, of which I have always talked a lot, but of which I have done very little.

Some one else will take over the work to which I have given the best years of my life. And I have not the faintest interest in who it will be. There are hundreds of men in the Church who will make you a good bishop. I should say, after studying it for twenty-eight years that being a bishop does not require the highest grade of mentality. Nor does it require pulpit eloquence. In the long run, this is a distant drawback.

What Is Needed

DIOCESES are built up by slow, steady, plodding and patient work, and there are no exceptions to this rule. If I had the time, and the inclination, I could name you many dioceses which were ruined by having brilliant men as their bishops, and which have come back to life by the patient work of men whose names the Church has seldom heard.

And furthermore, do not think that you are giving a man a nice easy and exalted job when you make him a bishop. I think that a bishop should be either a celibate or a man who is very unhappily married, for if he does his job in a diocese such as this, he is going to live on the highway. He goes to his office when he can. He fills the relentless week-ends with five hundred mile trips to Thomasville, Albany, Blakely, Bainbridge, Americus, Moultrie, Quitman Valdosta, and a score of other places, and in between he tries to make friends with his wife and others who live in his own home town. I have had almost every kind of a job which this Church can give to a man. I was a country missionary in the Bluegrass of Kentucky; I worked in the slums, and in the fashionable districts of Baltimore; in a mill town in New Bedford, Massachusetts, and in a city parish in Birmingham, Alabama. I was field secretary for the National Council in the eighth province which is everything west of the Rocky Mountains; I was a missionary bishop of Idaho, with annual trips all over the United States, and I have been the Bishop of Georgia now for eighteen years. I have tried them all, and the happiest job in this Church is in a small parish, where you love your people and they love you. What you are going to do when you elect a man as your bishop is to take some good contented clergyman who has developed a fine parish and has his work well in hand, and turn over to him a job that is far from finished, and which never will be finished; a job with horizons forever beyond his reach; a job which he can never do to the satisfaction of all concerned; a field forever filled with untouched opportunities and needs forever beyond his capacity to meet them.

As I told the people up in Fond du Lac when I preached Fr. Brady's consecration sermon, you consecrate a man as bishop, and then go home and leave him with an unknown diocese on his back and he looks up and says, "My God, what can I do with this diocese," and he goes out to live on the highway, and he learns to pray as he drives, and he gets up his sermons as he moves from place to place, and they grow thinner and thinner and at long last he sits down and looks up again and says "My God, look what this diocese has done to me."

THERE will never come a time when he can look on his work and say "It is finished." All that he can ever say is "I am finished." There may be other kinds of bishop's jobs, in Rhode Island or Delaware for instance, but there is no other kind here. All down along the foreseeable future Georgia is going to be a pioneering missionary enterprise. Robust health and good driving ability are not among the least things you should seek.

I am not worried in the least about who you are going to get, but I am speaking in this vein because I am worried about how you are going to get him; of how you will prepare yourselves for the job of electing him a year from now.

The new law, requiring bishops to retire at seventy-two is on the whole, I think a good one, though sometimes it results in the loss of the services of very useful men. More often however it enables you to get rid of a man who is slowing down physically if not mentally, and this is particularly good in a missionary diocese such as our's. But there is another way in which it works, and this I think is something to be watched. In the old days you did not know when he was going to die and were caught unaware but now you all know how old your bishop is, and you can see the deadline approaching a long way ahead, and it is only human for you to be thinking of your friends in the ministry and to see what you can do to get them elected as your bishop.

This is very apt to lead to caucusing and electioneering in advance; to the development of rival groups and all sorts of dissension and a divisive spirit, and if this sort of situation develops in Georgia between now and next spring, I shall consider myself to have failed in one of the major objectives I have had before me these eighteen years, and that is to develop a spirit of unity among our brethren. And if one of these competitive groups succeeds in electing its candidate, he will take office with a resentful minority to be won over.

We have seen this thing happen in some dioceses very near to us. But another worse thing can happen, and that is what happened in Georgia eighteen years ago when the Convention deadlocked twice over two men, either one of whom would have made you a better bishop than you got, and both of whom are now doing magnificent work as leaders of other dioceses.

I came here from Idaho, not because anyone

in particular wanted me, but because none of you were able to get the man you did want, and I was already a bishop, and the cost of consecrating a new one would run to fifteen hundred or two thousand dollars. It took a lot of time and may I say a lot of patience before this division was healed. I beg of you with all my heart not to come to the next convention with various groups of you lined up for various men. This is not even fair to the men whose names you intend to present for such work cannot be done without at least their knowledge, and it sets them before the convention at least as silent candidates for the job.

And finally, in this connection, please do not make your first consideration whether or not the man you support does or does not wear certain kinds of vestments when he celebrates the Holy Communion, or bows his head in the creed at the name of Jesus.

As a little boy I always did, and I do not believe it hurt me at all. Some low churchmen are stiffer ritualists than a lot of high ones. I once knew an old Virginian who bent over backwards when the name of Jesus was mentioned—Such things as these concern God Almighty not at all. He does not care whether a bishop is a penguin, as I was called up in Fond du Lac, or a peacock, as I called them. What God wants is a man who will spend himself to the uttermost for the building of the Church and the extension of faith in Christ Jesus throughout the world.

I have known both penguins and peacocks who made fine bishops in the Church of God, and I have known of both who were utter flops.

Information

WE NEED to come to the next convention with a lot of information about many men, but without advance electioneering and commitments. We shall have knowledge of many men, but we must come with open minds and hearts so as to give the Holy Spirit a chance. Then when the election is over, no matter how we voted personally, we may believe that God gave us a man, and we can unite behind him from the very first with loyalty and love. To do otherwise may well set the work in Georgia back for many years.

I mentioned this matter at the last meeting of the executive council and one man told me that this was a counsel of perfection. Why, certainly it is, I have faith in you and believe

you will rise to meet it. The most priceless things we have today is the unity of the diocese. It is this which has enabled us to go forward. It is a thing of much more importance than the man we happen to elect. Unified behind a poor bishop we have gone ahead. Divided, behind the best of them, we shall fail.

With your consent, I plan to do two things. First, I am going to ask our chancellor, than whom there is no better in the Church, to study the canon law covering this subject and to place in my hands a complete outline of the way in which this next convention should be handled.

I have never retired from the ministry before and need expert guidance. Nor have I presided before in a convention where a bishop was being elected. I also plan to appoint a committee at this convention to receive the names of any men you care to suggest, to study their records in other relationships and to place the information they secure at your disposal. I

would suggest that they receive names from now until the first of next April, and that they place the names suggested and the information secured in the hands of delegates to the next convention not less than two weeks before the convention meets in May. In this way you can come to the time of choice with full information as to those who are to be voted on. This is, in principal, the way in which the House of Bishops elects missionary bishops, and I do not know of any way in which we can improve on it. I am hoping when the time comes to elect that we shall depend less on eloquent nominating speeches than on the guidance of the Holy Spirit.

I pray God's continued blessings on the work of this diocese, in the sure and certain hope that it will be given. When with open minds and hearts we sit in quiet and wait to hear God speak, we never go astray.

May God continue to be gracious to us and grant us peace: Amen.

THE REV. SAMUEL ENTWHISTLE Takes a Day Off

By Thomas V. Barrett

Rector of R. E. Lee Memorial Church, Lexington, Va.

"I'VE SET the alarm clock for seven-thirty, Samuel," said Isabel Entwhistle, putting the clock on the bed-table. "Is that early enough?"

"My dear," said her husband, Samuel. "Have you forgotten? It's my day off. I'll get up when I wake up."

"Oh, that's right," exclaimed Isabel. "I forgot. What are you going to do?"

"Well," Samuel said slowly as he yawned into the mirror on the bureau, "I shall probably sleep until ten or so. Then I'd like a leisurely breakfast . . . ham and eggs, or fresh trout . . . or a bit of steak . . . and after that perhaps I shall go fishing."

"Why Samuel," Mrs. Entwhistle objected, "You know you haven't been fishing for fifteen years or more."

"The fact has not killed my enthusiasm," Samuel retorted rather coldly. "And there are, as far as I know, still fish swimming about."

"Where are they?" Isabel asked realistically, putting down her Ellery Queen pocket book.

"In rivers, and lakes and oceans and things like that," Samuel explained patiently.

"The nearest river," Mrs. Entwhistle said, "is almost exactly eighty-seven miles from here. At least that's what B. J. says. And you know it takes two days to get to the ocean."

Mr. Entwhistle scowled into the mirror. "Well, perhaps I'll play golf instead. Have you seen my clubs around lately dear?"

"You gave them to the Christmas bazaar, Samuel. You said you never wanted to see the damn things again. It was after you played at the Clergy Conference."

Mr. Entwhistle sat on the edge of the bed, and meditated on the Clergy Conference.

"Well," he said at last, "you need a day off too, my dear. Suppose we pack a picnic lunch and go off to the country somewhere. We'll come back to a movie, and have dinner at the

Lobster Pot, and . . . well, we could go to another movie after that . . ."

"Darling, that would be lovely. It's been a long time since we went on a picnic; just the two of us. And it's years since you took me to dinner."

"Nonsense," Samuel growled sleepily. "I took you out to the Waffle-Shop on your birthday, last year."

"That was three years ago," said Isabel tartly, "and you only thought of it because the stove wouldn't heat up. There was a short circuit, or a fuse or something."

"There's always a fuse, my dear," Samuel yawned. "Besides, you always eat something expensive like filet-mignon, when we go out I mean."

"That's right," pouted Isabel, "complain over a filet-mignon every three years. As a matter of fact I only had a waffle . . . and three little pieces of chicken."

"I don't complain every three years," murmured Samuel, "I only complain when you order waffles, I mean chicken . . . no I mean filet-mignon. I mean why does a woman always want to go out to dinner? Isn't there any tuna fish in the pantry?" . . . Samuel drifted off into a sound slumber.

The phone rang shrilly at seven fifty-five. The Rev. Mr. Entwistle reached angrily for the alarm clock, fumbled with the knobs, and knocked it off onto the floor. The phone kept ringing.

"It's the telephone, dear," he heard Isabel say, "can you get it?"

Samuel Entwistle located the phone after several vague wavings of the hand and said huskily, "Hello?"

"Oh I do hope I didn't wake you up," said the voice. "This is Nellie Brasscomb. It's nothing Really important, and I Do hope I didn't wake you up, but I got to thinking about Church activities this year and I wonder if you could tell me if we're going to have a Union Thanksgiving Day Service this year?"

The Rev. Mr. Entwistle looked exceedingly blank. He put his hand over the mouthpiece, turned and looked at Isabel dozing comfortably on the other side of the bed-table.

"Hey," said the Rev. Mr. Entwistle. "How long have I been asleep?"

"Not long enough," Mrs. Entwistle estimated, opening one eye.

"What month is it?" asked Samuel in a loud whisper.

"September," Isabel confided, turning over in bed. "I think."

"That's what I thought," Samuel said. He took his hand off the mouthpiece of the phone.

"Mrs. Brasscomb," he called. "I'm not sure . . . yet, when the Thanksgiving services will be. I don't think they've been decided. You might call the Rev. Mr. . . . no, I guess he wouldn't know either. I think you'll be given plenty of notice. It's three months away you know . . . yes . . . yes . . . I'll put it in the bulletin in plenty of time . . . good bye." Mr. Entwistle pulled the sheet up around his ears. "Why would anyone . . ." he began . . . "Why would anyone on God's green earth, want to know about a Thanksgiving Service at seven o'clock in the morning on September third?"

"It's eight o'clock," Isabel answered intelligently.

For half an hour Samuel tossed restlessly. At eight-thirty he surrendered.

"Isabel," he shouted quietly. "Are you asleep?"

"Not now," Isabel answered. "You ought to do something about your laryngitis dear."

"I'm going to get up and work in the garden for a while," Samuel said, ignoring his laryngitis. "How about a solid, leisurely breakfast about nine-thirty?"

"I'll have it all ready," Isabel mumbled, drifting off to sleep.

At nine-five, Mrs. Entwistle called to Mr. Entwistle, who was busy weeding some dwarf chrysanthemums.

"Darling," she shrilled out of the bathroom window, "It's the hospital. They want you to come right away. I mean Mr. Grindon does. I don't know quite why but I think he said his wife fell off the garage roof and is in very critical condition."

"What was she doing on the garage roof?" asked Samuel, petulantly yanking a chrysanthemum from the flower bed.

"She isn't expected to live until noon," Isabel hollered. "Do you think you'd better go?"

"Is the coffee done?" Samuel retaliated.

"Almost," Isabel said.

"I'll see you in about fifteen minutes," Samuel told her after his coffee. "Then we'll finish breakfast . . . slowly. You might put up the

lunch. We ought to get away by ten if we're going anywhere."

At the hospital Samuel found Mrs. Brindon resting comfortably after falling off the back steps. She was, she said, in the hospital for observation.

At ten-ten Samuel Entwhistle got back to the Rectory.

"There isn't any ham," Isabel said soothingly. "How about some toast and some shredded wheat?"

"Have you got the lunch packed yet," Samuel asked.

"Oh, yes . . . but there are three phone calls that came in." Mrs. Entwhistle informed him, "and there's a man in the study to see you. He sells vacuum cleaners."

"It must be you he wants to see," Samuel said.

Mrs. Entwhistle peered into the refrigerator trying to find the bacon. "Oh, I've seen him," she told her husband. "I thought maybe you'd like to see him too."

Mr. Entwhistle sighed, frowned, and drew himself resolutely up to his fullest height. "My dear," he said coldly, "we have a vacuum cleaner, have we not?"

"Oh yes," Isabel said quickly, coming out of the refrigerator with the bacon, "but it's at least ten years old, and it makes so much noise it really almost drives me insane when I run it, and you know it doesn't even pick up dust any more. The combs or something are worn out."

"Do you mean brushes?"

"I don't know exactly what I mean, Samuel, but something inside must be worn out. I thing it blows the dirt out of the bag instead of taking it in. And this man says the New Clover Cleaner has a new Dust Disintegration unit that actually takes all the dust out of your rugs and liquidates it."

"My dear," said the Rev Mr. Entwhistle trying to be manly and kind at the same kind, "your terminology is most confusing."

"Well, you only have to pay fourteen dollars and sixty-two cents a month," Mrs. Entwhistle said with impeccable logic.

By eleven o'clock, Samuel got rid of the salesman easily enough by buying the machine, and sat down to the kitchen table for a leisurely breakfast.

"What were those phone calls you mentioned", he mumbled gnawing ferociously on some scrambled egg that had been warmed

over three times. "These eggs, Isabel, are not up to your usual standard. In fact they might almost be termed tough."

"You stayed too long at the hospital," Isabel said in a hurt tone, "and I had no idea you would keep that salesman here for an hour."

"Who called?"

"Oh, Mrs. Soderblom wants you to write a letter of recommendation for Hazel who is trying to get a job in Farmville with a Tractor Firm."

Mr. Entwhistle looked pleased and took a long draught of coffee.

"At the moment," he said reflectively, "I can think of nothing that could be more congenial to her talent than running a tractor."

"She wants to work in the office, Samuel," Isabel corrected.

"Too bad."

"The letter," Isabel continued, "has to be written today, because Hazel is leaving for Farmville tomorrow for an interview." Mrs. Entwhistle poured her husband a third cup of coffee. "Mr. Blump, the plumber, also called. He says he thinks he can get over to the church today and 'take a look at that there cistern' if you can show him just what's the trouble, and the baby's arrived."

Mr. Entwhistle exploded into his coffee. "Whose baby? Blump's?"

"I wouldn't know", Isabel retorted with a frigid look about the eyes. "He just said he'd come look at the cistern and to tell you the baby's come. That's all he said. Mrs. Blump must be at least sixty-five."

"Well," Samuel ruminated, "we musn't forget Sarah."

"What has Sarah to do with this. She and Charley are still in Maine."

"Not Charley's Sarah. Abraham's Sarah, dear."

"Abaham who?" asked Mrs. Entwhistle, her mind fixed in the center of current history.

"It doesn't matter," Samuel sighed. "I think I know what baby Blump is talking about. His niece's baby. Susie Conover."

"I didn't know Susie was married," Isabel objected.

"That's the trouble," sighed Mr. Entwhistle again, "she isn't. What was the third call?"

"The First National Bank President wishes you would drop in, if you want that loan renewed."

Samuel sighed again for the third time. "I'd better see Susie first, then the bank. I'll write

Hazel's letter at the picnic. Call Blump and tell him I'll meet him at the church in half an hour. I won't be long. We can start by noon."

At twelve-thirty Samuel drove into the yard, and parked near the kitchen door. He was whistling cheerily. His chores were done. Time for recreation. In the kitchen, Isabel was busy at the store. She looked at him like a beagle hound resigned to spending a week at the kennels.

"The Gherkins are here," she said as if announcing the arrival of the groceries.

"Who in the name of heaven are the Gherkins?" Samuel demanded.

"Shush", warned his wife. "We met them last summer when we were touring Kentucky. Don't you remember? They were in the same motel. A man with a big wart on his chin. The wife had a pink dress on . . . with flowers."

Samuel Entwistle pondered Isabel's description. "You mean the people with the baby that cried all night? The man that owned three diners on route 24? All air-conditioned?"

"In the living room. The baby too. She's asleep now. They're here for lunch."

"Holy Cow," said Mr. Entwistle succinctly.

"It's your fault," Isabel told him frankly. "You told them when we left the motel, that if they ever came through here to stop and see us. They have."

"People take things too seriously," muttered Mr. Entwistle and wandered into the living room.

The Gherkins left at three twelve by Samuel's wrist watch. At three thirty, with half the picnic stuff in the car, Samuel remembered Hazel's letter. At four he deposited it at Blump's house. At four-twenty he was home mulling the thermos bottle with coffee.

"A supper picnic will be just as much fun," he told himself. "Even if we can't drive so far."

"We can come back in time for a movie, can't we?" Isabel asked as they climbed into the car.

"Sure," Samuel said pleasantly. "And afterwards we'll go to the Lobster Pot, and have a midnight snack of fried shrimp." He backed out of the driveway, almost running into a police car.

"Sorry to bother you, Reverend," said the policeman, "but we just picked up a young fella' for robbin' a gas station last night. He usta belong to your church."

"Oh God," prayed the Rev. Mr. Entwistle. "Herbert again."

"We ain't quite sure we got the right guy," said the law. "He ain't admitted nothing yet. Could you come down to the office a few minutes and talk things over?"

At six-fifteen, having helped to extricate Herbert from the charge of robbery at dawn, Mr. Entwistle and his wife cooked hamburgers in the back yard, eating them hurriedly, so they could make the first show at the Rivoli."

"I just looked in the paper," Isabel gurgled through the potato salad, "it's Gregory Cooper in 'Shipwreck Island'."

"And not inappropriate," agreed her husband. The phone rang insistently from the house.

"Don't answer it," ordered Isabel. Mr. Entwistle smiled weakly, and vanished through the side door.

"Hello," he said, unsympathetically.

"I just wanted to tell you," responded a woman's voice, "that we'll be a little late for the wedding rehearsal, fifteen minutes maybe. The ushers from Bangor haven't come yet."

Mr. Entwistle spluttered, coughed, stuttered and fished for his desk calendar. "Rehearsal," he said, as if bidding a weak no trump, "yes, yes . . . wedding . . . rehearsal . . . who" He found the calendar and read the grim news: 'Finch-Bird rehearsal, 8 p. m.' "Oh, yes," he exclaimed joyously. "That's quite all right. See you at the church!"

Three hours later he kicked off his shoes, noisily, trying to awaken his wife Isabel.

"Well," she said drowsily, "I don't know

New Leaflets

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*Professor at Episcopal Theological School and
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when we've had such a Gorgeous day-off."

"I should have looked at my calendar," Samuel apologized. "Let's try it next week." He climbed slowly into bed.

He yawned and closed his eyes. "The Hebrews had a word for it," he explained after a moment, "The sleep of a laboring man is sweet."

Isabel opened one eye. "Somewhere in the Bible," she mumbled, "it must say that picnics are an abomination in the sight of the Lord."

Slime of the Purslane

By Corwin C. Roach

Dean of Bexley Hall

THIS striking, if rather cryptic phrase is Job's description of existence after disaster had come upon him. A purslane according to the dictionary, is a succulent herb used in stews and salads. To the best of my knowledge, I have never eaten purslane and after reading Job's comment I am not greatly tempted. It should be noted that our rendering is in question. The exact meaning of the original Hebrew is obscure. One word occurs in only one other Old Testament passage and the second nowhere else. The older translations gave us, "the white of an egg" and one more recent launches out with, "the juice of the milkweed." The general meaning is clear. Job finds life dull and leaden. The verve and zest have gone out of it.

Job is speaking out of his physical suffering, the anguish and humiliation which has come upon him because of the loathsome disease with which he has been afflicted. God has deserted him. Many a man today would echo his judgment upon life, the slime of the purslane. A few perhaps, like Job will speak out of pain and grief but for many it is the very comfort and ease of modern living which oppresses them. The sheer boredom and monotony of their routine existence sets their teeth on edge. So the French have a word for it "menfichisme" which has been defined as "the systematic determination not to take anything in life too solemnly."

Far removed as they are in other respects, Job on his ash heap and the modern American fed up with life, the underlying cause is the same. They have removed God from their reckoning. Without an unwavering belief in a God who loves us and cares for us, who has a purpose and a plan for us, life can become as

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insipid as the slime of the purslane. This is the Christian salt which gives savour and taste to life. And Christ commands us to show in our own witness the divine seasoning.

We are told that Job in spite of his afflictions won through to ultimate faith, to a philosophy of life which had meaning and significance. His victory is promise and guarantee that we can do the same. Whatever our difficulty, God's presence can transform it. Life need not continue to be for us the slime of the purslane.

What Killed Methuselah?

By Philip H. Steinmetz

Rector of the Ashfield Parishes

IN CASE you have forgotten, Methuselah was the grandfather of Noah. He lived 969 years, which seems a long life by modern standards, but it was only seven years more than his grandfather, Jared, lived and only 19 years more than Noah and 39 more than Adam. At least six others of the Patriarchs lived shorter but still very great lengths of time.

But though their ages were great we know very little about their deeds except the names of some of their descendants. They are examples of great quantity but unknown quality.

Exactly opposite is the record of our Lord, Jesus. His life is among the shortest recorded in the Bible, yet we know a great deal about its content, quality and character. He left no descendants in the flesh, though a great multitude in the spirit.

But though opposite in so many ways, there is a point of similarity. Both Jesus and Methuselah died at turning points in history. Methuselah died in the flood and Jesus on Calvary, both events caused by human sin.

Remember, however, that only Jesus lives today, head of a living Body, the Church, Lord of innumerable men, women and children. Methuselah is remembered for his long life, yet Jesus has surpassed him, living still after nineteen rather than only nine centuries.

Ponder these contrasting lives and consider which yours resembles.

THE NEW BOOKS

KEYS THAT UNLOCK THE SCRIPTURES—By James E. Dean. Dutton. \$3.

Here is another effort to help the common reader understand his Bible. The book consists of sixteen keys (each key is a chapter) and each key helps clear up some Bible difficulty. Dr. Dean does not claim to solve all difficulties. As he says in his preface: "All that is attempted is to provide a point of beginning that sooner or later will lead to the solution, it is hoped, of any problem that is capable of solution."

Included among the 'keys' are chapters on: The Formation of A Canon; Queer and Forgotten Customs; Figures of Speech; A Progressive Revelation; The Sacrificial System; and Jesus The Focal Point. The book is interesting and well written. The author accepts modern scholarship, refers most frequently to accepted Biblical scholars,

and includes an excellent bibliography for further study.

There is little that is new as far as the clergy are concerned. However, the book will prove most helpful to the layman who wants to read, mark, learn, and inwardly digest his Bible.

—G. H. M.

AT ALL TIMES AND IN ALL PLACES. By Massey H. Shepherd, Jr. Seabury Press. \$1.50.

A revised and enlarged edition of the 1947 Lenten booklet of the Church Congress in the United States. Six fictionalized sketches of typical scenes of the celebration of Holy Communion from the period of Roman persecution to an American Episcopal parish of the future. The fourth and fifth respectively describe Prayer Book services in England immediately after the Restoration and in the American colonies early in the nineteenth century. The sketches digest an enormous range of historical and liturgical fact

and present it in an attractive readable style, directly relating it to the Episcopal service. An appendix provides a complete note on each of the helpful illustrations.

—W. S. S.

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POLISH BISHOP ADMITS GUILT

★ Americans have their fingers crossed when it comes to believing testimony given in a Polish Court. Nevertheless Bishop C. Kaczmarek of Kielce, in a six hour speech to the court in Warsaw, did admit to actions that fit into the pattern of the cold war.

He stated that he "cooperated with Bliss Lane, former American ambassador to Poland and Soviet Russia." He also stated that Mr. Lane delivered Vatican orders to him.

Other Americans for whom the bishop collected information were John Szudy, head of a U. S. Catholic welfare agency, and Henry Osinski, also the head of a U. S. relief agency working in Poland.

The bishop and his co-defendants were charged with espionage; with supporting West German claims to territories now belonging to Poland; with seeking the return of capitalism; with aiding the anti-Communist underground movement.

He told the court that Vatican instructions advocated preparation for a new war against Russia and her allies, and advised Polish Church leaders to try to weather all difficulties until this war took place. He stated that from the instructions he has received that it was clear that in a new war the main role would be given, by the U. S. and the Vatican, to "neo-Hitlerites"

who were to be rewarded by return of disputed territories now in western Poland.

He also said that "reactionary" members of the Polish episcopacy had expressed "full support" of the alleged Vatican - U. S. conception of a new war.

GENERAL RIDGEWAY AS A PREACHER

★ The first public utterance of General M. B. Ridgeway as chief of staff of the army was a sermon preached Sept. 20 at Washington Cathedral. The occasion was the dedication of three stained glass windows which honor the armed services.

Dean Francis B. Sayre Jr., in making the announcement, stated that General Ridgeway is a devout Episcopalian and a former vestryman of St. Bartholomew's, New York. As commander of the military forces in Europe he was a regular worshipper at the Pro-Cathedral of the Holy Trinity, Paris.

The Witness recently ran on the cover a picture of General Ridgeway presenting a NATO flag to Dean Sturgis Riddle of the Paris cathedral.

Bishop Angus Dun dedicated the windows.

ONE ANSWER FOR BOREDOM

★ Embarrassed because his choir boys showed boredom during his sermons, the Rev. C. H. Whipp of St. James,

Leicester, England, asked his congregation to supply them with something to read while he preached. "Not necessarily religious books," he said, "but certainly nothing of the 'Deadwood Dick' type either."

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PEOPLE

CLERGY CHANGES:

W. EDWARD KERR, formerly of Calgary, Canada, is now vicar of All Saints, Brawley, Cal.

LLOYD M. SOMERVILLE, formerly vicar at Brawley, Cal., is now rector of St. Mark's, San Diego, Cal.

FRANCIS W. CARR, formerly rector of St. Mary's, Malta, Mont., is now ass't at St. Alban's, Los Angeles.

EDMUND L. SOUDER, formerly in charge of St. Marks, Honolulu, is now on the staff of the Los Angeles City Mission Society.

RALPH V. HINKIE has resigned as rector of Holy Faith, Inglewood, Cal., to retire from the active ministry.

LEON B. ADAMS was instituted rector of St. James, Dundee, Ill., Sept. 27 by Bishop Street. He was formerly rector of St. Luke's, Whitewater, Wis.

WILLIAM R. BROWN has resigned as priest in charge of St. Michael's and St. Andrew's, Hays, Kan., and is now living at 2345 E. Cumberland St., Philadelphia, 25.

WARD R. SMITH, formerly rector of St. Paul's, Monongahela, Pa., is now rector of St. Andrew's, New Kensington, Pa.

JOHN G. MAGEE, formerly chaplain at Yale, is now on the staff of Calvary, Pittsburgh, Pa.

W. R. SCOTT, formerly rector of

St. Matthew's, Newton, Kan., is now vicar of St. John's, Mauston, Wis.

R. C. WARDER, formerly vicar of the Ascension, Hayward, Wis., is now rector at Mineral Point and Darlington, Wis.

NEVILLE BLUNT, formerly chaplain of St. Helen's Hall, Portland, Ore., is now ass't at Trinity, Portland.

JOSEPH N. BARNETT, formerly vicar of St. David's, Caldwell, Idaho, is now vicar of St. John's, Springfield, Ore.

WILLIAM B. MURDOCK, formerly rector of St. Andrew's, Lomita Park, Cal., is now associate sec'y of the leadership training division of the national dept. of Christian education.

DONALD ALLEN, formerly director of education for the diocese of Va., is now rector of Grace Church, Salem, Mass.

JOHN W. ELLISON, formerly of Tucson, Ariz., is now rector of the Epiphany, Winchester, Mass.

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AGNES HICKSON, formerly on the staff of St. Margaret's House, Berkeley, Cal., is now associate editor in the curriculum development division of the national dept. of Christian education.

KATHERINE R. BLYTH, graduate student for the past two years residing at Windham House, New York, is now assistant for college work at St. John's, Northampton, Mass.

Ordinations:

WILLIAM R. HARVEY was ordained priest by Bishop Hallock, Sept. 6, at Grace Church, Madison, Wis., where he is on the staff. Until his ordination he was librarian of the engineering college at the University of Wisconsin.

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YOUNG CHURCHMEN MAKE PLANS

★ Creation of a house of young churchmen, designed eventually to replace the Church's national youth commission, was approved at a joint meeting of the executive committees of the commission and the national Canterbury Association.

Fifty commission representatives and 15 delegates from Canterbury Clubs over the nation adopted a resolution recommending founding of the new organization which would comprise a house of high school students, a house of college students and a house of young adults. They urged that a first meeting of the tripartite body be held at the next national youth convention in 1955.

Members of the Canterbury Association's executive committee also endorsed the anti-discrimination resolution adopted by the Episcopal Church's General Convention in 1952.

During the joint meeting a cherry tree, sent to the Canterbury Association by the Japan International Christian University at Tokyo, was planted on the grounds of Seabury House. The tree symbolized the university's gratitude for a scholarship at the institution set up through a collection made by Canterbury Club members.

CONFERENCE ON ALCOHOLISM

★ A seminar on alcoholism was held at North Conway, N. H., Sept. 28-29, sponsored by the state's council of churches and the state department of health.

At a panel discussion, chaired by Bishop Hall, it was pointed out that alcoholism is the fourth major health problem in the country. It has

recently been tackled more effectively by Alcoholics Anonymous and the Yale center of alcohol studies. The Church has been learning, through this and similar seminars, how it can work most effectively with the insights of modern therapy and education.

NEW MEMBERS OF ETS FACULTY

★ The Rev. George L. Blackman of Chestnut Hill, Mass., is now on the faculty of the Episcopal Theological School as instructor in Church history. Also joining the faculty is Peter Waring of Hartford, Conn., who is director of music.

The Rev. Rollin J. Fairbanks, for several years director of field work, is in residence as professor of pastoral theology. The Rev. Massey H. Shepherd Jr., Witness columnist, has returned after a sabbatical leave which he spent studying in Italy.

The school opened with 36 new students from 20 states and two foreign countries.

PROTESTANT CHURCH UNDER FIRE

★ Protestant Church leadership in America "is under fire today as never before," James E. Wagner of Philadelphia told the general council of the Evangelical and Reformed Church. He is president of the denomination.

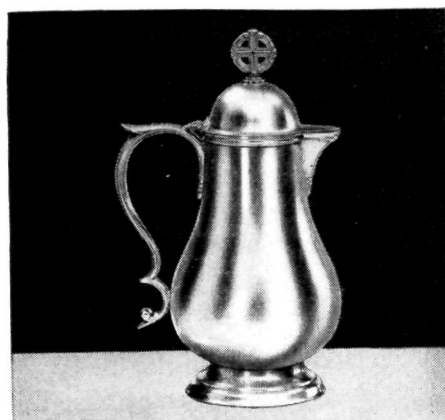
"Exceedingly heavy pressure is upon us from political sources, the motives of which in some instances at least, are decidedly open to question," he said.

Wagner also referred to the "increasing pressure on the Protestant Church in America from Roman Catholic officialdom." He urged that this "pressure" be counteracted "without appearing to be un-

friendly and disrespectful toward the piety and devotion of the great masses of our Roman Catholic fellow Christians."

PLANS ANNOUNCED FOR SYNOD

★ The synod of the province of Washington will be held at Easton, Md., Oct. 21-22, with Bishop Pardue of Pittsburgh speaking at the opening service on the work of the Church in industrial areas. Governor McKeldin of Maryland will be the banquet speaker and the Rev. Clifford Samuelson, head of the division on town-country work of the National Council, will lead a discussion on work in that area.



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CANON COLLINS ON SOUTH AFRICA

★ Canon John Collins of St. Paul's Cathedral, London, about to tour the U. S. in charge of the choir of the cathedral, has proposed three ways in which Englishmen can help fight oppression in South Africa.

They can write the Archbishop of Canterbury asking him to support the movement against racial discrimination. Also they should urge him to request bishops in South Africa to designate at least one church in each diocese at which no color bar will be permitted. Third, the Archbishop should be asked to "guarantee the Church of the province of South Africa against financial loss" in case its stand results in a boycott by the white population.

Canon Collins also proposed that the Church of England withdraw financial support from "any missionary society that is not committed, in action as well as word, to abolition of the color bar."

MISSION SOCIETY CAMPS SET RECORD

★ A record was broken this summer when the New York City Mission Society sent 1,415 boys and girls to summer camps. They were cared for by a staff of ninety persons, with 25% of them young men and women who had

learned their camping and developed their leadership abilities in the camps of the Society.

This year thirty former campers, age 15-16, came for leadership training and will be back next summer as juniors on the staff.

WILLIAM S. THOMAS CONSECRATED

★ William S. Thomas, formerly archdeacon of the diocese of Pittsburgh, was consecrated suffragan bishop of the diocese on Sept. 29 at Trinity Cathedral.

CLERGY CONFERENCE IN PITTSBURGH

★ The Rev. David R. Hunter, director of religious education of the National Council, was the headliner at the clergy conference in Pittsburgh, Sept. 18-20.

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BACKFIRE

HERBERT M. GOING

Methodist of London, Ky.

The Episcopal Church lost one of its most colorful characters in the deep South and one of its most courageous fighters for social action when Rev. Bradner J. Moore died last July 26th in El Dorado,

Entering the ministry in middle life, after a career as successful agricultural extension agent, he brought the message of the Church to many college students and attracted many to the Episcopal Church at the best. Never a ritualist, and a liberal in his theology, it was his preaching and social action which gave him a ministry of controversy, and persecution, which he bore with Christian humility and calmness. His first pastorate was at the University of Mississippi, where the writer first knew him. There he sued the church treasurer (local) in court and forced him to pay back several thousand dollars belonging to the church. His next pastorate was in St. Louis. Here there was sharp division over interracial action. He was one of several forced out of Lubbock, Texas, because there were interracial groups at the church, which included students from Texas Tech. Moore brought an unusual social message to the booming oil town of El Dorado, Ark. His last pastorate was at Starkville, Miss.

Brother Moore was a strong believer in temperance, and fought alcoholics among the clergy. He never sought publicity.

He was a leader in the Delta Cooperative Farms of Rochdale and Providence and in a cooperative colony during the depression at Los Llanos, La.

It is remarkable how successful official churchdom is in concealing the ministry of such men.

The writer, who is a Methodist layman, valued the friendship of the late rector very highly, and visited him for the last time during the first week of last June.

FREDERICK ARLIN

Minister of Garden City, N. Y.

I am deeply grateful for your current article or editorial entitled "The Diocese of Discordia." I only hope that it will have a vast circulation where it is needed. I should like to do my part at this time by ordering ten copies for the present and for which I enclose one dollar.

As a subscriber of your magazine, I wish to congratulate you for your many fine articles, even though I do not always agree with some of your view points.

In order to avoid any misunderstanding, I think it only fair to inform you that I am not connected with the Protestant Episcopal Church but rather with a branch of the Orthodox Church, being primarily a missionary church. However, at heart I am an Episcopalian and always will remain one at heart.

With every good wish and my blessings for the good work you are doing.

GERALDINE HAYS

Churchwoman of Boston

I want to thank you for the excellent report on the Kinsey Report. I have read a good deal of nonsense about this, written or spoken by the clergy. It seems a real pity to me that Church leaders should take such a reaction position on a scientific study and leave the praising and sober appraisals of the work to secular groups. Even the secular newspapers did a far better job with the Report than the Church press—at least as far as I have examined Church papers in the Boston public library.



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