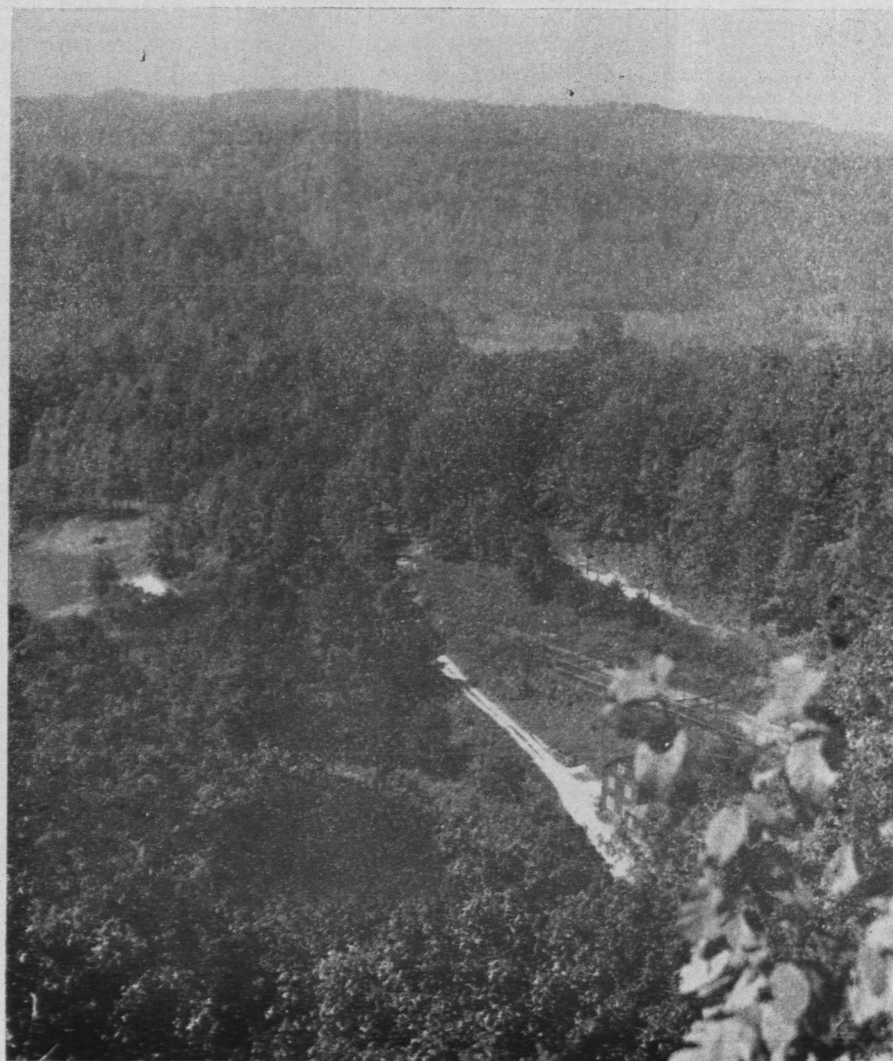


The WITNESS

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JANUARY 21, 1954



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Conference and Retreat Center of the
Diocese of Lexington

SERVICES In Leading Churches

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The Rt. Rev. J. I. Blair Larned, Bishop
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The WITNESS

For Christ and His Church

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Thurs., 9; Wed. Noonday Service, 12:15.

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CHURCH OF ST. MICHAEL AND ST. GEORGE

Saint Louis, Missouri
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Minister of Education
Sunday: 8, 9:25, 11 a.m. High School,
5:45 p.m.; Canterbury Club, 6:30 p.m.

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Daily: H.C., 12:05 noon; also 7:30 a.m.
Tues. Healing Service, 12 noon. Wed.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK**

The Witness 1953 Honor Roll

For Service to Church

ACCOMPLISHMENTS IN WIDELY DIFFERENT FIELDS CITED BY THOSE MAKING NOMINATIONS

★ A number of outstanding members of the Anglican Communion have been nominated by Witness readers for the Honor Roll for 1953. Nominated for their service to Christ and His Church, which is the sub-title of the magazine, the selection of the following men and women was approved at the meeting of editors in New York on January 5th.

C. DANIEL BOONE for an outstanding job as rector of the Ascension, Ipswich, Mass., and for notable work in the community, and beyond.

WOLCOTT CUTLER, the rector of St. John's, Charlestown, Mass., who, over the years, has witnessed for Christ in seeking justice for the underprivileged and in championing the causes of civic rights and world peace.

KATHARINE DUFFIELD, college worker for the second province, for her many years of influence with students, chaplains and faculty members. Her influence is very deep as a result of personal interviews and her modest and self-effacing contributions at conferences in many parts of the country.

TREVOR HUDDLESTON, head of the Community of the Resurrection in South Africa, for his forthright stand against the racial policies of the Malan Nationalist government. Likewise honored for the same reason are **MICHAEL SCOTT**, priest of the Church of England, for years a champion of equal rights in Africa, and **AMBROSE REEVES**, bishop of Johannesburg, who has consistently opposed the unjust legislation of the government.

KENNETH deP. HUGHES, rector of St. Bartholomew's, Cambridge, Mass., for standing steadfast for what he is convinced is the gospel of Jesus Christ, and doing so with zeal, intelligence and good-temper.

LUCY RANDOLPH MASON for winning support from Church people and others for the labor movement in organizing unions in the South, and for setting forth this struggle over the years in her book, "To Win These Rights."

JONATHAN N. MITCHELL, until recently secretary of the province of New England and of college work in the

province, for his effective work in setting up committees to include people in positions of real, working responsibility so that decisions made are carried out. Through his ceaseless work he has accomplished a cooperation between dioceses and National Church which is seldom attained.

LOUIS de ROCHEMONT, of Newington, N. H., for producing the movie "Martin Luther." He undertook the job after several big Hollywood studios had turned it down as "too risky," "too controversial." The Lutheran Church also deserves a salute for putting up \$500,000 for the filming, which will come back several fold largely due to the skill of the Episcopalian producer.

GEORGE A. TROWBRIDGE, rector of St. Paul's, Chestnut Hill, Philadelphia, for the outstanding work done for race relations in the city. As first president of the fellowship commission, he headed a group that needed a home but had but \$261 in the bank. He made it his personal chore to raise \$97,000 for a building. His accomplishment was marked by a dinner in his honor last November, at which all faiths and races were represented. His accomplishments as a community leader have not been at the neglect of his parish where, to quote one of several who nominated him for the Honor Roll, "he has done a terrific job."

Problems of Christian Living

Witness Series For Lent

★ Under the general title of Problems of Christian Living, the Witness will offer this coming Lent a series of articles that are being prepared in a unique way. Subjects have been assigned to writers for papers of approximately 1,000 words. Each author will then meet with a group of people of his own choosing. The paper will be read, followed by discussion which will be taken down either by a stenographer or a wire-recorder. Each paper, with the discussion that followed, will then be presented as a series that will start with our issue of February 25th, so that they may be available for parish discussion groups the first week in Lent.

The authors and their subjects follow. Those taking part in the discussions will not be named but will be identified by occupations: Teacher, merchant, worker, housewife, etc.

The Rev. Paul Moore Jr., co-rector of the famed Grace Church, Jersey City, will deal with Segregation and Discrimination.

The Rev. Robert Hampshire, rector of St. Thomas Church, Farmingdale, Long Island, will write the article on Christianity and Communism.

The Rev. Gordon C. Graham, rector of St. Andrew's, Poughkeepsie, N. Y., will deal with the Decay of Family Life, which will include delinquency, marriage and divorce.

The Rev. John P. Brown, on the staff of Grace Church, Newark, will prepare a paper on the Christian and his Job—that is, the problems raised in

this industrial age by the way a person makes a living.

The Rev. George MacMurray, rector of St. Philip's, Brooklyn, will write on the challenge to the Church that comes from fraternal and social organizations, such as the Masons, American Legion, service clubs, etc.

Prof. Joseph F. Fletcher of the Episcopal Theological School has been assigned the vast subject of Civic Rights and the Ways and Means the Christian has today of maintaining them.

The Rev. William B. Spofford Sr. will deal with problems confronting the Christian as a result of Changes in American Economy.

The Rev. Joseph H. Titus, rector of Grace Church, Jamaica, Long Island, will write on the problems that face a young person, and his family and perhaps fiance, by a call to military service. Included will be the problems faced by one who is a conscientious objector.

In planning this series at a conference with the authors, it was agreed that the discussion which follows the reading of

each paper would do much to make them useful and, we think, exciting material to use with parish groups. Each writer will therefore select for his group representative men and women, some of whom will be invited on the assumption that they will disagree with the author's point of view.

An order form follows which we urge you to fill out and mail at your earliest convenience.

OTHER FEATURES IN LENT

★ In addition to the special series, The Witness will continue to feature articles by men who are widely recognized as outstanding leaders of the Church.

The Rev. Theodore P. Ferris, rector of Trinity Church, Boston, will contribute a number of articles before Easter.

The new feature, Pointers for Parsons, by the Rev. Robert Miller, will appear each week, as will also a new series on the Church year, In Season and Out, by the Rev. Gordon C. Graham, rector of St. Andrew's, Poughkeepsie, N. Y.

Also the articles, which readers have come to look forward to, by Dean McNairy of Buffalo, the Rev. Philip Steinmetz of Ashfield, Mass., Dean Cowin Porch of Bexley Hall, the Rev. William P. Barnds of South Bend, will continue to be featured.

We even hope to have more

The WITNESS	Tunkhannock, Pa.
[] Enter my order for _____ copies for eight weeks	
starting with the issue of February 25th. I will send	
payment at 7c a copy on receipt of a bill in Easter Week.	
Name _____	
Street _____	
City _____	Zone _____ State _____

of the Adventures of Mr. Entwhistle by the Rev. Thomas V. Barrett between now and Easter.

All the important news, editorials and reviews of the latest books—makes the Witness, at \$4 a year and 7c a copy in bundles for parishes, a quality weekly at a bargain price.

SHERILL AGAIN HITS SMEARS

★ Presiding Bishop Henry K. Sherrill, at the annual meeting of the Association of American Colleges, meeting January 13 in Cincinnati, again hit at "ill-considered and groundless" attacks on clergymen and educators.

"We must be everlastingly awake to purported guilt by hearsay, by unproven accusations from any quarter whatever and by an uninformed public opinion motivated by fear, by a desire for personal political advancement, or by partisan prejudice."

"The responsibility of the rulers of Soviet Russia is overwhelming," he said. "But it is not wise to blame all the evils of the world upon them. In doing so there is a very real danger of losing our power of insight and self-criticism. There is something grievously wrong with society itself. While there is no point to be gained by recrimination between individuals or groups, the school, the college, the university, the home and the Church have all failed in measuring up not simply to ideals but to the practicalities of today."

EPISCOPAL POSTER SELECTED

★ The united canvass of the National Council of Churches has announced the adoption of the Episcopal Church's 1953

every member canvass poster and theme, "Of Thine Own Have We Given Thee," as the official symbols for their 1954 canvass. Permission has been secured from the department of promotion of our National Council.

"Of Thine Own Have We Given Thee" was one of the most popular posters in recent years in the Episcopal Church, and was the second in a new series based on the theme of Christian stewardship.

CHANGE DATE FOR CANVASS

★ May 2, 1954, is now the date on which the Builders for Christ drive will reach its climax. The original date for pledges, May 9, conflicts with the traditional youth Sunday offering scheduled for that day. The rest of the time schedule remains unchanged.

On May 2, a nationwide every member canvass will be held, at which time Episcopalians will have an opportunity to make their contributions or pledges to the \$4,150,000 campaign.

BISHOP PEABODY IN CARIBBEAN

★ Bishop Peabody of Central New York and Mrs. Peabody are spending this month and February officiating and preaching in the Caribbean area, Panama and Mexico. His first assignment was at the cathedral in Havana, January 3rd, and the following week in Haiti. He is also visiting Puerto Rico, the Virgin Islands, the Barbados Islands and Trinidad. The trip ends with appointments in Panama and Mexico, returning to Syracuse on February 20th.

GREEDY LANDLORDS HIT BY BETTS

★ Canon Darby Betts of the New York Cathedral told the women of Newark, meeting January 6th, that "the Church has shown its willingness to embroil itself in the seemingly insolvable problems which confront New York as it faces the decay and overcrowding of housing, with the resultant rise in illegal conversions of apartments to the extent of fifty people having the use of one bathroom. Investments of \$5,000 in an apartment house result in a yearly income of \$9,000 for the landlord in such cases."

Canon Betts, director of community relations for the New York Cathedral, is co-chairman, with a Roman Catholic and a Jew, of an organization which is fighting illegal practices and crime in the area around the cathedral.

BUILDERS FOR CHRIST LEADERS MEET

★ The first of a series of meetings for leaders of the Builders for Christ campaign met in Boston, January 5th. It was attended by bishops, promotion chairmen and campaign chairmen of the province of New England. Robert D. Jordan, director of promotion of the National Council, presided.

SPEAKS ON WORLD CHRISTIANITY

★ Forrest L. Knapp, executive director of the Massachusetts Council of Churches, was the speaker at the annual parish dinner, January 15th, at Christ Church, Cambridge. He was formerly head of the education department of the World Council of Churches, and spoke on the Church in the present world situation.

NIEMOELLER PROTESTS REARMAMENT

★ All Evangelical pastors in the West Berlin church district of Schoeneberg have disassociated themselves from Pastor Martin Niemoeller's announced decision to speak at a political meeting there sponsored by groups opposed to rearmament of West Germany.

"Since Pastor Niemoeller's previous political speeches have caused anger," the pastors said in an adopted resolution, "we wish to stress again that his political utterances must be regarded merely as the opinion of an individual citizen and not that of the Church."

Niemoeller, foreign secretary of the Evangelical Church in Germany, had announced that he would address a meeting in a Schoeneberg restaurant called by the All-German People's Party and other "neutralist" groups. He said his subject would be "The Four-Power Conference and Germany's Fate."

Foreign ministers of the U. S., Great Britain, France and the Soviet Union are scheduled to meet in Berlin Jan. 23 in an attempt to solve some of their differences over Germany and other world problems.

CANADIAN PRIMATE ENTHRONED

★ The Most Rev. Walter Foster Barfoot, Anglican Primate of Canada, was enthroned as Archbishop of Rupert's Land in ceremonies at St. John's Cathedral, Winnipeg. He formerly was Bishop of Edmonton.

Archbishop Barfoot now heads an ecclesiastical province which stretches from British Columbia eastward to the northern limits of Quebec, an area of 3,507,000 square miles. He will have his headquarters in Winnipeg.

In a brief address to the

clergy, provincial, civic and military leaders who filled the cathedral, the new archbishop said: "I regret that this service is called an enthronement. I have not much use for a monarchic episcopacy. We think of the Church as a household or family under one Father. When it does grow as a family, nothing can stop the Church of God."

Archbishop Barfoot, still convalescing from an operation last month, left after the ceremony for a vacation.

GREEKS REFUSE TO ATTEND

★ The Greek Evangelical Church has decided not to send any delegates to the assembly of the World Council of Churches at Evanston, Ill., next August, it was announced by George A. Hadjiantoniou, moderator.

The action was taken, he said, because the Greek Evangelical Church "finds itself in a state of persecution instigated by one of the member Churches of the World Council." This was an apparent reference to the Orthodox Church in Greece which also is a member of the World Council.

"Under the circumstances," Hadjiantoniou said, "we do not feel our Church can participate in an ecumenical gathering at which—in our belief—only lip service will be paid to ecumenical ideals by the very people who either instigated or tolerated the persecution of our small church."

"We cherish the ecumenical principle too deeply to participate in such a betrayal of it. While we shall follow the work of the conference with prayer, we must register our protest by refusing to take part in it."

ANGLICAN CONGRESS RAISES FUND

★ One-fourth of the \$100,000 goal to aid delegates coming from distant dioceses to the Anglican Congress still remains to be raised, Bishop Walter H. Gray, chairman of the committee on arrangements for the Anglican Congress, has announced. To date \$75,000 has been either pledged or contributed by dioceses and parishes in response to an appeal made this fall for funds to help defray the traveling expenses of the bishops, priests, and lay people who have been invited as delegates to the Anglican Congress in Minneapolis, Minn., August 4 to 13, 1954.

"Virtually every one of the 325 dioceses of the Anglican Communion would have full representation in Minneapolis if it were not for the high cost of travel and the limited funds at their disposal," said Bishop Gray. "It is of the greatest importance to the whole Anglican Communion that as many dioceses as possible be given a chance to send delegates so that the Anglican Congress can effectively speak for the whole Anglican Communion, and not just a part of it. We still urgently need at least \$25,000," he affirmed.

SOCIAL AGENCIES HAVE DINNER

★ The department of social relations and social agencies of the diocese of New York sponsored a dinner meeting January 12th, with the Rev. John A. Bell, rector of the Incarnation and chairman of the department, presiding. Speakers were Mrs. Theodore O. Wedel of Washington, who spoke on health and welfare needs of the nation and the place of Church agencies, and Bishop Donegan who spoke on the work in meeting human needs in the diocese.

EDITORIALS

Seed For Seminary Sunday

OUR seminaries, old and new, scattered about the country are endeavoring to train new generations of priests who will be well-learned, godly, zealous for Christ and his kingdom, and eager to serve him in their fellowmen. This they are striving to do with insufficient funds and in many schools, very deficient physical plants. Your Theological Education Sunday (January 24) offering will be to assist with the actual, day to day operating costs. In May you will have opportunity to share in the Builders for Christ campaign (to raise over \$4 millions, two of which are for the theological seminaries). Both the "daily bread" fund, and the building drive deserve your support.

We have been doing some thinking about the really important part of any seminary—the student body. Here is the direct connection of the seminary with every parish and mission of the Church. The students are the products of the parochial units and therefore the priests who later return to serve these same cures are in the first instance the responsibility of the parishes. Much more can and will be done to see that the better fitted young men are presented with the call to Holy Orders. Greater effort must be made to weed out the intellectual, moral, or psychological weaklings before they have gone so far in preparation for ordination that "it seems a shame not to ordain him now" gives emotional impetus to the actual laying-on of hands. Responsibility is shared by the seminaries, standing committees, boards of examining chaplains, and bishops—but right back to the rectors and vestries goes the charge and duty to make the primary decision. We believe that with one exception every possible test should be made, and adhered to, in order that the most worthy kind of ministry should represent Christ in his Church today.

The test we object to is the test of color. This test is made unconsciously by most people in the Church nowadays. A Negro candidate for Holy Orders is quite obviously slated for Negro work. The idea that a young man is being trained as a priest to serve wherever there are people has not got across yet. Per-

haps this is the reason that there is a very low percentage of Negro candidates for the ministry of this Church. The percentage now in our seminaries is negligible—far below the ratio of Negro and white in our national population as well as in our Church census. Clearly many real vocations to the priesthood are being lost because some of the best men are passing by the ministry when they see the Church still operating pretty generally on the assumption that a Negro priest may serve a Negro congregation; or occasionally an inter-cultural congregation (Praise be! This is progress!) But it goes without saying that a Negro priest is not worthy of serving as rector of an all-white congregation. No one has to say it. It is the color test that is made by both Negro and white and abided by without question. Actually it is screaming to the world that we do not begin to accept the Christian faith about man, or the Church, or the priesthood. We are presenting a two-tone priesthood and we ought to admit it, and be shamed by the fact, and get to work to change the unchristian system. And it all must start back in the parishes. Somewhere a start has to be made to take man on his merits and not rule out a man because of his color.

Since the 16th century the Anglican Communion has variously rejoiced in or bewailed the Articles of Religion, appended to the Book of Common Prayer. Some have regarded them as a bulwark of Protestantism; others as a buttress to Catholicism; still others as the "forty stripes save one." Without discussing the merits of Confessions of Doctrine we wish you to have a look at Article 26, in the light of the approach of Theological Education Sunday. It is quite relevant—"Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments."

Our seminaries are all committed to the task of making this Article unnecessary. However, since garden variety priests are made out of garden variety laymen, sin is still a very real problem. When sin in any one of its grosser forms is committed by one of the cloth, scandal is inevitable. Then it is that Article 26 is a rock of assurance to the shaken

laity. The baptisms, and eucharists, the marriages and anointings, and absolutions, the blessings and preachings of the disgraced and perhaps deposed priests are not judged to be so many empty forms. Their validity is unquestioned, though surely the further value of the man as a pastor has been seriously impaired. We are thankful that for four centuries the Church has been wise enough to repeat this pledge in every edition of the Prayer Book—"the Unworthiness of the Ministers . . . hinders not the effect of the Sacraments."

Now, we call upon the Episcopal Church in this country to announce to all of Christendom, not by a reworded Article of Religion, but by Christlike action, that "the Color of the Ministers . . . hinders not the effect of the Sacraments." Then we shall begin to see the Church in the lead in solving one of our most prejudiced problems, and we shall see all over the country, Negroes as well as whites, studying and praying together in seminary with the happy knowledge that ordination will not be a color-conscious rite, but will be a catholic sacrament.

Youngsters, Parents and Autos

By Charles Martin

Headmaster of St. Albans School, Washington

Dear Parents,

When something is on my mind I want to write to you about it. At the moment automobiles are very much on my mind. Any of us who are parents or schoolmasters are concerned about cars. Some of us dread the day when our son or daughter reaches sixteen and craves a driver's license or claims as a right his own car. All of us are anxious when our children are out driving or are being driven, and those of us with vivid imaginations spend some troubled moments when they are not in the house at the precise moment we think they should be. Yet it is no use wishing that the request for a license will not come. It will, and your teen-ager ought to have one—and there is no use worrying when they are out driving or nagging about safe driving. Automobiles are very much with us and since they are and can be a blessing, everyone ought to know how to drive and to drive well. What we have to do is to see to that.

At the moment we are investigating the possibility of a driving course at St. Albans. It seems natural to include such a course in our curriculum, and perhaps it is. In the past I have tended to be unsympathetic towards such courses on the ground that schools are taking on more and more of the responsibilities of living and failing to do that special job for which they exist—provide a sound academic training. So often schools are called upon to teach everything from cleanliness to habits of eating, and from hobbies to ideals of dem-

ocracy, that the prime reason of their being is forgotten or neglected. However, we are making the investigation and if we can work a course in, late in the afternoon or on Saturdays, or in summers, we shall offer it, and on the same basis as we offer typing—a course open to all on a non-credit basis. If we cannot fit such a course into our curriculum, then I strongly urge each of you to arrange to have your son take a course in how to drive at some of the driver training schools. He will learn much both in theory and practice that you as a parent or some of us who are inexperienced teachers cannot give.

Next, let's get the record straight as to whether your son needs a car. For some the problem is solved by a factor that brooks no argument—finances. For others the answer is not so easy. Your son ought to have a car if he is ready for it and needs it. We all know how we can rationalize ourselves into believing we need what we want and we must recognize that tendency in ourselves and in our sons. A car is needed if it is otherwise awkward for you to get your son to school; if family strain can be eased; if life is made more comfortable or time gained for more fruitful living. But your son ought not to have a car if it is a plain luxury. He might earn enough money to buy a car, but I would be opposed simply to giving him one. He ought never to have one because "everyone else has one." Everyone doesn't have a car. I have checked on our Sixth Form

and fewer than a quarter have them, including those to whom it is a genuine necessity for transportation. A larger number are occasionally permitted to drive to school in their parents' car, and by far the great majority have the use of family cars only on special occasions. Don't get your boy a car until you can afford it, until you think he can handle it well, until you think for some good reason he should have one.

Next, a word about the kind of car. In writing this I don't want to step on anyone's toes although I wouldn't hesitate doing so if I thought it was right to do so. Fortunately, I think I have arrived at that age when I realize I am sometimes wrong. I would hesitate to buy my son one of the fancy new foreign sport cars. I doubt that they are as safe on our American roads as they are on English or continental roads and I doubt that they offer as much protection as do conventional American cars. I must confess I would like to have one. They look so well—and I like to zip and even zoom along the road. But I would not get one for myself or for mine because I can't trust me or mine and because there are others on the road I can't control. Even as I write this I realize that you can't take all the danger out of life. There are many more important things than being safe. In these days we are too much concerned about security in its many forms. Life must be measured in terms of quality, not quantity. For a boy who has that rare good common sense and judgment that is given to so few of us, perhaps a sporting car or a convertible is justified, but for the rest of us, no. To the other end of the spectrum—jalopies. If your youngster is mechanically minded and likes to tear down and rebuild rather than drive, fine. But don't trust the life of your son and his friends to anything less than the safest that modern industry can provide.

When your son does have the right car and he has learned to drive, don't obviously worry about him. Don't backseat drive, and don't nag him. The best one can do in life is to provide our children with the finest equipment possible in the way of inner resources and then encourage them to meet life on their own and to lick it. We can be on the sidelines always ready to help as help is requested or to interfere on those rare occasions when we must. Continually to interfere, to convey even un-

consciously our worries and anxieties is to be less than a good parent. I don't mean to say that I wouldn't clamp down—hard, if necessary—because a car is too dangerous a weapon for an immature person to have. If your son does not handle a car responsibly, I am all for taking it away or taking any other action necessary. Few teen-agers are all-wise and can be completely free of guidance, even that guidance which is in the spirit of the rod. What I do think we have to avoid is being one of those worrisome, nagging parents who communicate anxiety and tension to their children. The raising of children is a lot of fun and a lot of pain, whether it has to do with automobiles, books, the opposite sex, or what. It is also the greatest privilege we can have in life. We shall do it well or poorly depending upon the quality of life we ourselves have been able to develop—the way we are able to learn, the humility of heart that is ours and which helps us recognize that we do not have all the answers and that we can learn from each other, occasionally from our children, through whom God has been known to speak even to parents.

In Season and Out

By Gordon C. Graham

POST-CHRISTMAS

CHRISTMAS is certainly over and gone by now. In fact, it was practically over and gone almost as soon as it happened. The Christmas season was mostly in Advent. We were subjected to carols and decorations in every place from department stores to parish churches before the Feast, and as soon as it was over, we were dropped to a sort of hang-over low with nothing left but bills and exhaustion. Many of the Churches had celebrated Christmas before it arrived or had held their Midnight Masses on Christmas Eve, beginning before 12 o'clock.

This all may sound very fussy. Surely, we should be encouraged when American business gets religion. What does it matter about times and seasons as long as religion gets a place in daily life? What place? And on whose terms? This might be all very well if it were a strategy dictated by the Church. But it is the opposite. It is a forced retreat. Nor is

it a recent development, but has been going on for a long time. God has gradually been pushed out of life until, as Aldous Huxley said some years ago in *Brave New World*, he is conspicuous by his absence. He has been pushed out of science, out of education, out of politics, out of family life, out of business, and now finally out of religion. The result is an absolute secularism which has never before been found in human history.

The cause, from the religious point of view, can be traced to an inadequate theology. God has been conceived as operating only in the irrational and unrelated areas of life. He has been tolerated only where man did not seem to need him. Just as soon as rationality and relationship were found to be existing in a certain territory then by definition God had to go. The psychology of human behavior is a good case in point. When men did something that could not be understood or explained, the Holy Spirit might have been given the credit, but just as soon as some of the deeper workings of the human mind were explored and subjected to rationalization then God would no longer be needed to explain these phenomena because was by definition capricious, remote or even highly emotional.

This is the story of the growth of secularism.

It would never have happened if Christians had not, in the first place, allowed life to be departmentalized into "the religious and the secular," "body and soul," "the spiritual and the temporal." Secularism can only be conquered by a reversal of this process, by reclaiming for God all areas of life and human activity. At this point the conflict has reached its crisis, and the Church is doing little to meet it. It is still in retreat or in reaction. The cure now can only be by reconciliation.

Going back to the Christmas Season we see there a liturgical symptom of what is going on. We allow Christ to be pushed out of time and so out of space. Yet the Incarnation is the coming of the Eternal into this world of concrete events and physical dimensions. The best that we do today is to concentrate on the Babe of Bethlehem. His Kingdom is seldom mentioned. Has our neglect of Advent and of Epiphany anything to do with this? We like to berate Communism for its Godlessness and pride ourselves in our religious devotion. We may have a God but we give him no sphere of influence. We confine him to his manger cradle, a helpless Babe, restricted by our increasing secularism and given no opportunity to grow into the rights of his Divine Kingdom.

THE WORK OF SIMONE WEIL

By John Pairman Brown

Curate at Grace Church, Newark

THE job of reviewing is presumptuous enough in any case; infinitely more so, when the writings are a purely incidental by-product of the life, random sparks struck off against mountain granite by the hobnails of the single-minded climber, recklessly pushing ahead far above us, almost invisible in the fog.

Simone Weil would have repudiated my image with all her titanic force: willpower and its muscular effort is indeed a means of "contact with the beauty of the world," by which we are made "subject to matter, and bear the reality of the universe in our flesh like a thorn"; but in the things of the spirit, in study and in prayer, even this consolation is denied us. "There is something in our soul which has a far more violent repugnance for true attention than the flesh has for bodily

fatigue"; and the attention which overcomes it consists of "suspending our thought, leaving it detached, empty and ready to be penetrated by the object; and holding in our minds, within reach of this thought, but on a lower level and not in contact with it, the diverse knowledge we have acquired which we are forced to make use of."

Presumably it is just because she thought of her life as an extreme of passivity, a simple "waiting on God," that it strikes us as an extreme of heroism in action and suffering.

These three books then (published after her

Simone Weil's books are published by Routledge & Keegan Paul in England, and by Putnam in America: *Waiting on God* (*Attente de Dieu*) 1951, \$3.50 in USA; *Gravity and Grace* (*La Pesanteur et la Grace*), 1952, \$3.50 (both translated by Emma Craufurd); and *The Need for Roots* (*L'Enracinement*), 1952, \$4.00, translated by Arthur Wills. It is much cheaper to order direct from England. I have only seen the French original of *L'Enracinement*.

death, and consisting of letters, essays, and extracts from her notebooks, none designed for publication), and for all their blinding insights into the nature of the universe, are of greatest value, first, as an index to the purity of soul of their author who left them to make their own way in the world; and thereby to the sort and intensity of spiritual life that is possible and appropriate in our times.

The Author

SIMONE WEIL was a Jewess, born in Paris on Feb. 3, 1909, brought up in complete agnosticism, and precociously gifted in compassion and philosophical talent. After a brilliant academic career she taught philosophy in various girls' secondary schools from 1931 to 1938. During her first job she made common cause (but never, here or after, by really political means) with the unemployed workers who had to earn their relief-pay by the heaviest manual labor: championing them, spending no more on herself than what they got, and (greatest of all) sharing her precious leisure with them playing cards. When the school-inspector objected she said, "I have always considered dismissal the normal crowning of my career." She spent the year 1934 working in the Renault automobile plant on the assembly-line until her health broke down completely, in order to share the workers' lot more fully: it was here that she received the fullness of the affliction (*malheur*) that is in many ways the key to her whole self. "What I went through there marked me in so lasting a manner that still today when any human being, whoever he may be and in whatever circumstances, speaks to me without brutality, I cannot help having the impression that there must be a mistake and that unfortunately the mistake will in all probability disappear."

At the outbreak of the Spanish civil war in 1936 she immediately left for the Republican lines; after a few weeks she scalded herself with her usual clumsiness and had to be evacuated. In 1938, while suffering a terrible headache, she spent Holy Week at Solesmes, where she fell in love with the Eucharist and with plainsong. Here a young Englishman taught her George Herbert's mystical poem "Love Bade Me Welcome;" and while she was reciting it one day, she testifies, Christ himself came down and took her. As St. Augustine says of "the word was made flesh," it was the one thing that her reasoning, her study of Greek and Hindu and Confucian spirituality,

had not prepared her for the possibility of.

In 1940 Paris was declared an open city, and because of her race she had to go to Marseilles, where she worked in the fields and vineyards as long as her strength held out. There she met the two friends who were destined to become her editors, the Dominican Father Perrin and the writer Gustave Thibon, whose somewhat unimaginative orthodoxy, goodness, and despair and joy at their extraordinary protege shine through everything they write. Here we are given our fullest picture of Simone, already a physical wreck apart from her incredible eyes: her total disregard of all social convention; her perpetual arguing; her devastating refusal to say anything less than the truth; her insistence on not being made comfortable, at whatever discomfort to others; her brilliance at teaching children and philosophers; her one vice of smoking; her discovery of the most out-of-the-way spiritual vocations in the most unlikely people.

Here also the question of her baptism was raised and finally (as it turned out) rejected by her. It was not so much, I think, her scruples about dogma, her dismay at the use of the "two little words, *anathema sit*," or her fear of being swallowed up in "the patriotism of the Church," although she has much to teach us in each case: but a positive vocation, "the pain" which she felt "at the thought of separating herself from the immense and unfortunate multitude of unbelievers."

Meanwhile her devoted parents had fled to America, and she persuaded herself to join them in 1942, leaving all her manuscripts behind with her friends. Immediately she enrolled in the French Resistance overseas and was sent to London, from where she hoped (in vain) to be sent into the French underground. Again she would eat no more than the ration coupons in France allowed, and was hospitalized for malnutrition and tuberculosis. As she grew weaker, she permitted herself to ask that she might see the countryside once more; and there she died, on August 29, 1943, in a sanatorium at Ashford, in Kent.

Physics and Theology

SIMONE WEIL studied physics before theology: and in the contrast between gravity and grace, the principles of freedom and necessity, herself and her thought are summed up. She cannot overemphasize the strictness of the mechanical laws which govern inanimate

and human nature; she cannot allow herself consolations in the form of miracles, providence, immortality, happiness, or progress. "If we want to have a love which will protect the soul from wounds, we must love something other than God." In consequence she has an appalling understanding of human motives, which reminds us of the greatest realists like Machiavelli, or the greatest anatomists like Swift. "Men think they are despising crime when they are really despising the weakness of affliction. A being in whom the two are combined affords them opportunity of giving free play to their contempt for affliction on the pretext that they are scorning crime." This would have been intolerably malicious if you or I had said it (bad enough my copying it); but she saw "the possibility of all crimes" in herself. "If I were to hear twenty boys singing Nazi songs, a part of my soul would immediately become Nazi."

And yet it is precisely through the mechanism of gravity that grace is operative. "What is more beautiful than the action of gravity on the fugitive waves of the sea as they fall in ever-moving folds, or the almost eternal folds of the mountains? The sea is not less beautiful in our eyes because we know that ships are sometimes wrecked. On the contrary this adds to its beauty" (for otherwise it would not be this wholly obedient fluid). Operative even through death. "The destruction of Troy. The fall of petals from fruit trees in blossom. To know that what is most precious is not rooted in existence—that is beautiful. Why? It projects the soul beyond time." And operative through affliction. "Suffering: superiority of man over God. The Incarnation was necessary so that this superiority should not become scandalous." Not for nothing that she studied logic! And this double aspect of the world is put at the centre of existence. "The love between God and God, which in itself is God," fulfills the double longing of lovers to love each other so much that they can be perfectly at one, but also that if half the globe is between them, their union will not in the least be diminished. "By the Creation, the Incarnation, and the Passion, there is an infinite distance between God and God." But "the unity of God, wherein all plurality disappears, and the abandonment, wherein Christ believes he is left while never ceasing to love his Father perfectly; these are

two forms expressing the divine virtue of the same Love, the Love which is God himself."

Human and Divine

THIS union of complete clarity about things human and things divine (expressed in the most lucid and functionally bare French prose) I can really only remember elsewhere in Pascal—whom she detests just because of a residual impurity, because he seems to recommend religious practices as a means of self-suggestion. This was one more thing her frightful honesty feared in baptism. And yet she finds a place, somewhere between heaven and earth (for she never really systematised her thought, as a critic must) for the tenderest love of all things good, beautiful, fragile, or temporary: for all our roots on earth that start ordinary people out on their way to the love of God. She had almost persuaded herself that in prehistoric times there was a full understanding among men of the work that Christ would do: and she locates it chiefly in the cultures destroyed by conquest, in Troy, Carthage, Minoan Crete, Provence, the Druids, in myth and folklore; and treasures up the traces of it left in the known civilizations. Even she apparently needed some myth of the Golden Age. And correspondingly she passes the severest judgement on all nations that worship a "God of hosts," who uses all the power that he has: on Rome and on its extension the Church, on modern totalitarianism of all sorts—and on Israel! She is the only person I know of, Jew or Gentile, that has a right to anti-Semitism: because she is the only one that hates Israel because of its strength and not because of its weakness.

Heresies

THE roots of practically all heresies are in the writings of Simone Weil: my learned readers will have recognized most of them already, and others will find them neatly labelled by her faithful editors. But it doesn't matter: because in her agony of frustration and purification, she only really used the true side of each half-true idea. Such a calling as hers is not for most of us, but that doesn't matter either: what is important is the utter authenticity of her response to her situation. Her asceticism, by which progressively she was separated from health, wealth, friends, family, her native country, its art and architecture, the Sacraments, studies, manuscripts, and life, was never really wilful; she saw it all as

only the most elementary act of justice, or even as something done in spite of her. We are all uprooted today, but she recognized it. If her purification was imperfect, it is because we all, and especially the Church, start so far from purity.

Perhaps her most precious legacy to us can be her honesty: to understand our own motives, to see goodness and truth where it really is, and above all to recognize that most unlikely certainty, the call of God, when it comes. Beside this triumph of work and passion the official Protestant Episcopal versions of Christian vocation seem a very shoddy thing: perhaps it was necessary that they should; but we are not bound to be conformed to them. For she teaches us that if we really accept our job as a calling, and do it with all our heart, God's work will be done with a mathematical precision. "The useless efforts made by the Cure d'Ars, for long and painful years, in his attempt to learn Latin, bore fruit in the marvelous discernment which enabled him to see the very soul of his penitents behind their words and even their silences."

Her last message to Father Perrin was this. "We are living in times which have no precedent . . . today it is not nearly enough to be a saint, but we must have the new sanctity demanded by the present moment, itself without precedent . . . A new type of sanctity is indeed a fresh energy, a new invention . . . It is almost equivalent to a new revelation of the universe and of human destiny . . . More genius is needed than by Archimedes to invent mechanics and physics . . . (We need only to ask the Father for it in Christ's name). Such a petition is legitimate, today at any rate, because it is necessary. I think that under this or any equivalent form it is the first thing we have to ask for now, we have to ask for it daily, hourly, as a famished child constantly asks for bread. The world needs saints who have genius, just as a plague-stricken town needs doctors. Where there is a need there is also an obligation."

It was only I suppose because she felt the obligation did not apply to her that she partially fulfils the need. Of course if we think we have the New Sanctity we have it not: but of course the obligation always rests on us to believe that something radically new, brand new, is necessary and possible, now; and to ask for it.

Pointers For Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"A HOME-GOING parson makes a church-going people." So I believe but I think also of the number of homes in a city parish. There are some pastors who publish the number of their calls but the numbers are depressive. Nobody could make as many calls as that and make them good and what good is a call if it isn't good? But what makes a call good?

Absence of hurry. Even if it is only a five minute call it can be complete and unhurried. Parsons who enter like a bustling train and explain that they have only a minute have lost the game before it began. One cannot settle to listen.

A very present sense of human need. The parson ought to be aware of people. If he is not, people will beware of him.

The feeling of the Presence. Who wants an ecclesiastical bell-pusher rather than a man whose habitation is in the palaces of God.

A swift appraisal of the situation. A man must know when to take his coat off and 'set' and when to vanish in a moment.

It sounds very difficult. It isn't really. It all can be so natural. That's why card index systems, notebooks, all the borrowed minutiae of an office are so dangerous. A parson should keep his people in his head.

It isn't hard if he doesn't hurry.

New Leaflets

THE EPISCOPAL CHURCH: WHAT I FOUND

BY DON SHAW

The unusual story of why a former Methodist became an Episcopal clergyman

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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

American Liberty and Natural Law,
by Eugene C. Gerhart, Beacon,
\$3.00

Lying underneath the whole controversy about church-state relations and religious freedom, the concept of "natural law" is at stake. It is a classical Stoic idea, baptized by the Christian Fathers, in coalition with the revealed ethic of the Bible, that God wills and thus "establishes" a standard of right and wrong by which men and states should order their behavior. Not to oversimplify, there are two issues raised by the natural-law doctrine: (1) is there any such thing, to begin with (most American lawyers say there is not), and (2) if there is, who is to pronounce on its provisions, church or citizenry? A minority of Americans, following the Declaration of Independence on

"the laws of nature and of nature's God," hold that there is a natural law (contrary to the legal positivism of Justice Holmes, for example). Gerhart seems to waver from one view to the other. On the second question, who defines it, he vigorously opposes the Roman Church's claim that she and she alone, and not the democracy, has the power and right to determine what is provided in the "natural law."

The book is poorly printed and proof-read, and the author would appear to be unskilled in organizing his ideas and giving progression to his argument. There is some faulty scholarship (e.g., on p.36 he says that the belief that morals are implanted human knowledge began in the 18th century, showing how little he understands Paul's epistle to the Romans!). The book is too ama-

teurish to advance the argument, but the issue is indubitably a vital one.

—Joseph F. Fletcher

The Christidity of Sholem Asch.
By Chaim Lieberman. Philo-
sophical Library, \$3.00.

This is a bitter book—"an appraisal from the Jewish viewpoint," written with such venom as, apparently, only Jews can muster when criticizing fellow-Jews. The author criticizes Asch for betraying Judaism, for being a pro-Christian in disguise, for masquerading as an interpreter of Judaism while really submitting to all manner of Christian propaganda.

The truth is, Mr. Lieberman doesn't understand Christianity at all. He takes the crassest fundamentalist view of the New Testament, and has assumed that fundamentalist propaganda for the conversion of the Jews is all the Christian church has to offer. One wonders if he understands Judaism any better than he does either Christianity or — Sholem Asch.

—Frederick C. Grant

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MRS. DUPONT GIVES TO SEWANEE

★ A gift of \$71,580 from Mrs. Alfred I duPont of Wilmington, Del., and Jacksonville, Fla., closed the year's fund-raising effort at the University of the South, it was announced by Bishop Frank A. Juhan of Florida and chairman of the Sewanee centennial fund.

Mrs. duPont sent the year-end contribution with a note asking that it be added to the university permanent endowment fund and hoping that its income could be used to raise faculty salaries.

Sewanee's permanent endowment now stands at approximately \$3,500,000 and the total value of the plant is approximately \$10,000,000. It is the Episcopal Church's largest single investment in higher education and is owned by 22 dioceses in 13 Southern states.

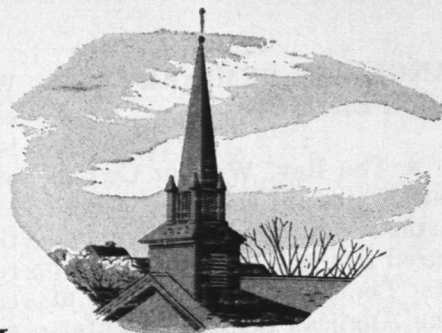
GFS OFFERING TO LIBERIA

★ The Girls' Friendly Society, interracial and inter-denominational organization for girls sponsored by the Episcopal Church, presented to the overseas department of the National Council their 1952-53 missionary offering. Paired by the approximately 15,000 members during their last year's study of the work of the Church in Liberia, the \$2,000 will be used to help provide scholarships for native students to Cuttington College and Theological Seminary in Suakoko, Liberia, reopened by the Church in 1949.

The 1953-54 mission study project for the Girls' Friendly Society will be Haiti.

THE CHURCH CLUB OF NEW YORK

★ Bishop Donegan and General L. C. Shepherd Jr., commandant of the marines, are to be speakers at the annual dinner of the Church Club of New York which will be held January 27th. Mr. Clifford P. Morehouse is the president.



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ANGLICAN SEMINARY CONFERENCE

★ The Rev. William G. Pollard, atomic scientist whose article was one of those featured in the Witness series for last Lent, was the headliner at the Anglican Seminary conference which met at the Episcopal Theological Seminary of the Southwest, Austin, Texas. He told the sixty students from seminaries in the U. S. and Canada, that if we think of history, both past and present, as being just another equation to be solved, we can never gain any concept of God as the director of history—of God still being in control of creation and history.

People today have an increasing tendency, he asserted, to regard life as a series of problems to be solved like an equation. The idea behind this, he explained, is that history is within our control, that the future is in our hands.

"Take a look at any total college curriculum," Pollard said. "The students come out thinking that every problem, frustration and difficulty can and must be solved. They consider the question of how to control history the same kind of problem as how to make the atom bomb."

In other words, he said, religion has become a device for solving man's problems, adding: "We look at history as if to say 'Here is another problem for human ingenuity'."

As the answer, Pollard suggested: "We have to get a new motive for thinking, a motive that involves some understanding of the profundity and mystery of being. Can we not then ask ourselves what it is like to live in God's world?"

Another featured speaker was the Rev. Charles D. Kean, rector-elect of the Epiphany,

Washington, D. C. The greatest enemy of culture, he said, is the nihilism that arises out of despair that any culture can ever achieve a permanent relationship between people. True religion, he noted, also is an enemy of culture, but in a special way: it challenges culture, and this challenge leads to new cultural patterns.

In the same way, according to Mr. Kean, the ministry must give a challenge to the people with whom it wishes to communicate. And communication is one of the greatest problems confronted by the clergy today.

"As ministers," he said, "our task is that of proclaiming the Gospel to a modern mind, a modern world."

This is not always easy to do, Mr. Kean remarked, because of the large barrier posed by semantics. He explained that the people we meet always receive information in a selective way, taking

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CHURCHES SET BUILDING RECORD IN 1953

★ American churches set an all-time building record in 1953, the departments of commerce and labor reported.

A total of \$474,000,000 worth of new construction was started by religious groups during the year. This was an increase of \$75,000,000 over the \$399,000,000 spent in 1952.

Parochial schools and private colleges also broke records for construction during the year. Total value of new buildings and additions erected was \$425,000,000, compared with \$351,000,000 in 1952.

Private hospitals, orphanages, homes for the aged, and other institutions, launched \$316,000,000 worth of new buildings last year as against \$394,000,000 in 1952 and \$419,000,000 in 1951. Since hospitals were not affected by the construction controls put into force in 1950 after the outbreak of the Korean war, no backlog developed in that field, as it did in the case of churches and schools.

Social and recreational construction by non-profit groups totaled \$163,000,000 in 1953, a record amount.

RETIRED BISHOPS TAKE CHARGE

★ Two retired bishops, now living in Southern California, have joined the ranks of diocesan clergy as active vicars-in-charge of missions, to help Bishop Francis Eric Bloy in the rapidly growing diocese of Los Angeles.

Bishop William P. Remington, retired suffragan of Pennsylvania, who has been supplying at St. Ambrose' mission, Claremont, recently became full-time vicar-in-charge and was officially enrolled among the active clergy of the diocese.

Bishop Walter Mitchell, retired bishop of Arizona, who

took the December services of All Souls', Point Loma, San Diego, upon the transfer of the Rev. Frederick C. Hammond to the diocese of California as rector of St. Andrew's, Lomita Park, will continue to take charge of the San Diego mission until a new vicar is appointed.

CORNERSTONE LAID BY QUEEN

★ Queen Elizabeth laid the cornerstone for the Anglican cathedral in Wellington, New Zealand, on January 13, at a service conducted by Archbishop Reginald H. Owen, primate. He welcomed leaders of other Churches at the service and expressed the hope that the cathedral would strengthen the bonds that unite the people of the country.

NEW HARTFORD PARISH EXPANDS

★ Contract has been placed for the first step in a restoration and renovation program at St. Stephen's, New Hartford, N. Y., where the Rev. W. B. Schmidgall is rector.

DEAN TAYLOR GIVES LOWELL LECTURES

★ Dean Charles L. Taylor of the Episcopal Theological School is giving the Lowell Lectures at King's Chapel, Boston, January 11, 14, 18, 21, 25, 28. His subject is "Old Psalms in a New Setting."

WEEK OF PRAYER FOR UNITY

★ The American Church Union is sponsoring a week of prayer for unity, January 18-25, through a committee headed by the Rev. Charles Graf, rector of St. John's, New York.

The cards that have been issued are based completely on the Prayer Book.

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PEOPLE

CLERGY CHANGES

CHARLES R. NIELSEN, formerly ass't at St. John's, Stamford, Conn., is now rector of Sherwood Parish, Cockeysville, Md.

LOUIS W. PITT Jr., formerly rector of St. Mark's, Foxborough, Mass., becomes rector of All Saints, Brookline, Mass., Feb. 15.

IRA M. CROWTHER Jr., formerly rector of St. Mark's, Cleveland, O., is now associate director of the chaplaincy service of the diocese of Ohio.

CHARLES H. EVANS, formerly ass't at St. Mark's, Cleveland, is now rector of the parish.

CHARLES E. KNICKLE, formerly in charge of missions at Barstow and Victorville, Cal., is now giving full time to the latter. St. Paul's, Barstow, is now in charge of ROBERT JUERGEN: Sr., formerly vicar of St. Paul's Lancaster, Cal.

JOHN P. CHRISTENSEN, formerly rector of St. Luke's, Merced, Cal., is now rector of St. Andrew's, La Mesa, Cal.

HAROLD G. HULTGREN, formerly rector of Trinity, Astoria, N. Y., is now rector of Holy Trinity, Alhambra, Cal.

ALEX LYALL, formerly vicar of St. John's, Los Angeles, is now vicar of Holy Comforter, Los Angeles.

J. STANLEY PARKE, formerly vicar of St. Andrew's, San Diego, Calif., is now rector of St. Peter's, Santa Marian, Cal.

GEORGE MORRELL, formerly rector of Trinity, Redlands, Cal., is now rector of Trinity, Midland, Tex.

ROBERT B. GOODEN Jr., has resigned as chaplain of Seamen's Church Institute, San Pedro, Cal., with future plans not yet announced.

PAUL L. WEST has resigned for reasons of health as sup't of the Good Shepherd Mission to the Navajos, Fort Defiance, Ariz.

DAVIS GIVEN, on the staff for six years, succeeds to the post.

ORDINATIONS:

GEORGE S. KING was ordained priest by Bishop Emery, Dec. 21

at Christ Church, Mandan, N. D., where he is in charge.

SAMUEL HALE was ordained priest by Bishop Powell, Dec. 15 at Memorial Church, Baltimore, Md., where he is ass't.

CHARLES W. McQUEEN was ordained priest by Bishop Campbell, Dec. 19, at St. Philip's, Los Angeles, where he is ass't.

JOHN P. ASHEY 2nd was ordained priest by Bishop Campbell, Dec. 27, at St. Luke's, Monrovia, Cal., where he is ass't.

HONORS:

ANSON PHELPS STOKES, rector of St. Bartholomew's, New York, whose articles are a regular feature in the Witness, received an honor doctorate from Columbia University, Jan. 11.

LAY WORKERS:

ELIZABETH M. EDDY, director of religious education at Christ Church, Winnetka, Ill., fills the same position at St. Paul's, Lynchburg, Va., Feb. 15.

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DEPOSED:

ROBERT D. MORRIS was deposed Dec. 28 by Bishop Hart, acting in accordance of canon 62 of the General Convention of 1946.

DEATHS:

T. LLOYD RIMMER, ass't rector of St. Paul's, San Diego, Cal., and chaplain of the city mission society, died suddenly of a heart attack Nov. 29.

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BACKFIRE

HARRY O. REX

Layman of Plainville, Conn.

It seems too bad to have to adversely criticize another Connecticut layman from Waterford, who seems to wish to try to sell us a bill of goods which seems to be made in Russia, in your Dec. 31st. issue.

It would seem that Mr. Davis' town of Waterford, having about the same population as my own town of Plainville, would have access for its citizens to about the same type and number of newspapers, magazines, and other periodicals as we here in Plainville.

Why doesn't he read some of them? He must be able to read. Perhaps he doesn't want to read,—and thus to remain blind to the truth. In such case, I'd remind him that a blind Christian is no match for a wide-awake Commy, however earnest his prayers.

If he had read what had transpired during W W 2, and has continued since, I'm sure he'd not miss the fact that Soviet Russia, as an ally of the U. S., worked, as she has continued to work, just as hard to defeat our democracy as to defeat fascism. Most any ten year old boy could have told Mr. Davis this.

And only a man blind to facts could imply that the "stirring up of hostilities" applies to our country, rather than to Soviet Russia. He should be ashamed of himself, trying to reconcile his attitude with Christianity. Let's us all pray for Mr. Davis—he indeed needs it!

EDWARD G. MAXTED

Clergyman of Fairhope, Ala.

I have a serious complaint to make about the Witness. You very often speak of the Catholic Church when you do not mean the Catholic Church, but the Roman Catholic. Of course you also sometimes call it by its real name, the Roman Catholic Church. In the last number of the Witness, Dec. 31, you do what I complain about. And perhaps worse.

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FOR CATALOG, ADDRESS, BOX WT

On page five you refer to some actions of the Roman Catholic hierarchy in this country and you describe them as the "Catholic Bishops of the United States."

Do you wish to make them a present of the word "Catholic"? What are our bishops I wonder. Do you remember a few years ago that the Roman bishops in England either described themselves or were described as the Catholic Archbishops, no, no, no, worse, as the Archbishops and Bishops of England, and the Archbishop of Canterbury had to protest and explain that the Archbishops and Bishops of England were those of the English Church, and that the Romans had no right to so describe themselves.

This is a serious matter and you should take heed.

N. C. CURTIS

Layman of New York

You have had excellent articles and news stories on the subject of civil liberties. Will you allow me to call the attention of your readers to a new leaflet issued by the Friends Committee on National Legislation (104 C. St. N.W., Washington 2). It is on the Bill of Rights and is an address by Justice William O. Douglas. A limited number are available without cost.

While on the subject, may I also call attention to an article appearing in the January number of

● ADDRESS CHANGE

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MISS BLANCHE PITTMAN, Principal
ALBANY NEW YORK

Monthly Review called The Roots and Prospects of McCarthyism. Reprints have been made which are available at 66 Barrow St., New York 14, for \$1 for 40 copies. It is about the best thing I have yet read on this very vital subject.

GRACE M. ALEXANDER

Laywoman of Buffalo, N. Y.

Do you have extra copies of The Witness of Sept. 24, 1953? I would like five or six copies, or less, if that number is not available.

After many inquiries among my Episcopal acquaintances in Buffalo, I have had two copies loaned me and must return them, but several people here who are reading "Five Stars Over China" are anxious to read Kenneth R. Forbes excellent review of Mrs. Endicott's book, and extend that opportunity among their friends.

Ed. Note: We are glad to supply back copies when available at 20c a copy, the extra cost to cover clerical work and postage.

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LET IT also be in the record: The scholars of this Church are as unselfish a group as can be found anywhere. Unfortunately, Historical Magazine is unable to pay anything to the goodly company of scholars who contribute to its columns. They do it for love of the Church and of historical truth.

IT IS a struggle, in view of the stiff increase in the cost of printing the Magazine, to keep the price at \$4 per year—which price has been maintained for 22 years. You can help maintain this important medium for the Church's scholarship by being a subscriber.

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