

# The **WITNESS**

JUNE 24, 1954

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## STUDENT CENTER AT NORMAN

**J**OHANNA MOTT (right), student worker at Oklahoma University, greets students who helped raise \$80,000 in the Builders for Christ campaign to expand the Center at St. John's Church

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**ADDRESS BY THE PRESIDING BISHOP**

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## SERVICES In Leading Churches

### NEW YORK CATHEDRAL (St. John the Divine) 112th St. & Amsterdam

Sun. HC 7, 8, 9, 10, 11; Cho. Mat. 10:30; Ev 4; Ser 11, 4. Wkdays HC 7:30 (also 10 Wed., and Cho HC 8:45 HD); Mat 8:30; Ev 5. The daily offices are choral exc. Mon.

### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a. m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

Rev. Anson Phelps Stokes, Jr., Rector  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

### WASHINGTON CATHEDRAL MOUNT SAINT ALBAN The Rt. Rev. Angus Dun, Bishop The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1. S. HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

### ST. PAUL'S 13 Vict Park B ROCHESTER, N. Y.

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Sunday: 8, 9:30 and 11.  
Holv Davs: 11 Fri. 7.

ST. JAMES'  
117 N. Lafette  
SOUTH BEND, IND.  
The Rev. William Paul Barnids, D. D., Rector  
The Rev. Glen E. McCutcheon, Ass't  
Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion 9:30. Friday, Holy Communion, 7.

### PRO-CATHEDRAL OF THE HOLY TRINITY

Paris, France  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail  
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

### ST. STEPHEN'S CHURCH

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### ST. PAUL'S CATHEDRAL Oklahoma, City, Okla.

Very Rev. John S. Willey, Dean  
Sunday: H. C. 8, 11 first S.; Church School, 10:50; M. P. 11.  
Weekday: Thurs. 10. Other services as announced.

## SERVICES In Leading Churches

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

### CHRIST CHURCH Cambridge, Mass.

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

### ST. JOHN'S CATHEDRAL Denver, Colorado

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH Indianapolis, Ind.

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Rev. Messrs. F. P. Williams, E. L. Conner  
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser., 11.  
Weekdays: H. C. daily 8 ex Wed. and Fri. 7; H. D. 12:05. Noonday Prayers 12:05.  
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### TRINITY CHURCH Miami, Fla.

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Broad and Third Streets  
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Rev. A. Freeman Traverse, Ass't  
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### CHRIST CHURCH Nashville, Tennessee

The Rev. Raymond Tuttle Ferris  
7:30 a.m., Holy Communion; 10 a.m., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 p.m., Young People's Meeting.  
Thursdays and Saints' Days: HC 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

Saint Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. William Baxter  
Minister of Education  
Sunday: 8, 9:25, 11 a.m. High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### ST. PAUL'S CATHEDRAL Shelton Square

Buffalo, New York  
Very Rev. Philip F. McNairy, D.D., Dean  
Canon Leslie D. Hallett  
Canon Mitchell Haddad  
Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 11 a.m., Healing Service 12:05.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****General Convention Moved  
To Another City****BISHOP SHERRILL SAYS WITNESS OF CHURCH  
MUST BE CLEAR IN TIME OF CRISIS**

★ Bishop Sherrill announced on June 8th that the 1955 General Convention would not meet in Houston, Texas. His statement follows:

"Under the provision of the Constitution of the Protestant Episcopal Church, Article I, Section 7, I have decided that the General Convention will not meet in Houston in 1955. This has been the most painful and difficult decision I have ever been called upon to make. I have the greatest affection and admiration for Bishop Quin. I have had grave doubt as to the wisdom of taking this responsibility.

"However, in spite of these considerations I am convinced that on both the international and the national level, the scene has altered radically even since the General Convention of 1952, indeed within the past month. We live in a time of crisis. In such a time, on the eve of the meetings of the Anglican Congress and the World Council of Churches, I am certain that the witness of our Church must be so clear that it need not be explained.

"I am aware that this decision will be met by a mixed response. I am thinking, however, not so much of the pres-

ent as of the future. In this decision I have struggled to consider only the welfare of our Church. I ask only that in whatever may be said or writ-



BISHOP SHERRILL

ten about this question, the spread of the Gospel as this Church has received the same be the only consideration.

"Plans for a meeting place for the 1955 Convention must await further determination."

The announcement was made following a meeting in New York of the committee on arrangements for the Conven-

tion, which went ahead with preliminary plans wherever it is held. Chicago had first been chosen at the 1952 Convention so that it is possible that it will again extend an invitation.

Bishop Quin, who did not attend the New York meeting, presumably because he knew in advance of the Presiding Bishop's decision, told reporters in Houston that he was disappointed.

"There has been a determined underground effort to undermine the Houston convention, and they have got their work done," he said.

The background of the issue was presented briefly in the Witness editorial of May 27th, which ended with "a salute to Bishop Quin and his associates for giving it a good try" and calling upon the Presiding Bishop to exercise the authority given him under the Constitution "by moving the Convention to another city."

Bishop Nash of Mass. issued the following statement on June 9th:

"As chairman of the General Convention's committee to receive invitations for the next General Convention, I opposed the action taken by the Convention in Boston in 1952, accepting the invitation from Houston.

"The diocesan convention of Mass. in 1953 passed a resolution urging that the General Convention go elsewhere. I am, therefore, greatly pleased at Bishop Sherrill's decision. Particularly in view of the recent

decision of the United States Supreme Court against segregation in education, it seems to me an admirable decision by the Presiding Bishop of the Episcopal Church."

In New York, Bishop Donegan commented as follows: "In the light of the genuine doubt whether really non segregated facilities could have been provided in Houston even with the

best interests of Bishop Quin and his committee, I think it is wise that the Presiding Bishop is changing the place where the General Convention will meet so there will be no question but that delegates regardless of color will be able to express in their time together the brotherhood which is so basic to the teaching of the Church itself."

## METHODISTS ACT ON DECISION

★ Action aimed at integration of the races in the Methodist churches of Maryland, the District of Columbia, and parts of West Virginia and Pennsylvania was taken by Baltimore Methodist Conference at its annual meeting.

More than 600 ministers and lay leaders asked the conference's 546 churches to study the possibility of becoming interracial "wherever favorable opportunities present themselves."

They also went on record as favoring the admission of Negroes to three conference-supported institutions — Western Maryland College, Westminster, American University, Washington, D. C.; and Westminster Theological Seminary and urged church members to cooperate "in good spirit" with school authorities as the latter arrange to end segregation in the public schools.

Negro Methodist churches in the Conference area are organized into a separate body with their own bishop.

Rejection of "all totalitarian methods in combatting Communism" was called for in another adopted resolution which opposed "any attempt to condemn men as Communists or near Communists by innuendo, newspaper clippings and rumor."

A report condemning racial discrimination was approved by some 1,200 delegates representing the 450 churches of the Methodist conference that covers eastern Tennessee and parts of middle Tennessee, Virginia, West Virginia and Georgia.

The report, prepared by the conference's board of social and economic relations, cited a resolution adopted by the 1952 general conference saying that "to discriminate against a person

## Intervention in Indo-China Opposed by Quakers

★ Opposition to United States military intervention in Indo-China was expressed by the executive board of the American Friends Service Committee.

The Quaker group also urged the admission of Communist China into the United Nations. It said this step would facilitate a settlement in Indo-China and provide an opportunity for "face to face" negotiation.

The statement called upon Americans to "understand that the legitimate yearnings of Asian peoples are for independence and for a better standard of life."

"These are the fundamental issues in the present raging Indo-Chinese resolution," it said, "and they are not issues that can be met by military threats."

The Quakers suggested that U. S. policy embrace these steps:

Support of an immediate cease-fire; continued encouragement to the French to implement their commitments to grant independence; support of free elections in Viet Nam and a willingness to abide by the results; and a long-range commitment to provide the new

government of Viet Nam, as well as the governments of Laos and Cambodia, with economic assistance.

"... America's best hope is to channel the revolution (in Indo-China) in ways that will mitigate its violence and turn it toward democratic ideals," the statement said.

It added that a just and durable peace in Asia "depends on stabilizing the whole Asian scene." This is a task that can best be handled by the U.N., the Quakers said, "provided that body can be returned to its original status as a form for the settlement of disputes.

"We believe that in the present world the attempt to convert the U.N. into an instrument of collective security courts disaster and that it would be far wiser to strengthen its mediation machinery and support the principle of universal membership," the statement said.

"We believe that a program of this nature could restore U. S. leadership at Geneva, solidify democratic forces, and provide a moral basis for a policy consistent with American ideals."



solely upon the basis of his race is both unfair and un-Christian."

It then urged members of the conference to "champion the public schools as an institution fundamental to a democracy" and to encourage the "use of community study groups, interracial in composition, to evaluate local situation with reference to the education of its youth."

Another adopted resolution affirmed the conference's confidence in members of the Protestant clergy who, it said, "have been subjected to unwarranted attack and abusive innuendo" over the issue of Communism.

"We do hold the right and propriety, however, of keeping alert to any abuses in the social and economic order which violate the mind and spirit of our Lord," it added.

The North Texas Methodist conference unanimously endorsed the recent Supreme Court decision ending segregation in the public schools. It called upon Conference members to "support the spirit of the decision with Christian love and wisdom."

#### **MACKEY SUPPORTED BY ASSEMBLY**

★ In an unprecedented action, the general assembly of the Presbyterian Church gave a rising vote of confidence to its retiring moderator, John A. Mackay, who authored "A Letter to Presbyterians" issued last November by the denomination's general council.

At the same time, the Assembly adopted as its own statement the letter which vigorously objected to certain Congressional committee investigative procedures. The letter had expressed the council's "deep concern" that preoccupation with the menace of

Communism might leave the United States open to the evil of Fascism.

Roy Ewing Vale of Indianapolis, a former moderator, offered the resolution requesting the assembly to "adopt and proclaim" the letter as "its own action in view of certain tendencies dangerous to our nation which still persist."

Before the action was taken, John Sutherland Bonnell, pastor of New York, said the resolution was "one of the most important to come before our assembly, for it goes to the root of our existence as a Church."

Its approval, he said, would be "true to the highest traditions of John Knox and John Witherspoon who were not afraid to grapple with the issues that vitally concern the life of the church and nation."

Bonnell declared that there is little choice between the "citizen of the United States who hides his Communist affiliation under the Fifth Amendment" and the "Congressman who slanders the character of worthy citizens of this nation under the cloak of Congressional immunity."

Through its letter, he added, the general council "raised a standard to which all who love American freedom and justice may repair."

#### **CHURCH DESIGNS WIN PRIZES**

★ In a ceremony at Christ Church Cathedral, St. Louis, June 7, Harold Roth, a third-year student at the Washington University School of architecture, was awarded the \$100 first prize for contemporary church design in a national competition sponsored by the joint commission on architecture and the allied arts of the Episcopal Church.

The presentation was made

by Bishop Arthur C. Lichtenberger, acting for Bishop Ashton Oldham, retired bishop of Albany and chairman of the commission. Bishop Lichtenberger spoke of the increasing importance of contemporary church design because rising construction costs are making Colonial and Gothic construction too expensive for many new churches.

Frederick W. Dunn, St. Louis architect and a member of the joint commission, stated that this competition is one phase of the Episcopal Church's nation-wide program to try to bring the Church back to the position it once held as a patron of the arts.

Roth's design, for a hypothetical site in Westchester County, N. Y., includes concave front and rear walls, a sunken terrace, an asymmetrical seating arrangement for 300 persons and four stained glass panels on a side wall. The panels were designed by Joseph Horvath, a junior in the Washington University school of fine arts.

The winning designs are to be exhibited at the 1955 General Convention.

#### **CAMBRIDGE HAS GRADUATION**

★ Bishop Lichtenberger of Missouri was the preacher on June 3 at the commencement of the Episcopal Theological School when twenty-six men were graduated.

Bishop Hobson of Southern Ohio was the preacher at the alumni service.

#### **CHICAGO GIVES TO MISSIONS**

★ Parishes of the diocese of Chicago increased giving to missions by 41% in the last five years, though the communicant strength increased only five percent.



# Quotations Called Communist Actually Are Popes

★ A staff member of a Congressional committee was maneuvered into identifying as Communist literature quotations from Papal encyclicals. The incident took place during a special House committee hearing on whether tax-free foundations are aiding subversive causes.

Rep. Wayne L. Hays (D., Ohio), a member of the committee had accused staff member Thomas M. McNeice of lifting paragraphs out of their content to support his charges against foundations.

He handed Mr. McNeice three quotations and without disclosing the source asked him to comment on them.

"All of these are closely comparable to Communist literature that I have read," Mr. McNeice said, adding that "they parallel very closely Communistic or Socialist ideals."

Rep. Hays then said the quotations came from the writings of Pope Leo XIII and Pius XI, and observed that Mr. McNeice's comments showed "the danger of lifting paragraphs out of context."

"You wouldn't call the Church Communist?" Rep. Hays asked.

"I am not calling the Church Communistic," was the reply.

The two quotations from Pope Leo XIII were taken from his encyclical *Rerum Novarum* (Condition of the Working Classes) written in 1891. They included the following:

"But all agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness

which press so heavily at this moment (1891) on the large majority of the very poor.

"The ancient workmen's guilds were destroyed in the last century, and no other organization took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come to pass that working men have been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition."

The excerpts from Pope Pius XI were contained in his encyclical *Quadragesimo Anno* (Social Reconstruction) of 1931. They included:

"Every effort must therefore be made that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs. If in the present state of society this is not always feasible, social justice demands that reforms be introduced without delay which will guarantee every adult man such a wage."

Rep. Hays said he was a Protestant and "I want to emphasize that the Catholic Church has been one of the greatest bulwarks against Communism throughout the world."

Before he knew the identity of the authors of the quotations, Mr. McNeice told the committee that "many false statements" have been made about the lack of adequate wages.

A further comment on the Papal excerpts came from Rep. B. Carroll Reece (R., Tenn.), committee chairman, who said they sounded "like the President."

## CHURCH CONFERENCE ON PEACE

Solidarity with the aims of the World Peace Council which convened in East Berlin was voiced by "500 Christians from East and West" during a special conference.

Pastor Johannes Herz, theology professor at Leipzig University and president of the East German Peace Committee, presided at the conference arranged in connection with the Council meeting. The reports said prominent participants included Metropolitan Nikolai of Krutitsky, a leading Russian Orthodox prelate; Prof. Joseph L. Hromadka, noted Czech theologian; Bishop Janos Peter of the Hungarian Reformed Church, and Father Jan Piskorz, Vica-Capitular of Stalinograd (Katowice), Poland.

In an address to the conference, Metropolitan Nikolai said, "It is our holy duty as Christians to join in the mighty chorus of the fight against the atom bomb and to raise our voice to a flaming protest against this terrible weapon."

The reports said Prof. Hromadka charged that "some Churches continue to think only of themselves, their own interests, privileges and traditions. But we must see and love all men, Communists and Socialists included, otherwise we will make no headway."

In a message of greeting to the Council, the churchmen's conference declared that "the fight against the atom bomb and all means of mass destruction is regarded by all Christians as a Godly commandment which we will fulfil at the time in good conscience and in active responsibility."

The conference also decided to send a similar message to the Assembly of the World Council of Churches in Evanston, Ill., this August.



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# EDITORIALS

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## Courageous Act

**B**ISHOP SHERRILL, in moving the next General Convention from Houston, did a courageous thing. The decision was his alone to make and we can sympathize with his statement that it was "the most painful and difficult decision I have ever been called upon to make."

We congratulate him for making it. We also congratulate the Church people who have persisted in urging him to do so, particularly the three Negroes on Bishop Quin's committee on arrangements.

We share the Presiding Bishop's affection and admiration for Bishop Quin. As we stated here May 27th, he and his associates did everything possible to arrange things in Houston so that the Church could have the kind of Convention it wants. That they failed to overcome the many obstacles is surely no fault of theirs and we congratulate them for giving it a good try.

Perhaps by 1958 the combined pressure of religious forces and court decisions will make a General Convention in Houston possible. We hope so.

## Dr. Oppenheimer Again

**S**INCE our editorial of May 20, we are not surprised to read that the special Personnel Security Board of the Atomic Energy Commission refused, by a 2-1 vote, to reinstate the clearance of Dr. J. Robert Oppenheimer to handle classified documents on atomic energy. We are surprised by the board's disingenuousness at a couple of points. First, when the board was supposed to be considering him as a security risk, it was most improper to introduce evidence of his "lack of enthusiasm" for the program to develop the H-bomb which he had previously opposed. The commission might have asked a consultant unsympathetic to its policies to resign or might have fired him; but how can a man's continuing in his

original considered opinion be a threat to national security?

Secondly, the board committed itself to a most extraordinary statement:

"In evaluating advice from a specialist which departs from the area of his speciality, government officials charged with the military posture of our country must also be certain that underlying advice is a genuine conviction that this country cannot in the interests of security have less than the strongest possible offensive capabilities in a time of national danger."

The context makes it clear that the board is contrasting a scientist's giving such advice on moral (which the Board alternatively calls "emotional") grounds. But our Constitution makes it clear that moral questions are no man's speciality and therefore within any man's competence. Dr. Oppenheimer's lawyers remark pertinently: "Does this mean that a loyal scientist called to advise his government does so at his peril if he happens to believe in the wisdom of maintaining a proper balance between offensive and defensive weapons?"

And we might add, "Or of maintaining a proper balance between expenditure for war and for peace? Or of thinking of the effect upon world opinion and of American conscience of engineering and using certain sorts of weapons?" If as we suspect it does, then the physicists for their salvation and ours had better learn shorthand, typing, and double-entry bookkeeping and get a new job.

Also since our last editorial we have been reading about the criticism in the Atomic Energy Commission itself of one-man rule by Rear Admiral Lewis L. Strauss, an Eisenhower appointee. Sufficient evidence of the area of discontent was the announcement on May 21 of the imminent resignation of Dr. James G. Beckerley, Director of Classification (of security) of the A.E.C. It is clear then even to an outsider that Dr. Oppenheimer's troubles are somehow connected with Admiral Strauss's ascendancy. It had been thought that Mr. Eisenhower's administration had allayed fears of military control of the government; it seems that the rejoicing was premature.

It is also becoming clear that anxiety in the White House to forestall Senator McCarthy's



criticism is inducing an attitude very difficult to distinguish from McCarthyism.

We can therefore conclude, as before, that a beneficent Providence is leading our government forcibly to oust the physicists from those studies that a sensitive conscience should already have been urging them to relinquish voluntarily; for the long-term good of us all.

## Caesar Outstrips Us

**L**IBERAL-MINDED, peace-loving people had almost come to the point of wondering whether the country could ever shake off the chains that bind; the fear, dishonesty, and confusion which has brought compromise and paralysis in our government.

Then, like a clean wind sweeping in from the sea, came the Supreme Court decision on segregation in the schools. No compromise, no captiousness, no narrow legalism ties it to particular cases. The decision establishes on the ground of human dignity and sociological

fact that the phrase "separate but equal" is a contradiction in terms.

Apart from the revolution in the social patterns of the South thus set in motion, is an even more far-reaching effect which will come out of this new touchstone for racial justice. In the past, cases for integration in schools, housing, employment, usually had to be constructed on some other issue such as that the physical facilities of a given school were not up to the standards of the others. Now, however, integration in all areas may be fought for in the courts on its own merits. One cannot even comprehend what may issue out of this possibility.

We shout "Hallelujah," but as we do, we realize with shame that we use the language of the most segregated institution of its size in America, the Christian Church. Timid Christians, do you still hang back? You have broken the law of Christ these many years, for the law of Caesar excused the breaking of it. To whom do you now turn to justify yourselves?

## THE GREAT NEEDS OF TODAY

By Henry Knox Sherrill

*Commencement Address at Wheaton College*

**F**ORTY-THREE years ago I graduated from college. I hesitate to make this admission because the members of the graduating class may wonder how I am able to be up and about. I do so only because of the great contrast between the times of 1911 and those of 1954. It was an easier task in some ways to give a commencement address then, for the world was infinitely simpler. Compared to today all our modern conveniences such as the telephone, the phonograph, even electricity were in their infancy. An auto would have been greeted in many sections with the accustomed raucous cry, "Get a horse."

It was an era of extreme optimism. There were so called international incidents but a world war in which the United States would be engaged on foreign soil was beyond the possibility of imagination. With the rapid development of science, it was confidently felt that with the increase of knowledge, man would inevitably grow better and better. Through colonization known as the white man's burden, undeveloped people would in time gladly and

gratefully accept all the unquestionably unmixed blessings of Western industrial civilization.

Sin by perhaps the majority was considered wholly out of date. A popular quotation was a statement of Sir Oliver Lodge: "A modern man is not thinking of his sins, he is up and doing." To the members of the graduating class life seemed singularly stable, with countless opportunities and with only the personal anxieties which are a part of life in any age. Even if those of us who had decided to enter the ministry, did not wholly share this complacent view of the world, nevertheless, there was no thought of impending tragedy. A few years later in 1914, I attended a Student Volunteer convention for which the slogan was: "The Evangelization of the World in this Generation."

"Well, we all know what has transpired since, with the advent of two world wars, plus Korea. Years of uncertainty stretching into the indefinite future are upon us. The hydrogen bomb poses as a possibility, if not a probab-



ity, the destruction of all life. We have witnessed in our time acts of cruelty, calculated evil, on a scale unparalleled in human history and the end is not in sight. During the last war it was my duty to visit our armed forces. People were always asking in the light of war conditions how do men react. The answer is that in general they acted as could be expected. Men of faith and of character deepened under the terrible impact. Those with no such spiritual strength went downhill. As we face the realities of our day the same response will be found. It will be possible for some to say "Let us eat and drink and be merry for tomorrow we die." Others may have an attitude of hopeless resignation. While still others will see in the present situation a tremendous stimulus to do and to be in agreement with Rupert Brooke's cry, "God be thanked who hath matched us with this hour."

### Great Issues

**C**ERTAINLY the most tremendous issues are at stake today. In the history of mankind there may pass many years which can be summarized in a text book in a few paragraphs. Then there are those turning points which are so crucial that they determine the course of events for many years to come.

Beyond any question an era of such character is the present. The decisions now made will affect our children and our children's children. One may ask "What have I as an individual to do with such decisions and affairs?" The answer is that in a democracy in the long run public opinion is the decisive force. No one of us whatever his or her particular endowments or position can escape a full measure of responsibility. Particularly is this true of those who like yourself have been given so many and such great advantages. To whom much is given, much can rightly be expected.

It is with this background in mind that I venture to proceed with more precise and personal application.

As college women you will lay great stress upon the quality of reasonableness. Not in our time has this been as important as today. Due to the tragic experiences of recent years and to the fear as to what the future may bring forth, prejudice born of emotion is playing a dangerous role. If any one doubts this, discuss with several people the policies of Messrs. Acheson and Dulles, the Congressional

Committees and Civil Rights, Academic Freedom and Communism, Red China and the United Nations, Free Enterprise and governmental subsidies to mention only a few explosive subjects.

We have come to the point where many seem to feel that the end justifies the means. Moral standards and judgments, knowledge of the facts give way to unreasoning emotional denunciation. Epithets take the place of discussion. On the one hand the terms Communist, Socialist, egg head, do gooder, bleeding heart, traitor, are hurled, and from other sources we hear such phrases as exploiters, the giveaway and the plunder boys. I speak from some experience. Let anyone take a stand on almost any of these and other questions and he is deluged with letters, signed and anonymous, of the most unreasonable and vituperative nature.

One difficulty is that many people tend to be absolutists. A question has only one answer. A matter is either white or black. Whereas the truth is, in this imperfect world, most questions, particularly in the political field, are not of such easy solution. I am not saying that no decisions should be made. But these decisions should be made on the basis of knowledge, poise, and cool judgment. Unfortunately common sense does not necessarily go with a college degree and many college graduates are as unstable as anyone else. But ideally this should not be the case. A college education should have built a respect for reason, an understanding of the broad sweep of human history, with the knowledge of past events which have made the present crisis. I am speaking of more than factual knowledge though, rather of quality of mind which should be the possession of an educated man or woman. In an insane world we can all of us try to the very best of our ability to be sane, to be wise, and to be just. This will be best for the world and for ourselves as well.

### Need For Compassion

**B**UT important as reasonableness of the mind is, there must be also the quality of compassion, for reason by itself can be hard and cold. It is difficult to describe adequately the amount of suffering in the world today. We think we know, but because of the magnitude of the problem, figures lose their significance. We read of destruction, of mass deportation, of slave camps and then we turn to



some other part of the daily paper. I can never forget certain scenes in visiting camps of displaced persons in Europe. Just imagine what it would mean to you to have lost every member of your family, everything you owned, and then to spend years in a camp under distressing conditions, with no glimmer of hope for the future. Such an experience has been the lot of hundreds and hundreds of thousands of men, women, boys, and girls. Last September in Korea I saw similar sights with thousands of people crowding into Seoul, homeless, many of them orphaned. These are things I have seen with my own eyes, but they can be multiplied many times in Europe and Asia.

I venture to say that not before in modern times has there been such mass suffering as exists today. The American people are naturally kind and generous-hearted, particularly when they are moved by personal need. Let a child be taken by an incurable disease and the fact be publicized and thousands of letters, cards, and presents will result, often to the discomfort of the recipient. On the world scene the United States through governmental and private agencies, has done a great deal. This has been partly a matter of self-interest, but in large measure there has been a desire to help.

At the same time, due to these present pressures and fears, there is a growing trend toward hatred, and spiritual isolationism. Some years ago when the phrase "One Hundred Per Cent Americanism" was greatly in vogue, a man was quoted as having said, "I am an hundred and ten per cent American for I hate everyone but myself."

I am pleading for the programs of no political party or group. Again I am thinking in terms of attitude and of personal quality. The problem of world peace will not be solved in the long run by force of arms, though I realize the necessity today of military strength to preserve the peace. But ultimately peace can only be established through mutual understanding between peoples. I stress peoples rather than governments for governments come and go, people remain. I am not talking of our attempts to deal with the present unscrupulous rulers of Russia, for example, but rather with an understanding of the background, the outlook, the needs, indeed the suffering of the Russian people. Again education should give us something of this

breadth of view for knowledge of other peoples gives us understanding. I have noticed in two world wars that hatred was, in general, less manifest at the front among those doing the fighting than in front parlor, afternoon tea conversation at home. Compassion means to suffer with. It involves the quality of imagination. Great heartedness is a prime necessity in finding any solution to the manifold perplexities of today.

### Faith Needed

**F**INALLY it must be emphasized that the greatest need of all is the quality of faith, for here is to be found the source of strength and power. I am not thinking of faith in one's self or in others, important as that may be, but faith in eternal and invisible realities, a faith in the living God. There are periods of rise and decline in the life of the Spirit. I believe that we are on the verge of a great upsurge. How could it be otherwise in the light of events all about us. There are many evidences to put it in its mildest form that Christianity is once again becoming intellectually respectable. We have begun to learn the hard way in the crucible of world tragedy, that man cannot live by bread alone. It is not enough to talk of humanitarianism, of idealism, of democracy. We must go deeper to the source for without a God of justice and of love, these frequently used terms are but sounding brass and tinkling cymbals. Everyone indulges in such generalities.

I would press this further, for I believe that these statements are vague and fruitless unless they are grounded in reality in a personal commitment to God and to the company of faithful people. It is true, as Professor Whitehead has stated, that religion is what man does with his solitariness. But it is equally true that we need the objectivity, the discipline, the lift which comes from companionship in worship and in work with our fellow pilgrims on the road to God and eternal life. Faith is not as someone once said, "Believing things you know aren't so." Faith must be reasonable. But faith too involves the heart, those deep personal experiences which are the mainspring of life and yet which cannot be tabulated and scientifically measured. Here may be found the sources of strength, of courage, and of abiding joy.

I have not attempted to discuss the intricate problems of world peace, of democracy, or of education, to mention only a few of the



issues before us. Nor have I spoken of security for in the present state of affairs it does not exist, if it ever did. Rather I have emphasized the qualities which you and all of us must have, if we are to meet the exigencies which will inevitably come upon us.

Toynbee says that civilizations do not die, they commit suicide. The greatest foes are not from without but from within. Men and women fail in almost every case because they

have first of all disintegrated in mind and in heart—in character. No one is wise enough to predict the future. In one sense it is not important. Wherever you are to be in the fields of the arts, business, or the home, the significant fact will always be what you are. So I am willing to make this prediction, if you are sanely reasonable, compassionate, with a vital living faith, then you will be a light of the world in your day and generation.

## HOW THE WORLD CAN BE SAVED

By Theodore P. Ferris

*Rector of Trinity Church, Boston*

IN THE last article we tried to face as frankly as we could the fact that there is something radically wrong with our world, and with ourselves. And we acknowledged the fact that there is a crooked streak in the world and in us, even in those of us who are the refined products of a Christian civilization, and who live in the rarefied atmosphere of Boston. It crops out in the most unexpected places, at the most unpredictable times and with sometimes the most embarrassing results.

We are not too sure how this crooked streak got into the world and therefore we are not too dogmatic about its origin but, from the insights we get from the Bible and the great tradition of Hebrew-Christian literature, and also from our own understanding of ourselves and our situation, we assume that our freedom has something to do with it. We have been given the freedom to have our own way, and nine times out of ten we have it, to our downfall! We ended the article with the question, How can the world be saved from this crooked streak? Or perhaps we should say it this way, How can we be saved? because we want this not to be an academic question about a world that exists apart from ourselves but a world that includes ourselves.

### We Are Responsible

THERE are two things to say at the very beginning. I must say parenthetically right here that this whole article, of course, has come through my judgment and my understanding, illuminated as I hope it is by Christian teaching and Christian doctrine. But on a subject so big and deep as this I cannot be satisfied merely to give you, ready-made, the

answers that have come down through generations of men and women, first from one angle of experience and then from another, with various errors and also various elements of the truth.

I should rather approach it from my own experience, limited as that is, and supported as it is, of course, by everything that I find in the tradition of the Christian community and in the Bible. Now having said that, I repeat what I said a minute ago, there are two things to say at the very beginning, and the first is that we cannot be saved from the natural consequences of our wrong-doing. If a parent possesses a child and dominates his life rather than lets it develop along its own line, or if a parent rejects a child and leaves him isolated in a loveless world, he cannot be saved from the natural consequences of his wrong-doing, and both lives will be warped accordingly. If a man swindles the government out of four million dollars, he and all the people concerned, the innocent as well as the guilty, will suffer in the long run the consequences of his wrong; they, impoverishment, and he, imprisonment. If we persist in waging world wars, we will suffer the consequences, distrust, disquietude, disease and death.

There is, as far as I can see, no promise in Christianity that a man will be let off for the wrong that he has done. There are some doctrines of the Atonement that seem to imply that. I am perfectly sure myself that the people who wrote them in the beginning did not mean to imply that, but they seem to imply that we commit the crime and Christ pays the penalty, which lets us off. There is no assur-



ance in Christianity that we have a friend in the royal courthouse who will get us out of the jams we get in so that we do not have to suffer any consequences at all. I should like to make that as clear as I can, for it seems to me that a doctrine of the Atonement which suggests that we are not morally responsible is a degrading one.

The other thing that we have to say is this, that if we cannot be saved from the natural consequences of our wrong-doing, we can be saved from slavery to the crooked streak in the world and in us, and that, you see right away, is quite a different matter. An alcoholic cannot be saved from the consequences of drink; if he persists in drinking, he will get drunk and he will do the damage of a drunken man, but he can, thank God, be saved from slavery to drink. A vain person, likewise, cannot be saved from the terrible consequences of vanity, but he can be saved from slavery to vanity.

One thing must be said at the outset and that is we cannot do it ourselves. That is a hard proposition for any American to accept because he does not like to be beholden to anyone. He does not like to put himself in a position of not being independent, but surely you all know that when a man is in real trouble, he cannot get himself out of it. If he is overboard in the middle of the Atlantic, he cannot swim ashore; he has to have a life preserver. If he is desperately ill, he cannot make himself well; he has to have a doctor and, if he is a sinner, he cannot save himself, he must have a saviour.

### Misused Freedom

AT THIS point, Christianity has something wonderful to say. It has been said so many times and in so many tongues and in so many ways and against so many backgrounds of culture and civilization that one almost hesitates to say it again, but let us put it in its classical and traditional, some might even say mythological, form; the familiar form which, as a matter of fact, some of you may not have heard for a good many years.

It goes back to the very beginning of things. God made the world. On disorder and confusion and chaos, he imposed his own sublime order and purpose, and the world that he made was wondrously good. God enjoyed it and took pleasure in it. God gave men and women a share of his own freedom, something that he did not give to the rest of the created order

and which distinguishes us from all other created things including animals, no matter how many similarities some people may like to find between us and the beasts.

He gave them a share of his own freedom to have their own way and go their own way; in other words, the freedom of choice. They, as we might expect against the background of our own experience, misused it and still do, for various reasons. Some of them choose to go their own way instead of God's way because they are frightened and they think that if they do not look out for themselves, nobody else will and, therefore, they do things that are against all the laws of God in order to provide a certain kind of security for themselves that they think they will not have if they do not get these things. There are many reasons, and we cannot go into all of them now.

In misusing their freedom and going their own way, they hurt themselves; sometimes you cannot see how they hurt themselves because it is the inner life of a man that is scarred and wounded more than the outside of his life when he chooses to strike off on his own tangent of pride and self-will, but they do hurt themselves and, of course, they hurt their neighbors desperately. So that all men and women, in varying degrees, of course, are something like those pieces of material that you see in a department store marked down because they are seconds. There is a flaw somewhere in them.

The consequence of their misuse of freedom and having their own way is not only that they hurt themselves and their neighbors, that is bad enough, and causes certainly an incalculable amount of misery and wretchedness in the world, but that is not the worst result. The fact that they misuse their own freedom and go their own way means that they get further and further away from God. Some of them are frightened of God because they have disobeyed him and therefore they stay out of his way; others get so far away from him that they forget all about him and lead their lives as though he did not exist and try to order things apart from him who is the very source of all order in life.

And so in addition, you see, to the obvious damage that is done, there is an increasing alienation, a separating of the ways not only between man and man but also between man and God, so that men and women like ourselves get further and further away from the center



of things, and the further away we get, the more frightened we get, and the more we long to get back to the heart of it, and yet, we do not know in ourselves that that is the thing we are longing for and the thing that we must have.

God did everything conceivable to win men back into the family circle. He saved them by the skin of their teeth over and over again from all sorts of disasters; He took care of them when they did not deserve it; he wooed them by his beauty which he reflected in the beauty of this wonderful world; he spoke to them through the words of his special messengers; he told them over and over again how much he loved them and how much he wanted them to be with him, but all that he could do did not have much avail.

### God Gave Himself

**F**INALLY, according to the Christian story, God came into the world himself, and he came in a way that nobody would have dreamed of his coming. He came in the form of a human being just like you or me, and furthermore, he came in the form of a human being who was a Jew, a carpenter, Jesus of Nazareth. He came in the form of a human being who was a real man and who had all the physiological and psychological conditions and limitations that you and I have as real men.

Jesus soon ran into the crooked streak in the world. He found it in the people he grew up with, in their narrow-mindedness. They could not see over the wall of the town of Nazareth. He found it in his friends; they had great ambitions to sit in places of prominence. He found it in his enemies; they were jealous of him, they were inflexible, they refused to listen to the word of God. And he found that crooked streak in himself. He saw death as a great opportunity and possibility but he shrank from it, and he was lured by all the shining possibilities of life. It seems, at least to my mind, to make such temptation utterly unreal if we do not assume that it was a real allure-ment to Jesus and that life with all its possibilities and fulfillments really lured him.

Jesus never explained the crooked streak; he never philosophized about it, but he dealt it blow after blow. He mastered it first in himself by a supreme, sublime obedience, even unto death. He met it in his friends by rebuking it, and in his enemies by forgiving them. It finally killed him. It looked as though

the crooked streak had the last word but in the death of Jesus the love of God came closer to the world of men than it had ever come before. You might almost say, and of course this is impossible to put in words, that in the very act of dying, Jesus took the crooked streak in the world and twisted it into a crown. He did not take away the crooked streak; it is still here in the world and in us but he did take away the tyranny of it so that when men and women in all the centuries since look at the Cross, they say to themselves, God so loved the world that he gave his own Son to save it from itself. He saved the world by showing people how much he loved them.

### Share His Victory

**T**HE practical conclusion of all this is the fact that those who attach themselves to Jesus share in some strange and yet real way his victory over that crooked streak. You say, as people in all ages say, how can this be? How can what one man did so long ago help me in any way as I try to master the crooked streak in me by obedience? We shall turn to a specific instance; it is an imaginary one, but it is a composition of many familiar situations.

A young girl is in college; the college has certain rules and regulations; it has the honor system. If a girl goes away for the weekend, she must sign up and let the college know where she is going. The girl signs up to be away for the weekend and indicates that she will stay with her parents in a nearby suburb. She tells her parents that she is going to stay that weekend with her aunt. Where she actually stays is in a hotel with other girls who have a party, and they drive in a car with a young man, and there is an accident, and the man is killed. The girl lied to her college, to her parents, and to her aunt. When we look further into this wretched situation, we find that her parents never really wanted the child in the first place, and perhaps one of the reasons that she lied to them in this particular instance was the fact that she never felt any security or love in her own home. There is the crooked streak, you see. There is nothing academic about it; they are all in a mess and there is no possibility of their getting out of it by themselves, none whatsoever.

In this case, we imagine that they turn by the grace of God to our Lord Jesus Christ. Supposing that they do so, this is what will happen. They must, at first, admit that they



cannot help themselves; they must be shorn of their pride. Parents who are proud of standing on their own feet and being independent must come to the point where they say, we have completely mismanaged this whole parental opportunity and we know it and confess it, and we lay it here at the feet of Christ. They must then, if they have not before, join the Christian group. They must become part of the Christian community, for they cannot handle this thing by themselves alone or with Christ in private. They will find him in the active, loving, forgiving group, which is the present reality of Christ's spirit in the world.

The first thing they will find is this. He will give them something to live for, bigger than they have ever had before, and will take their minds off some of their own disasters and disadvantages and lift them up to another level of service, rather than indulgence. Then, as they begin to understand and know him, he will help them understand each other. He will help the child understand the difficulties and dangers of parenthood, and help the parents understand the problems and temptations of young people, gradually drawing them together, not by merging them so that they lose their personalities but by bringing them together into a family circle.

As this growth goes on, he will draw them into the presence of God. If they were previously frightened of God, he will take away all fear and reassure them that the God who made them loves them and is anxious and eager to give them another chance, to renew them and restore them to the family circle. And if they have forgotten God and lost him in all the luxuries of modern life, and in the carelessness of their family ways, he will bring him near and they will find God in Jesus himself.

And he will do one thing more. He will put himself into them. I do not know how to describe it in any way that will not minimize it but, if you can, think of a boys' school that has lost its morale and lost its standing with other schools, going out to play a football game, the victory of which means much in a boy's life, and in the last two minutes, one boy presses forward and rallies all his strength and makes a touchdown. The whole school shares in his victory; in a sense he puts something of himself into them and lifts the whole school up to a new level. That, I think, imperfectly said,

is something like what Christ does to people. He puts something of himself into them so that they can say, It is not only I struggling against my difficulties, but it is Christ living in me, and I share that amazing victory of his over the crooked streak in life, which he mastered so wonderfully by his own obedience, and by his suffering, patience and forgiveness. You see, the crooked streak is still there for them to deal with, but somehow in Christ they have risen above it and are no longer slaves to it. They are the masters of it.

Isn't it strange that no matter how seriously we try to think about these things, and no matter how hard we try to think about these things, and no matter how hard we try to put them in fresh words and unfamiliar formulas, we never get away from the old, almost simple childlike statements of it that we have heard all our lives?

There is a green hill far away,  
Without a city wall,  
Where the dear Lord was crucified  
Who died to save us all.

He died that we might be forgiv'n,  
He died to make us good,  
That we might go at last to heav'n,  
Saved by his precious blood.

O dearly, dearly has he loved!  
And we must love him, too,  
And trust in his redeeming blood,  
And try his works to do.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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"Oh, Mr. Miller," said Mrs. Brimes. "What a wonderful sermon! I think it's the best I ever heard. And to think you do it all without notes!"

I looked sheepish, as I usually do when complimented on a sermon. I do not often look sheepish.

"Now if only you could say the service without a book! Wouldn't that be splendid! And often you hardly look at the book."

"Mrs. Brimes," I told her. "I daren't do it."  
"I don't see why not."

"For one thing, I could easily slip into the Apostles Creed when I was saying the Nicene. Or in the Service of Baptism I could get the questions in wrong order. Or I might forget



some of the words in any of the services. They could go clean out of my head."

"But you know them so well!"

"That's just the danger. Knowing a thing well does not make for accurate quotation."

"Well, I think it would be wonderful not to have to use a book."

"It would. I'd like not to. But I have not yet dared try it."

## Epilogue

By Philip McNairy

*Dean of St. Paul's Cathedral, Buffalo*

AT THE conclusion of a book, often there is appended an additional chapter which we call the "epilogue." Sometimes it furnishes us one final picture of the principal character. It forges in our minds a link with some future book which the author might write as a sequel.

As we read the beautiful portrayal of the Good Shepherd against the background of Easter and the Resurrection, it becomes clear, even to the casual, that Christ in his earthly Life is indeed the Good Shepherd who giveth His life for the sheep.

Then, as we continue to reflect upon the self-giving, loving, seeking Saviour, there emerges a character sketch of the quality of Christian who carried the good news of Christ, the Saviour, into all the world. Certainly the Apostles were men of the shepherd heart. No man ever gave his life more completely and effectively than did St. Paul. None was ever more conscious of the need of one flock under one shepherd, and of his personal responsibility to bring it about.

The spiritual specifications for a Christian life that counts have always been the same: a life selflessly given—unwilling to spare itself in the serving of others. It has a heart like that of the shepherd—overflowing with understanding and compassion, and therefore trusted and loved in return.

Many have stopped at this point, supposing that the essence of Christianity is simply unselfish good works. As such, it has no characteristic to distinguish it from any other humanitarian movement. Christ, the Good Shepherd, supplied the unique characteristic. "Other sheep I have . . . them also I must bring . . . and there shall be one flock and one

shepherd." Christians are committed to this declaration of God's purpose. The true Christian, in other words, believes in "missions." Any defect at this point is not a matter of opinion. It is a failure to know and respond to the will of God.

Today we are witnessing a tremendous effort on the part of an enemy group, backed by strong conviction to coerce the world and its peoples into "one flock." Whether it is to be a world of Christianity or of communism depends upon who believes in missions.

## God's Government

By Philip H. Steinmetz

*Rector of the Ashfield Parishes*

ONE test of a radio is in its performance. However beautiful the cabinet, we are really more concerned about how clearly the broadcast is received. Likewise we often, quite properly, think of what results follow from the government of God.

Where it is recognized and followed faithfully, the result is peace and joy. We find that in our own inner selves as well as in the comparatively rare occasions when groups of people live for a time quite fully subject to the will of God.

Where it is recognized and not followed, the result is strife and sorrow. But always there is a way of return, of repentance, and swift acceptance again by God's grace. So that under God there is victory through suffering. At least every day we have found the truth of this fact and have been set straight and clean on the right road, even though we have often fallen and will fall again.

Where it is not recognized and rejected, the same strife and sorrow follow. But even though we do not take the road of return through repentance, it still remains open even to us.

Now the question remains whether we find these results good or bad. Do you prefer a state where only the perfect people have privileges and every failure is given full punishment? Would you rather not be free to fall but have every choice made for you and so miss the suffering and joy of love?

You give your answer hour by hour as you make decisions based on your experience of the government of God and show whether you are a good citizen in or enemy of his kingdom.



## AIR FORCE ACADEMY IS WANTED BY MISSOURI

★ Bishop Lichtenberger on behalf of the diocese of Missouri, in a wire June 14th to Harold E. Talbott, secretary of the air force, gave hearty endorsement to the proposed location of the new "West Point of the Air" at Chautauqua, Ill., just outside St. Louis.

The telegram called attention to the fact that Christ Church Cathedral has operated without interruption since Pearl Harbor a free recreational program for the benefit of all service personnel, and that if the Air Force Academy is located in the area the program will be expanded.

## BISHOP SHERMAN GIVES AWARDS

★ Bishop Sherman of Long Island gave awards on June 12th at the cathedral at Garden City to Church Schools who ex-

celled in missionary offerings. Ten thousand children were present for the service, sport events and picnic.

## ST. MARGARET'S GRADUATION

★ Bishop Block of California conferred masters degrees on five graduates of St. Margaret's House, Berkeley, June 2nd. Prof. Rodenmayer of the Church Divinity School of the Pacific gave the address.

## CATHEDRAL STUDIOS

Silk damasks, linens, by yd. Stoles, burses & veils, etc. Two new books, Church Embroidery & Vestments, complete instruction, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds, 4th ed., 53 cts. Miss Mackrille, 11 Kirke St., Chevy Chase, Md. 15. Tel. OL 2-2752.

ORGANIST - CHOIRMASTER, Cathedral parish, for one year beginning September 1st in conjunction with teaching theory and organ at local University. Reply: The Dean, Grace Cathedral, Topeka, Kansas.

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Rev. C. Kilmer Myers, v  
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48 Henry St.

Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45



# BACKFIRE

L. V. MACKRILLE

*Churchwoman of Washington, D.C.*

I am disgusted with the Church papers for the waste of printer's ink on the subject of the law for giving to the Church. What is the matter with the old law? We are simply not instructed. We do not know the law. We do not even know the Ten Commandments any more. Every Sunday we have sermons on current topics or politics. This is all wrong.

God made the law for giving to the Church, and it is a good law. The Old Testament is full of it. You will find God himself telling us about it in the last chapter of the Old Testament Malachi, in the third chapter. Read what God says:

"Even from the days of your fathers ye are gone away from my ordinances, and have not kept them. Return unto me and I will return unto you" saith the Lord of Hosts. But ye said; "Wherein shall we return. Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed me? In tithes and offerings. Ye are cursed with a curse, For ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith," saith the Lord of Hosts, "if I will open the windows of heaven and pour out such a blessing that there shall not be room enough to receive it."

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there is the law, and I dare you to try it, the tithe or ten per cent to the Church, and offerings as we choose to the community chest, to the Red Cross, etc.

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