

The **WITNESS**

APRIL 14, 1955

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SPRING IN CHINA

Photograph by Le Shu in the Family of Man exhibit now being shown in the Museum of Modern Art, New York, described by Carl Sandburg in this number. The Church Photo Contest will produce equally striking pictures

ARTICLE: PIERRE VAN PAASSEN

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Story of the Week

**Poet Carl Sandburg Describes
Family of Man Exhibit****MOVING EXHIBIT OF PHOTOGRAPHS STRESSES
IMPORTANCE OF EPISCOPAL CONTEST**

★ This month, and continuing through May, the Museum of Modern Art in New York is presenting an exhibition of creative photography conceived and executed by Edward Steichen, director of the museum's department of photography. The exhibition, called simply *The Family of Man*, is made up of 500 photographs assembled from 68 countries and represents more than two years of research on the part of Mr. Steichen and his associates. Of the 257 photographers present, many are having their work exhibited for the first time.

It is an appropriate coincidence that this comprehensive and moving exhibit of photographs is running simultaneously with the first Episcopal Church photograph contest. The object of the contest is to bring into sharper focus an awareness of the daily work and life of the Church in all its variety and scope through the medium of pictures.

The *Family of Man* exhibit will be moved to Minneapolis in June and later to Cleveland and Philadelphia.

By special permission of the

Museum we reprint the prologue to *The Family of Man*, written by the American poet Carl Sandburg, which suggests some of the limitless possibilities of the art of picture-taking.

By Carl Sandburg

The first cry of a newborn baby in Chicago or Zamboango, in Amsterdam or Rangoon, has the same pitch and key, each saying, "I am. I have come through! I belong! I am a member of the Family."

Many the babies and grown-ups here from photographs made in sixty-eight nations round our planet Earth. You travel and see what the camera saw. The wonder of human mind, heart, wit and instinct, is here. You might catch yourself saying, "I'm not a stranger here."

People! flung wide and far, born into toil, struggle, blood and dreams. among lovers, eaters, drinkers, workers, loafers, fighters, players, gamblers. Here are iron-workers, bridge-men, musicians, sandhogs, miners, builders of huts and skyscrapers, jungle hunters, landlords and the landless, the loved and the unloved, the

lonely and abandoned, the brutal and the compassionate—one big family hugging close to the ball of Earth for its life and being.

Here or there you may witness a startling harmony where you say, "This will be haunting me a long time with a loveliness I hope to understand better."

In a seething of saints and sinners, winners or losers, in a womb of superstition, faith, genius, crime, sacrifice, here is the People, the one and only source of armies, navies, work-gangs, the living flowing breath of the history of nations, ever lighted by the reality or illusion of hope. Hope is a sustaining human gift.

Everywhere is love and love-making, weddings and babies from generation to generation keeping the *Family of Man* alive and continuing. Everywhere the sun, moon and stars, the climates and weathers, have meanings for people. Though meanings vary, we are alike in all countries and tribes in trying to read what sky, land and sea say to us. Alike and ever alike we are on all continents in need of love, food, clothing, work, speech, worship, sleep, games, dancing, fun. From tropics to arctics humanity lives with these needs so alike, so inexorably alike.

Hands here, hands gnarled as thorn tree roots and others soft as faded rose leaves. Hands reaching, praying and

groping, hands holding tools, torches, brooms, fishnets, hands doubled in fists of flaring anger, hands moving in caress of beloved faces. The hands and feet of children playing ring-around-a-rosy — countries and languages different but the little ones alike in playing the same game.

Here are set forth babies arriving, suckling, growing into youths restless and questioning. Then as grownups they seek and hope. They mate, toil, fish, quarrel, sing, fight, pray, on all parallels and meridians having likeness. The earliest man, ages ago, had tools, weapons, cattle, as seen in his cave drawings. And like him the latest man of our day has his tools, weapons, cattle. The earliest man struggled through inexpressibly dark chaos of hunger, fear, violence, sex. A long journey it has been from that early Family of Man to the one of today which has become a still more prodigious spectacle.

If the human face is "the masterpiece of God" it is here then in a thousand fateful registrations. Often the faces speak what words can never say. Some tell of eternity and others only the latest tattlings. Child faces of blossom smiles or mouths of hunger are followed by homely faces of majesty carved and worn by love, prayer and hope, along with others light and carefree as thistledown in a late summer wind. Faces having land and sea on them, faces honest as the morning sun flooding a clean kitchen with light, faces crooked and lost and wondering where to go this afternoon or tomorrow morning. Faces in crowds, laughing and wind-blown leaf faces, profiles in an instant of agony, mouths in a dumbshow mockery lacking speech, faces of music in gay song or a twist of pain, a hate

ready to kill, or calm and ready-for-death faces. Some of them are worth a long look now and deep contemplation later. Faces betokening a serene blue sky or faces dark with storm winds and lashing night rain. And faces beyond forgetting, written over with faiths in men and dreams of man surpassing himself. An alphabet here and a multiplication table of living breathing human faces.

In the times to come as the past there will be generations taking hold as though loneliness and the genius of struggle has always dwelt in the hearts of pioneers. To the question,

"What will the story be of the Family of Man across the near or far future?" some would reply, "For the answers read if you can the strange and baffling eyes of youth."

There is only one man in the world and his name is All Men.

There is only one woman in the world and her name is All Women.

There is only one child in the world and the child's name is All Children.

A camera testament, a drama of the grand canyon of humanity, an epic woven of fun, mystery and holiness—here is the Family of Man!

British Church Leaders Differ on H-Bomb

★ Criticism of Parliament's decision to proceed with development of the hydrogen bomb was voiced by the Rev. W. Russell Shearer, president of the Methodist Conference of Great Britain. His comment followed a speech by Archbishop Garbett of York justifying British manufacture of the weapon.

Speaking in the House of Lords, the Archbishop declared that British possession of the H-bomb seemed to be "the one possibility of preserving peace in the years immediately ahead."

Shearer called for a halt in the development of the bomb.

"Christians," he said, "have every right to proclaim that the use of the hydrogen bomb is completely indefensible and have no right to maintain silence. We cannot commit ourselves to a diabolical form of destruction which aims at the final blasphemy, the blotting out of the human race. Christian people are in duty bound

to voice their conviction that it is totally wrong to proceed further with plans to use it."

Garbett's speech was the strongest support yet given the government in its decision to make the H-bomb. He told the Lords that the decision might be the most important ever made in the nation's history.

The archbishop said he was convinced that an international agency to control the atomic bomb no longer was possible. And, he said, there are now enough bombs to make it easy to conceal them.

"No nation in the present state of tension would trust the other nations to have destroyed all their bombs," Garbett said. "Russia certainly would not trust the United States or Britain, and the United States and Britain would not trust Russia, while China would not trust Russia or the Allies."

The Anglican prelate said he hated and detested the thought

of making hydrogen bombs. "I would to God they had never been invented." But he added that possession of the bomb might provide the only possibility of keeping peace.

"If so," he concluded, "it would be madness to close the doors to this possibility."

Prior to this speech, several prominent British churchmen had called for a crusade of prayer to change the world situation so that the H-bomb would never be used.

In a sermon, Bernard Cardinal Griffin, Roman Catholic

policy of co-existence, necessary though it may be at the present time, should not be regarded as a complete and permanent solution to the differing ways of the world."

The Archbishop of Canterbury later supported his fellow-Archbishop by stating that the manufacture of the H-bomb was necessary "as the

only way of purchasing a time of peace."

He made the statement as he left for South Africa to visit various Church centers and to preside at the inauguration of the new province of Central Africa, composed of four dioceses that formerly were in the provinces of South and East Africa.

Episcopal Church Colleges Plan for College Day

★ Annually for the past several years, the National Council of Churches has designated the second Sunday after Easter as National Christian College Day, to focus the attention of all denominations on the importance of "Christian Colleges for a Free America."

The four historic colleges for men of the Episcopal Church have undertaken to stimulate interest in Christian higher education within the Episcopal Church on this day, and to provide materials for distribution within parishes and through the church press.

The central office for these materials in 1955 is the Public Relations Office, Trinity College, Hartford 6, Connecticut.

The part of the Episcopal Church in establishing the principles of higher education in America has been great. Although colleges founded by the Episcopal Church are few in number, in quality and in influence they are second to none. Consequently, the Episcopal Church has a proud heritage to remember on National Christian College Day and a group of distinguished institutions to represent its present and future influence in higher education.

By charter, Trinity's churchmen - founders provided that the college should be for men of all faiths. The college educated America's first Roman Catholic Archbishop, an outstanding Jewish Cantor, a superintendent of the Congregational Church in Connecticut. Only two years ago, the national Jewish B'nai Brith Society presented the Episcopal priest who serves as Trinity's chaplain with its Hillel Gold Key for distinguished interfaith work. But Trinity's contribution to the Episcopal Church has far outshadowed its many services to other denominations. One Church historian estimated that in 1850 Trinity supplied one-tenth of all the Episcopal clergy in America and a third of the Connecticut clergy. Today, Trinity alumni number 214 Episcopal clergy and 9 bishops. In addition, Bishop Ogilby is a son of a Trinity president and a former graduate student.

At the University of the South the traditions of the Old South and of English education are still strong. Its scholars, who wear academic robes to class, lead all colleges of the South in the quality of graduate work done by its al-



ARCHBISHOP GARBETT
Favors manufacture of H-Bomb

Archbishop of Westminster, said: "Ever since the first hydrogen bomb test in the Pacific just over a year ago, there have been grave fears lest a new weapon should have been brought into existence the effects of which are, at present at least, beyond human control.

"If this is so," Cardinal Griffin added, "the use of the hydrogen bomb as a weapon of war would seem to conflict with our well-tried principles of the past.

"No lasting peace can ever be based on fear. It is of the greatest importance that the

umni, according to a 1953 Ford Foundation survey.

Hobart, founded in 1822, is located in the beautiful resort town of Geneva at the head of Seneca Lake in New York. Its program of general studies, developed since World War II, has won wide recognition. William Smith College for Women is coordinately organized with Hobart. Throughout the years, Hobart has given 24 bishops to the Church, and more than 500 of her alumni have found their life as priests of the Church.

In 1847, through the admission of Elizabeth Blackwell to the medical college, and her later graduation in 1849, Hobart opened the field of medical education to women, and Elizabeth Blackwell is honored today as the first woman in the world to receive the degree of Doctor of Medicine. The whole world of medicine joined with the colleges in paying tribute to her on the occasion of the Centennial of her graduation.

Kenyon is the oldest endowed college for men in the Northwest Territory and, as do the other three colleges, it upholds the English influence strongest in the ideal of liberal education. Says President Gordon Keith Chalmers: "The modern world needs trained men, but more it needs men who are educated as well as trained. Training gives you skill in a job, education tells you what to do with the skill; in fact it guides your off-hours as well as your working hours . . . And not only is college instruction intellectual, it is social, moral and religious as well. College life in the dormitories and in the Commons, the services of the chapel, the numerous discussions formal and informal, the games, lectures, and concerts bring these important matters out of the

printed book and into talk, activity, and experience."

Today, on all four campuses, the chaplain is a central figure and regular chapel services are centered around the Book of Common Prayer.

In the words of Trinity's chaplain, the Rev. Gerald B. O'Grady, Jr.: "Let us run up the flag of liberal arts, with a broad exposure to many cultural courses, to much literature, to the arts, to theology and the study of man, to the study of the world as God's world, and the study of man as God's creature and child, loading the curriculum with the courses which will educate, not train, which will make a bigger man, capable of a richer life, not a monkey trained for one job, and slowly falling apart in his leisure hours."

Looking at Hobart, Trinity, Kenyon and Sewanee, Episcopalians can be proud of their contribution of "Christian colleges for a free America."

MISSION SCHOOLS ARE CLOSED

★ Some 15,000 native pupils held classes for the last time in 23 mission schools of the diocese of Johannesburg.

The decision to shut down the schools by April 1 rather than conform to the rigid provisions of the government's new Bantu education act was announced several months ago by Bishop Reeves. He charged that under the act the schools could be kept open after that date only if they relegated the students to "a status of permanent inferiority."

Bishop Reeves is planning to convert the mission schools into church family centers, but this program has been imperilled by the refusal of several municipalities to renew the leases which the diocese holds to land on which the

school buildings stand. The buildings themselves are owned by the diocese.

Applications for renewal of the leases were rejected by the municipal authorities on the grounds that the buildings were to be used for "other than educational" purposes.

Under Bishop Reeves' plan, activities at these centers would include Bible studies, discussion groups, debating circles, drama classes, organized games and handicrafts, for adults as well as children. The bishop now is in Great Britain raising funds for operation of the centers.

The Rev. John Shand, director of religious education for the diocese, said "there is considerable confusion as to what buildings will be available to the Church for the implementation of its family center plan, even though many trained social workers already have been engaged to carry it out."

NOTE: Checks made payable to The Witness and marked African Fund will be forwarded to Christian Action of which Canon John Collins of St. Paul's Cathedral is chairman. Checks should be sent to the Witness, Tunkhannock, Pa.

ALEXANDER DEAN OF SEWANEE

★ The Rev. George M. Alexander, rector of Trinity, Columbia, S. C., has been elected dean of the School of Theology, Sewanee, effective in September.

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EDITORIALS

A Church Program

WHEN I first came to an understanding of the New Testament about eight years ago, it was perfectly clear to me, naive as it may seem, that if I could ever see my way to joining any branch of the institutional Church in America, it could only be the Episcopal. Because, without passing judgement on other branches of the Church, only there could I see a genuine balance possible between order and freedom. I can enter into nearly full sympathy both with the people who must at all costs find order and certainty, and with those who must at all costs find freedom. At different times in the past both order and freedom have, I suspect, been indeed the one thing essential. I judge that neither by itself is the essential thing today; and I may be wrong: but when it comes to the question, "What most fundamentally do the times call for?", every man must sooner or later stand on his own reading of the signs of the times, looking charitably on what he must regard as the error of those who have read them otherwise.

I was never, I think, under any illusion about the degree to which the Episcopal Church lived up to her best principles. In fact I felt that the very abjectness of her failure to live up to them was one indication that they must be the right ones. I mention this private history because, through the fault of divided Christendom, a man today can only really be heard, in the fullest sense, by his own part of the Church; and I want my fellow-Anglicans to be reassured from the outset how I feel about our part of the Church. You see, at first I was under an illusion about an even more serious matter than the Church's failure to live up to her principles. Already I had seen, what years of study have only confirmed, that in the New Testament we had no particular rules laid down for our conduct, personal or social, for particular rules might always be-

come obsolete. What we had was absolutely general principles, which indeed we could never live up to, but which would always be there to lead us in the right direction. And I could see that the Church had survived because in a hidden way—at most times and places hidden very deeply indeed!—her secret life in fact was those principles, and within her it could become possible to live by them.

I had expected then that when I came inside the Church, I would discover that the clearest voices in her would be saying, "Our own lives, and most of all the life of our whole Church, have gone radically wrong; and they can only be set right by a radically new sort of attention to God. 'Be ye therefore perfect, even as your Father which is in heaven is perfect'." It was true that I couldn't hear them from outside; but I reasoned that after all the spiritual life of the Church was a hidden thing. And my great disillusionment came when I went inside and still didn't hear them! Wherever I listened—to Bishops, to parish clergy, to informed laypeople, to the National Council—they were saying all sorts of things indeed, but never what I was hoping for. Perhaps I was just listening wrong; all I can report is that I didn't hear them say it. I have heard it though, every once in a while; but not from them.

One Sunday afternoon when spring again seemed a possibility I was uptown in Manhattan in the outdoor garden of the Cloisters, overlooking the Hudson. They were playing recordings of plainsong over the speaker system; and there were lots of college boys and girls, very young they seemed, casually posed on the benches and the parapets in the sun, their eyes closed and foreheads unclouded, just listening to the music with absolute attention. And in spite of their transparent posturing I could tell that for some of them this was the most important thing they could ever be doing: at a concert they would be spending money and

dressed up and sitting properly and, in a word, on parade; but here where they could simply be themselves, if they gave themselves to the music without reserve, they could hear something spoken to them through it they couldn't receive any other way.

I have never seen anyone in church concentrating like those kids up at the Cloisters. It's perfectly true that in a few years they will get married, timid, and conventional; and that long-playing records will come to mean less and less to them. But that doesn't change the fact that there was a moment or two of attention in their lives, when they escaped from their upbringing and heard in the plainsong a spiritual world outside themselves speaking to them. And unless in the church there is at least that amount of attention, real seeing and hearing, people with spiritual understanding will find it almost impossible to take her seriously—without even knowing why. Because of course it will mean that she simply isn't taking her own mission seriously.

"Not as though I had already attained, either were already perfect": I myself am as far from perfection as anybody I know; but whatever else happens I shall never give up believing that we can and must learn that sort of seeing and hearing. When Bill Spofford suggested that I might preside at the editorial board of the Witness, I was not at all sure it was my kettle of fish; a reluctance that a few months of trying to hold up my end did nothing to dispel. But I couldn't turn him down; because I knew that if I didn't say now the things that were bottled up in me, I never would; and because in our board meetings, where my good friends and I took apart each other's editorials, I had begun to see how something new could come from people working together. And so at Bill's request I am writing down here the things I personally stand for: with, I trust, the clear understanding that I do not necessarily speak for anybody but myself.

The Bomb

THE chief fact of our age is the nuclear bomb. I feel some responsibility for that fact; because it was only chance that in the army I was set to work on the problems of trans-sonic flight instead of atomic energy; and anyway, I see now by the papers that we are equipping my rockets with their bombs.

This seems as good a place as any to express my sincere regret at whatever minor contribution I made to the whole messy business. Because the bomb by now stands for most of the things that have gone wrong with our world. It is a symbol of America's casual way with things and people: our conversion of our rivers into sewers, and our forests into funny-books; our extermination of the Indian, enslavement of the Negro, and foisting of the coke-machine onto the whole exploitable world. In the tension of its not-yet-going-off is summed up all the tensions of a competitive economy that have played merry hob with our nerves, digestive tracts, and arteries. In the fear of it has crystallized our excessive fear of death, coming from the suspicion, only too well-founded, that our lives weren't worth making all that bother over. And most of all, in the fear of it there finds expression the fear that when we get at the roots of anything besides the atom—the roots of society, of other men, of our own lives, of God — that not all our technology will be able to control the forces that live there and subdue them to our use.

Most men and women in America who have the spiritual insight to see that things have gone so wrong as this, can't see how the process could ever be reversed. And so they allow themselves to be carried along with the tide, and hope only they will die before the end comes. Against that hope the Church offers a different hope: the hope of a real world in which that evil has no place, based on the faith that her Lord has really and truly overcome evil once and for all. The Christian hope can only be nourished on an absolute love; and if that love is genuine it will necessarily at every point stand in absolute contrast to the inconstant idealism of the world. I should like then to suggest an eight-point program for that faith and hope and love in the various parts of our life: not necessarily giving the most important goal in each case, but one that can be sharply defined and stands in sharp contrast to our current practice.

In our personal and family life: the removal of distractions.

In our jobs: refusal to compromise with cynicism.

In our Church life: identification with the poor.

In our worship: determination that dry bones can again live.

In our learning: honesty and fearlessness of consequences.

In our relations with other Churches: the will towards unity.

In our national life: social action.

In our international life: practical pacifism.

Next week I will illustrate each point in a few sentences: referring the reader to a recent editorial wherever I can.

—John Pairman Brown

Chairman of Witness Editors

THE ONLY ALTERNATIVE TO WAR

By Pierre Van Paassen

Clergyman, Author and Lecturer

DURING this season in which we, in loving remembrance and awesome thought, accompany our Lord step by step on that road of sorrows which led ultimately to the Cross—I am reminded of a word that a priest of the Russian Church spoke to me in his sacristy in Leningrad at the height of the Bolshevik persecution. “We must never forget,” he said, “not even in the hour of deepest distress, that after the cross comes the resurrection.”

The ancient Russian mystics and clairvoyants whose prophecies and predictions, as may be seen from the books they have left behind, have to an amazing extent gone into fulfilment, looked for an era of the Holy Spirit to follow a time of great trouble. Many believe that mankind stands on the brink of such a new spiritual order. The former Queen of the Netherlands, the Princess Wilhelmina, a woman of profound insight, daughter of that illustrious House of Orange whose members on more than one occasion spoke the decisive word in their day and generation, announces a new springtime for the human race, a new flowering of the Spirit to bless and lift all mankind above the illusions of an unfeeling and soul-killing materialism.

In the monasteries and in the new communautaire settlements of France and the Low Countries where still hovers the memory of Erasmus, Agricola, Ruysbroeck and Thomas a Kempis, and where men and women again have taken up the common life in prayer groups, in fellowships, in brotherhoods and conventicles, meeting and living together for work and study and meditation, a new outpouring of the Holy Spirit is seen as the only alternative to the greatest of all wicked things on earth, the

diabolical climax of the research into the secret of the atom.

I wonder sometimes if we in the West would be prepared for such an outpouring of the Spirit of God—for a new Pentecost with its revolutionary implications, its sacred enthusiasms, its divine recklessness, and the shocks and changes it would bring to our way of life? In his *Isolationism versus World Community*, Dr. F. H. Ross already warned us that it is dangerous to assume that God's plan for the race or the route which mankind will follow into the world community, will necessarily unfold in terms, symbols and theologies treasured most earnestly by ourselves. What reception would we accord the Holy Spirit—we, who no longer believe in gods walking about in human form, who reject mysticism as mental aberration, who equate the God-intoxication of the Prophets with neurasthenia, who shrug our shoulders over Jesus of Nazareth as a pathetic illusionist for having looked for the materialization of the Kingdom of God in his own day?

Would we be able to recognize the Holy Spirit if he should come blowing where he listeth, unfettered by and uninterested in ecclesiastical prescriptions and conventions, proceeding along lines wholly at variance with previous human experience? Have our tribal loyalties, our religious provincialisms, our frantically clamping ourselves to the status quo, our horrible complacency in the face of the gravest plight in which mankind ever found itself, rendered us unfeeling, insensible to the Divine?

We have drifted so far from the Gospel that we believe that evil can be overcome only

through and by the threat and the ultimate use of force. Most Christians, in the West and East alike, share this point of view. We have even professors of Christian ethics in our midst who are raised to the eminence of latter-day prophets in the popular press for saying that peace can be protected and preserved only by the mailed fist.

There is no salvation and no hope for mankind in this pagan, non-Christian, anti-Christian point of view.

In the sacred Liturgy the Russian Church prays with St. John Chrysostom "for the peace of the world," "for the peace of all nations and all men here below." Can it be that these prayers are offered up at the behest of a Soviet government eager to impress the West with the Bolsheviks' opportunistic desire for peace? I do not pretend to know. God knows. But God also knows whether our own prayers for peace are really wrung from our hearts by a deep sense of contrition, whether they are a plea for divine forgiveness for the A-bomb and the H-bomb which strike God in the face by their sole existence.

Vain and Futile

MANY believe that upon our request in prayer God only needs to lift his little finger and everything will come right, be it in the last split fraction of a second when the disaster resulting from our own folly and godlessness is about to overtake us. But this is exactly what God cannot do. It would be quite different if God were able to say: "This is My world, these are my beloved children in whom is my delight for they do my will and they walk in my ways." As long as God's will is not done on earth as it is in heaven, God has less power to intervene than a New York cop. God cannot do what is logically impossible. Our prayers are vain and worse than futile when we ask for peace the one moment and rattle the atom bomb in God's face the next.

A great sage once asked a number of his colleagues: "Where does God dwell?" They looked at him in amazement and said: "Why do you ask? You know as well as we do that God's glorious presence fills the universe." "No," replied the sage, "God takes up his abode only where he is asked to come in!"

This is the point we overlook in our time. First, man must prepare the ground and shape the conditions by virtue and on the

strength and basis of which God's help can be invoked and God's power can become operative.

At no time in history have preparations for war led to peace. The atomic weapons which the nations are piling up are not mere excesses of an otherwise decent and civilized mode of warfare. They spring from the very nature of war.

Thinking in terms of military necessity is once and for all incompatible with thinking in accord with the mind that was in Christ Jesus. For the militarist substitutes calculation for conscience. Besides, his conclusions are utterly false. Retaliation is not protection. Total destruction is not victory. A universal atmosphere of deadly fear, hatred and suspicion is neither the equivalent of nor a substitute for security. Policies based on military thinking alone—it was left not to our Churches which have wrapped themselves in an appalling silence but to General Douglas MacArthur to tell us this—are bankrupt and passe because they are without issue, without futurity, without any prospect but total annihilation.

It is true that we cannot expect our Churches suddenly to start advocating general disarmament or, following the example of Niemoeller and three hundred of his colleagues in the German Evangelical Church, to urge young Christian men to refuse military service. For such perilous action the stream of prophetic insight and moral courage is at too low an ebb in America today. What we may ask, however, is that the Churches cease speaking of war as inevitable and interpreting it as an inescapable act of divine judgment. As far as it lies in her power, the Church should find a way out from the ring of death in which humanity exhausts its energies today by running around like a blinkered horse in a treadmill.

Reconciliation

IT IS we who claim to know the difference between right and wrong who should do everything that is humanly possible to diminish or attenuate the tensions and contradictions between the nations. Patient reflection and calm deliberation should take the place of mass suggestion and panic-mongering. The Church must acquire the courage to combat the thirst for revenge and the passion for aggression in our own midst. She must not a priori dismiss the adversary's views as false, but show a

willingness to investigate, to listen and to understand. The Church should not eschew controversy and struggle but dare to be stripped of all respectability and honors and peace of mind and sacrifice herself for the good of mankind by flinging herself in desperation on the Cross as Jesus did in order to bring about the new day, the Resurrection.

Reconciliation cannot be effected till one party understands and is willing to be just to the other. The most urgent necessity is the removal of fears. "To get rid of fear is different from trying to get rid of a danger," writes one of Gandhi's closest former collaborators. "To expect your enemy to agree to give up what has definitely added to his power of generating terror is a vain thought. You should give up your fear without waiting for the other man to give up his power."

"The only way to get control over the hellish power that has been unloosed is not the retaining of the power for purposes of retaliation but by unilaterally giving it up on your own part . . . No side will agree to surrender and agree to be weaker than the other. Fear is the fundamental evil that generates war, hot or cold, ancient or modern. And the only way to get rid of it is unilateral action, to begin the right thing without waiting for the other side."

That would be greatness! That would indeed be witness for Christ and His gospel and set the world back rocking on its feet.

No other agency in society has such moral authority as the Churches still have to dispel the illusion that the flood of Communism, under which none of us desires to be engulfed, can be turned aside, let alone be conquered, by means of armored divisions and atomic cannon, but only by reform and social renewal and practical mutual aid. President Truman was on the right track with his Point Four program; if better conditions could really be introduced in the so-called backward areas of the world, if the status of the majority of the human race, their health, education and industry could be raised by non-revolutionary means, by reform, by patience and love in the form of practical aid, it would be the hardest blow that could be dealt the Kremlin and Communism's present role in calling the tune in world affairs. That blow they would have to parry. In that case Communism would really be put on the defensive which it is not by armaments and military pacts and talking from

so-called positions of strength which only call into existence the same or a larger number of positions of strength on the opposite side.

How To Be Great

WE ALL want to see our country great, yes, but great in the things of the Spirit, in the mobilization and organization of all the things of which man is capable, the spiritual forces: thought and love, (in the New Testament sense) consideration, sympathy, helpfulness. We want our country great in pre-reciprocated good will, in help at long range, in breadth of vision, in sense of responsibility, in reverence for life, in "constructive forgiveness and persistence in the long losing battles of good will till the tide turns."

Potentially our Churches still seem to be the most propitious instrument available for initiating that climate of "critical, inventive and creative thinking," "to encourage man to think not in terms of short-range policy, but in terms of long-range principle."

What is a longer range principle than that of "peace on earth" at the enunciation of which Christianity came into the world? Where is a better place to talk of peace and to make peace than around the table of our Lord, the Prince of Peace?

This then is the invitation coming to America in this hour of Christ's passion and mankind's deepening distress: "Come, let us reason together," saith the Lord. This is the blossom hour of fate. This is the hour of decision. "Turn back, O man, forswear your foolish ways!" "Not by might nor by violence, but by my Spirit shall it come to pass saith the Lord, who is the Father of Christ Jesus and also our Father."

A Lenten address delivered at the community Lenten service at the Church of the Holy Trinity, Brooklyn, N. Y.

A Blind Man Groping

By William B. Spofford, Sr.

CONDUCTING forums was one of the activities of the CLID. There was one in Baltimore before I became secretary, run, not too successfully, by the Rev. Richard Hogue. One day a young clergyman appeared on the scene and said that he would like to take a shot at it. He soon had a large theatre packed each Sunday.

Soon after, this dynamic parson, the Rev.

James Grattan Mythen, announced that he was the director of the Protestant Friends of Ireland. He first went to the Rev. F. C. Steinmetz, rector of Christ Church, Norfolk, Va., and told him that he had formerly been with navy intelligence and knew that there was a file on the rector—"enough to get you into trouble as pro-German. I think I can take care of it. For doing it I want to be on the staff of your parish. I don't want any salary, nor will I be around here. Just my name on your letterhead and in the parish records." Thus Mythen established himself canonically.

He then went to New York to see Frank P. Walsh, co-chairman of the war labor board with William Howard Taft, who was head of the Irish movement in the U. S. Mythen persuaded him that the weakness of the Sinn Fein movement was that it could be easily smeared as being Catholic dominated and what was needed was an organization of Protestants. Walsh agreed and put up a huge sum to finance it under Mythen's direction.

Mass meetings were held all over the country, with Mythen dominating them all, even when other speakers were men of the calibre of Norman Thomas; Owen Lovejoy, then the head of the National Child Labor Committee; or even DeValera who came from Ireland for a series of meetings.

Some months after I moved to Chicago, Mythen came to town with his staff, took a whole floor in a loop hotel and held court with the leading Irishmen of the city. He invited me to speak at several meetings, which I did, as I had previously at meetings in the East. But I told Mythen that things were getting a bit hot for him in the Episcopal Church. The Living Church of April 10, 1920 had denounced "Protestant ministers who follow DeValera in the interest of an Ireland that should continue in some formal relation with Great Britain." Again in the issue of June 19th the same magazine had said: "The United States is not a colony of the Irish Republic and we do not propose to be parties to the Sinn Fein conspiracy to disrupt unity of the British Empire." Mythen was denounced as a renegade, with the editorial asking who was canonically responsible for this clergyman who was running about the country stirring up trouble.

When I told Mythen of this he was concerned, but not for long. He called me up in a couple of days to announce that he was going

to be consecrated a bishop in the Old Catholic Church, inviting me to do likewise. I declined the honor but asked him how he proposed to go about it.

The answer was simple: Frederick Ebenezer John Lloyd, a clergyman of the Episcopal Church, had been elected coadjutor of Oregon in 1905, but the House of Bishops refused to ratify the election. He then was a Roman Catholic for a time and later joined the Vilatte movement, which was Old Catholic only in the most irregular manner. He became a bishop in this Church in 1915.

Mythen apparently knew all about this—anyhow he told me he was going to call on Lloyd with a bottle of whisky and after they had polished that off, he was sure he would be consecrated. Whether there was a service of any sort I never knew.

A Russian Appears

BUT I do know that there appeared almost immediately on the New York scene a young Russian priest, with beard and robes, named Abbot Patrick. The Living Church for July 31, 1920 announced the opening of the American Orthodox Catholic Church of the Transfiguration, and stated that "the pastor is Abbot Patrick, a convert of the Russian Orthodox Church."

The October 24 issue of the same magazine reported that the Rev. W. C. Emhardt, an officer of the National Council in charge of relations with other Churches, had preached at the Transfiguration at the invitation of the Very Rev. Archimandrite Patrick, rector. Then the November 13th issue reported that "Archimandrite Patrick, representing Eastern Orthodox Catholic Churches in the city addressed the clergy of the City Mission Society at St. Barnabas House." He there persuaded the head of the Mission Society to call upon the city fathers to demand that the Orthodox be registered as such when they entered city institutions, rather than as Roman Catholics which the Russian priest said was the practice.

Again in the February 19, 1921 number of the Living Church is found this report: "Archimandrite Patrick has just been made Vicar General of the Archdiocese. The Archimandrite plans to make these services at the Cathedral of St. Nicholas promote the cause of a reunited Christendom by inviting clergy of the Anglican Communion to preach. The newly appointed Vicar General has been invested

with authority to represent Archbishop Alexander in all matters touching relations with other Christian bodies and with secular organizations."

A highlight in the career of this young man was when he presented a pectoral cross to the newly-elected Bishop of New York, William T. Manning, with the picture of the two ecclesiastics featured in the New York papers.

Few people knew of course, least of all the editor of the Living Church, that the Rev. James Grattan Mythen, head of the Protestant Friends of Ireland, who always claimed to be a direct descendant of the Irish patriot, James Grattan, and Archimandrite Patrick, Vicar General of the Russian Orthodox Archdiocese, was one and the same person.

Sometime later I ran into Owen Lovejoy in New York. I asked him what happened to Mythen.

"Didn't you hear?" he asked. "He went to Washington to try to persuade Congress that the Russian government had sold property in Alaska to the United States that actually belonged to the Russian Orthodox Church. He demanded that the properties should be returned to the Church. And, do you know, I think he had a good chance of getting away with it. But time finally ran out on him. They found him dead one night in the streets—hit by a car—drunk I presume."

A fantastic story? Quite—but it is all in the records if you care to dig them out.

Getting Rid of Christ

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

THE enemies of Christ learned something from the crucifixion. Truth cannot be eradicated by violence. God cannot be liquidated. The twentieth century enemies of Jesus are wise enough to have borrowed from the politicians and intellectuals of his day two slower but surer techniques.

The incident of the healing of the man afflicted with dumbness directs our attention to two groups of hostile observers. Those who saw their own position of authority jeopardized by Christ adopted the smear method of opposition. Those who saw their religion-by-intellect endangered assumed the attitude of the skeptic—the technique of the closed mind.

It is these two subtle methods that are employed today by the enemies of Jesus in their attempt to get rid of him. The most obvious users of the technique of the smear campaign today are the communists. "Religion is the opium of the people, the tool of imperialists." Because history has focused on these truth-distorters, we have a tendency to overlook the fact that others find it expedient to try to eliminate Christ by defamation. Those who want to claim goodness for themselves cannot tolerate the idea of a Saviour. Those who would reduce religion to the level of good deeds find no use for saving faith or a personal God. It is impossible for a man to exalt himself, and Christ at the same time. The harsh movements of recent history who would claim the loyalty of the people could only accomplish their purpose by perpetrating the big lie — that goodness is evil. Only then can evil appear to anyone to be good.

The twentieth century, with all of its advance of knowledge and "liberalism" of view, has had to contend with the most deadly and boring of all anti-religion techniques, the closed mind. Intellectualism is blind only when it wants to be. The modern counterpart of the skeptic scribes who wanted a sign from heaven is the person who demands proof that there is a God. How ironic that one man should want to explore the heavens by helicopter and find God, when centuries of others have sung, "The Heavens declare the glory of God..." How absurd, to demand visible proof that God is in a mathematical formula or in the heart of a potato, when the blind see, the lame walk, and the sick are healed! How inconsistent that the fact-obsessed skeptic should demand a reason-defying sign for the proof of God! The truth of the matter is, he doesn't want to believe.

There was a man in the story who wanted Christ. It is said of the man under affliction to whom Jesus ministered, "The dumb spoke." This is the risk every man runs, who opens his heart and mind to Christ. He will never again be silent. His life will cry out the truth of his own great discovery, "My Lord and my God."

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THE WITNESS

Tunkhannock, Pa.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IT COMES as a shock, on reading the Gospels, to discover that Jesus was crucified by the most respectable elements of Jerusalem with, to be sure, mob approval. Today, in the Churches, we have so many respectable elements and even though we have no mob, we are sometimes uneasy. There is a certain chilliness about respectability, a certain stuffiness, a fear of anything new. Too much of it kills.

Parsons must be respectable else how shall they be respected and how will the Church have confidence in them if they are not respected? Lack of money is not deemed a fault for a holy character more than makes up for it. Too much lowliness and too much suppleness are frowned upon. Congregations want rectors of pleasing appearance, pleasing speech and manners; rectors who can comfort the old, charm the middle-aged and delight the young. Within strict and careful limits they may befriend sinners (not be a friend to them.) Publicans, however, (tax-collectors) are all right.

Treasures

By Philip H. Steinmetz

Rector of the Ashfield Parishes

OFTEN it takes a threat we do not expect to show us what we really treasure. We may think it is our financial security. But then we sacrifice it to pay for health for a member of our family, for whom we care more than for money. We may think it is the approval of our neighbors. But then we cheerfully risk its loss in standing up for our convictions about race or war or liquor. We may think it is our soul and then compromise with evil in order to get ahead. Thus we find that where our treasure really is, there our heart is also.

So it is important for each of us to know where our treasure is. And we do not need

a great crisis to show us. We can learn from a variety of clues.

One clue is the use we make of the time that is entirely our own. Do we spend it doing something or watching someone else, that is reading a book or watching television?

Another clue is the use we make of money. For what do we pay cash come what may and for what do we spend only what we have left or charge without knowing how we can pay for it?

Another clue lies in the sort of thing we think about when we are doing something that does not take much thought. What is the content of our day dreams?

All these and other indications as well as the outcome of a great crisis help us to know where our treasure really is. When we see, we can know whether we are laying it up on earth or in heaven. Figure out your answer. You may find as I do that your balance is on the side of the earthly. But there is time to shift your weight before you must part with everything of this earth and live with what treasure you have stored in heaven.

Making A Will

By William P. Barnds

Rector of St. James, South Bend, Ind.

SHE was an elderly maiden lady. Lately she had been thinking about how probably she has not much longer to live and that she ought to make her will. The members of her family near her age did not need her property. She wondered to whom she should leave it. I gave her two suggestions. One was that she consider leaving a bequest to the Church. The other was that she leave something to some young cousins who might be trying to establish their own homes to whom a sum of just a few hundred dollars might mean much. In either or both cases the money would be a real help, and would do some good.

Too frequently people do not use imagination in making bequests. Some good Church people never even consider leaving a bequest to the Church. Some people never think how even a small sum of money can ease the pressure in some families and make the difference between the pinch of financial circumstances and reasonable comfort.

MacLEOD CRITICAL OF BILLY GRAHAM

★ Evangelist Billy Graham's crusade in Scotland hardly goes deep enough to meet the real needs of the time, the Rev. George MacLeod, Scottish theologian, declared in an interview.

"The fundamentalism of Dr. Graham ill accords with the work the Church has done these past 50 years in relationship with science," he said. "His social escapism hardly gears into the real pressures of our world, while his authoritarian methods have their counterpart in a wrong trend in our social future."

MacLeod, founder of the Iona Community, said he believed the most ominous aspect of the Church in the United States, Canada and Britain at present is that no one wants to crucify it.

"Possibly," he added, "this is because there is nothing to be crucified about."

MacLeod said he had been "somewhat confused" by the religious situation in the United States where "the churches show prosperity," but do not seem to be affecting the problems of the time.

He warned that unless spiritual forces become geared to the real pressures of men, materialism will rule the next stage of the world's history.

MacLeod began a tour of the

continent earlier this year in the interests of the Iona Community and sailed from New York for Britain April 13.

PRIEST'S CONVENTION PROGRAM

★ Bishop Ivins, retired bishop of Milwaukee, will be the preacher at the service which will open the Priest's Convention at Wayne, Pa., the evening of June 5th. The chairman will be the Rev. Don Frank Fenn of Baltimore and the chaplain the Rev. Francis C. Gray of Decatur, Ill. The convention is sponsored by the American Church Union.

Other leaders will be the Rev. Darwin Kirby Jr., Schenectady, N. Y.; the Rev. H. F. Rogers, Nashotah House; the Rev. W. H. Dunphy, Ridley Park, Pa.; Father Joseph of the Order of St. Francis; the Rev. Harold F. Lemoine, Queens Village, N. Y.

The Rev. Hobart J. Gray, Levittown, N. Y., is chairman for arrangements.

BISHOP BANYARD ENTHRONED

★ Bishop Alfred L. Banyard will be enthroned bishop of New Jersey at Trinity Cathedral, Trenton, April 23rd. Dean Adams will conduct the service and Bishop Donegan of New York will preach.

WIFE BECOMES EXHORTER

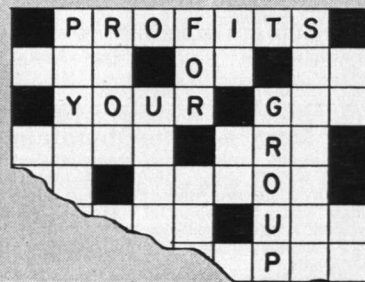
★ The Rev. Robert Fichter resigned as pastor of the Methodist Church in Waldo, Ohio. The congregation solved their problem by asking his wife to take over. The 34-year-old mother is preaching every Sunday and not being ordained, has the title of exhorter.

Her husband is a professor at Ohio Wesleyan and resigned in order to complete work for a doctorate.

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PEOPLE

CLERGY CHANGES:

GLEN B. WALTER, formerly rector of St. Paul's, Georgetown, Del., is now canon of St. John's Cathedral, Wilmington.

FRANK A. FROST, former army chaplain, is now rector of Grace Church, Nampa, Idaho.

FRANK TROY, formerly vicar at Jerome and Shoshone, Idaho, is now rector of St. James, Milton-Freewater, Ore.

STANLEY ATKINS of the Church of Canada is now rector of St. Paul's, Hudson, Wis.

CLYDE D. WILSON, formerly rector of St. Paul's, Steubenville, O., is now rector of Grace Church, Oak Park, Ill.

GEORGE H. T. CLIFF, formerly rector of Grace Church,

Windsor, Conn., is now rector of St. Paul's, Steubenville, O.

ISAAC McDONALD, formerly rector of St. Philip's, Richmond, Va., is now curate of St. Edmund's, Chicago.

ROSWELL O. MOORE, at present doing graduate work at Yale Divinity School, will become program director of the diocese of Central New York, a new position, when he completes his studies at the end of this year.

ORDINATIONS:

RALPH E. COUSINS Jr. was ordained priest by Bishop Carruthers on March 23 at the Advent, Marion, S. C.

JOHN B. MORRIS was ordained priest by Bishop Carruthers on March 26 at St. Barnabas, Dillon, S. C.

PAUL M. SNIDER was ordained deacon by Bishop Minnis on March 25 at St. John's Cathedral, Denver, and has been placed in charge of St. Michael's, Hugo, Colo.

DEATHS:

FRANCIS W. AMBLER, 88, rector emeritus of St. Paul's, Summerville, S. C., died March 18. He was president of the standing committee and an examining chaplain of the diocese for many years.

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Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,
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Sat 7:45.

PRESIDENT URGED TO RESIST WAR

★ Three National Council of Churches officials urged President Eisenhower to "resist" those who advocate policies that could lead to a third World War. They also asked him to take "all honorable steps" to peaceably end the Asian crisis.

The message was signed by Eugene Carson Blake, president of the National Council, and Ernest A. Gross, chairman, and Walter W. Van Kirk, executive secretary, of the Council's department of international affairs.

"We would regard as extremely unfortunate any course of action in Asia that would imperil the goodwill and cooperation of our friends and allies," they said.

"It is our fervent desire that in this hour of national peril you will once again call upon the American people to exercise patience and restraint, that you will caution against the risks of unilateral action, that you will utilize to the fullest extent such facilities for negotiation as may be available through the United Nations or elsewhere."

The National Council officers said they "reject the view that negotiation is appeasement."

"We are convinced," they said, "that there is no substitute for negotiation except the arbitrament of force, which creates vastly greater problems than it can ever solve."

"It is true," the churchmen added, "that experience with Communism teaches us that

what passes for negotiation only too often is a cover for deceit. Yet this very fact can, by skillful diplomacy, be converted into a means of enlightening world opinion concerning the pitfalls on the way to peace."

DAWLEY LECTURES ON PRIESTHOOD

★ Clergymen should be free from administrative duties so that they can attend to their real job—"the most exacting career in the world, the priesthood." So Prof. Powel Dawley of General Seminary told the Church Club of Connecticut.

He deplored the growing tendency by seminaries to teach lay subjects such as business administration, finance, fund raising. The need for these studies, he said, arises from the failure of lay people to assume their share of the work of a parish.

VATICAN BROADCASTS RAISE OBJECTIONS

★ A British government spokesman denied a report that the foreign office is considering action to halt unfavorable comments abroad on the established Church of England.

Anglican authorities would neither expect nor ask the foreign office to take such action, the spokesman said, adding that in any event it would be "quite outside the foreign office's duties."

The report circulated after Anglican officials had indicated they were perturbed over a recent series of broadcasts by the Vatican radio on "Crisis Within the Church of England" which they regarded as "misleading and in part inaccurate."

Among the alleged evidences of crisis in the Anglican Church cited in the Vatican broadcasts were constant decreases in attendance, apathy of its clergy as "a result of the Church's passiveness and lack of clear policy," rapidly diminishing number of its clergy, and a tendency of its high Church faction to move toward the Roman Catholic Church while its low Church group approaches Presbyterianism.

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ANCIENT CUSTOM IS OBSERVED

★ A modern counterpart of the ancient custom of Mothering Sunday was observed for the first time in Denver on the 4th Sunday in Lent at St. Thomas' Church. Some 70 members of the Colorado's newest parochial mission, the Chapel of the Intercession in Thornton, a suburb of Denver, made the journey to their sponsoring church, St. Thomas, whose rector is the Canada-born Gerald E. Graham, to join with the mother church in the service of Holy Communion.

Thornton, a thriving new subdivision of Denver, has been ministered to by St. Thomas' since December 1954.

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St. Thomas' is one of Denver's largest parishes, nearly 1200 communicants.

PREACHING MISSION IN ALBANY

★ The Rev. Bryan Green of England is to conduct a preaching mission in the diocese of Albany, November 25-December 1, held at the cathedral. He will also address luncheon meetings in different cities of the diocese.

GRAND CANYON CHAPEL SEEKS FUND

★ A campaign has been launched to raise a million dollars to erect a chapel at the Grand Canyon. Bishop Kinsolving of Arizona is a member of the inter-Church advisory board.

BISHOP KENNEDY IN FAR EAST

★ Bishop Kennedy of Honolulu is spending this month on his annual visit to the Far East—Guam, Philippines, Formosa, Okinawa, Japan.

BISHOP HIGGINS INSTALLATION

★ Bishop Higgins will be installed as diocesan of Rhode Island on May 1 at the Cathed-

ral of St. John, Providence. Bishop Anson Phelps Stokes, coadjutor of Massachusetts, will preach.

DELANEY LEADS CONFERENCE

★ Judge Hubert Delaney of the domestic relations court of New York City will be the headliner at the conference of the Episcopal Service to Youth, meeting at Seabury House, May 11-13. Juvenile delinquency is the subject to be discussed.

MISSIONARIES ARE NEEDED

★ The overseas department of the National Council has sent out a call for single priests to serve overseas. There are openings in Hong Kong, Alaska and the Philippines.

RECREATION PARK FOR PARISH

★ Old Swede's Church, Philadelphia, has acquired land adjoining the church for a recreation park. It will be landscaped and equipped with benches.

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1955 NATIONAL PRIEST'S CONVENTION

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JUNE 5, 6, 7 and 8, 1955

LECTURES AND DISCUSSION ON: "The Discipline of the Priestly Life"; "Teaching the Catholic Faith On a Parish Level"; "The Ecumenical Movement" and "Techniques of The Teaching Mission" (Preparation for the 1956 Nation-wide Teaching Mission).

LEADERS: The Reverend Don Frank Fenn, Baltimore, Md.; The Reverend Homer F. Rogers, Nashotah House; The Reverend Darwin Kirby, Jr., Schenectady, N. Y.; The Rev. Father Joseph O.S.F.; The Reverend William H. Dunphy, Ridley Park, Pa., and The Reverend Harold F. LeMoine, Queens Village, N. Y.

CONVENTION CHAPLAIN: The Reverend Francis Campbell Gray, Decatur, Ill.

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BACKFIRE

JAMES N. REYNOLDS
Layman of Lake Wales, Fla.

Bishop Louttit has lately set forth the need of Episcopal chaplains for the armed forces, and stresses the duty of clergymen to offer themselves for the required number. The question is asked—Why is the Episcopal Church failing in its quota for such chaplains?

I could append a lot of reasons, but I am content with one that really has strong bearing on the subject. The Episcopal Church is short 700 ministers for the normal needs of the church, and the number of ministerial candidates for the ministry is not at all equal to filling those vacancies. This shortage is aggravated by the far too many curates, associates, assistants, etc., that the more able churches are indulging. Parishes with only moderate communicant lists have one, two, and even, three clergy; depending largely upon the ability or willingness of the parish to support the extra number.

Now, it goes without saying that the rectors are perfectly willing to have a lot of the parish work and activities taken from them, and it is equally true that many clergy (young ones especially) are quite desirous of securing the experience that the large town parishes afford, as well as the guidance of the more mature rector. Every such assistant however, takes away a cleric who is urgently needed for vacant parishes and mission, which makes only more glaring the general shortage.

Contrasted with this there are many big parishes that are getting along splendidly with one cleric. I happen to know a parish of 900 communicants where one minister is doing all the work, doing it well, and not asking for an assistant.

These are points where calm considering of the problem is in order,

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and then the why of few ministerial candidates, and the remedies therefor, can, and should be, outstanding.

A. P. WARD

Layman of San Francisco

The article by the Rev. Burke Rivers on youth (3/10) was an excellent one in every way. It is clear I think that if our parishes were manned by clergy—and laymen and women as well—who showed such concern for young people we would hear less than we do about juvenile delinquency.

It was good also to have a clergyman say that he welcomed a bit of rebellion on the part of youth. Conformity was never less a virtue than it is today when everything seems to be done to set everyone in the same groove.

R. H. NEWMAN

Layman of New York

The editorial on Reunion and the Ministry (2/24) was excellent. I

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liked particularly the last part of it since it has been my experience that people of the different Churches soon set aside their differences when they together tackle a job that needs to be done. I have seen this particularly in the peace movement, certainly the most pressing one we face today.

B. M. J. MARSH

Layman of Philadelphia

I am a fairly new subscriber to the Witness and in sending my renewal I would like to congratulate you on the excellence of your articles. Being a Britisher by birth, I was happy to read the article by the Archbishop of York; Spofford, the Blind Man, has gotten off to an excellent start; and while not a parson, I always enjoy those choice bits by Robert Miller.

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REPORT TO WITNESS READERS

AN INVITATION TO ADVISORY BOARD MEMBERSHIP

THE WITNESS is edited for people who read, even in these days when increasing numbers get magazines to look at pictures or worse — sit silently before TV. We aim at giving you the important news of the Church promptly and to present a thoughtful religious interpretation of events.

To do this the eight members of our Editorial Board meet regularly to discuss editorials and feature articles. The new chairman of the Board is a young man on the faculty of the General Theological Seminary, the Rev. John Pairman Brown, who, we are confident, will make an increasing contribution to the thought of the Church in the years ahead.

We have also just launched a new feature, Problems of Conscience, by the Rev. Joseph F. Fletcher, professor of Christian Social Ethics at the Episcopal Theological School.

As for circulation, the number of individuals subscribing is greater than a year ago. However the total number of copies printed is less, due to the falling off in bundles taken by parishes. We get all sorts of explanations from rectors: "I can't get my people to read"; "I think the Witness is great but some of my people say they get too upset when they read it"; etc., etc. Our answer to this last, rather widespread comment, is that we will continue to strive to deprive Church people of peace of mind.

We have recently added about 1,000 Seminarians to our subscription list, at a reduced price which actually represents a loss to us. However it is our belief that many of them will find in the Witness the sort of paper they want.

We have always had to depend on contributions from members of the Advisory Board to maintain The Witness. The need is even greater today—partly because of these Seminarians. We ask therefore that you continue the support you have so generously given in the past.

We will be glad to have your comments and criticisms, and to answer any questions you care to ask about the affairs of the Witness, financial or otherwise.

Faithfully yours,

W. B. Spofford Sr.,

Managing Editor

P. S.—There will be complete coverage of General Convention, always expensive but more so this year because it is to meet in Honolulu.

THE WITNESS

Tunkhannock, Pa.

- ☐ Please enroll me as a member of the Witness Advisory Board, a non-profit membership corporation, which entitles me to The Witness and other literature published by the Board. It also entitles me to annual reports and a vote at the meetings of the Board. Payment of \$10 for one year, which I understand is deductible on income tax, is enclosed.

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