

The **WITNESS**

JUNE 16, 1960

10¢



JOSEPH WITTKOFSKI

FORMER ROMAN PRIEST, now rector of St. Mary's, Charleroi, Pa., writes in this issue on the much debated question of whether a Roman Catholic should be President of the United States

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Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Vanderbilt Seminary Faculty Backed by Other Schools

★ Members of the faculties of two seminaries issued statements commending the dean and 12 faculty members of Vanderbilt University Divinity School, Nashville, Tenn., for their resignations in protest over the university chancellor's refusal to readmit a Negro student expelled for leading sit-in demonstrations last March. (Witness, 6/9).

The statements were signed by 19 members of the Harvard Divinity School faculty and Dean John B. Coburn and 10 other educators at the Episcopal Theological School. Both statements were sent to J. Robert Nelson, Vanderbilt dean, the first to resign.

Sixteen students also withdrew and three recent graduates returned their degrees after Chancellor Havie Branscomb rejected the divinity faculty admissions committee's recommendation that the Rev. James M. Lawson, Jr., 32, be readmitted for completion of his senior studies this summer.

Praising the "courageous resignations" at Vanderbilt, the Harvard statement cited "the integrity of witness you have made as Christians in the midst of the grave crisis that has overtaken your university owing to the present struggle in the United States to achieve justice in race relations."

"In endorsing your action," it said, "we pledge you our support by endeavoring to provide

for the continuation of teaching, research and study by yourselves and your students as the developing emergency may require and as our resources and those of other theological schools that may be disposed to join us will make possible."

The Episcopal theological faculty adopted a resolution at a faculty meeting expressing "fraternal greetings and sympathies" to Vanderbilt's dean, faculty and students "who have found themselves obliged to resign their posts out of loyalty to Christian theological teaching." A copy of the resolution also was sent to the trustees of Vanderbilt University, upon whom it said "now falls the grave responsibility for a decision which will affect the standing of the Christian churches in the eyes of a world far wider than America."

"It is to be hoped and prayed for," it added, "that the trustees of the University will now take action to authorize policies guaranteeing all members of the school of divinity the freedom necessary to Christian brotherhood and Christian scholarship."

The Harvard statement observed that the Vanderbilt faculty's "willingness to bear the pain and deprivation imposed by self-justifying power bespeaks the power of Christ which here transcends the dilemma of choosing between complacency and violence."

"We find it deeply humiliating that a board of trustees should so act as to constrain a faculty to resign lest the integrity of Christian faith be compromised and a violation of justice be further condoned."

At Vanderbilt

At this writing (6/16) the board of trustees have reversed its action of accepting the resignations of the divinity school faculty, consisting of twelve of the seventeen faculty members. The board also agreed to confer a degree upon Lawson in the fall, on completion of the work he is now doing at the school of theology at Boston University.

All of the 12 who have resigned have been offered positions at the Chicago Theological Seminary. One of them, Professor Arthur Foster, said of this latest action of the trustees that "it puts upon us the onus of withdrawing our resignations within ten days and in effect invites us to crawl back."

Other faculty members were out of town and hence unavailable for comment.

PROTESTANT SERMONS CAN BE DANGEROUS

★ A Roman Catholic should, as a matter of prudence, avoid listening to Protestant broadcasts. Father Raimondo Spiazzi, speaking over the Vatican radio, said that sermons by Protestants which may influence conscience were especially to be avoided.

He did say however that a Catholic did not commit a sin by listening to a Protestant service if he considered it simply as a cultural program and not an act of worship.

Southern Editor Asks Churches Lead Survival Movement

★ Protestant Churches were called on by Aubrey Williams of Montgomery, Ala., former New Deal official and now publisher of the Southern Farm and Home, to lead a "movement for survival" of, not only civilization, but human dignity and integrity throughout the world.

He urged that Roman Catholics and Jews also join in providing leadership for mobilizing such a "crusade," which he described as "overshadowing in its urgency" all other problems of mankind today.

Williams, who once studied to be a Presbyterian clergyman but decided against entering the ministry, spoke at a meeting sponsored by the Religious Freedom Committee, honoring Willard C. Uphaus, Christian pacifist who has served six months of a year's sentence in a New Hampshire jail on a contempt of court charge for refusing to reveal names of guests at his World Fellowship summer camp.

"There can be no more fitting time, no more appropriate place, to launch this mobilization for survival," Williams said, "than at a meeting for Willard Uphaus. He is standing up for the right of every independent man and woman to find in his or her own way the path to peace and freedom. He is a true monument to our ideal."

Scoring what he called "legislative inquisitions (that) have sought to cripple every independent man and woman so they will not be able to stand up," Williams asserted: "Essentially that's what they are trying to do to Willard Uphaus—to burn out of him his courage and his integrity. They fail because he will stand up."

Despite hopes for peace and all the talk about the need for

coexistence, said Williams, "we get no peace and the notion of coexistence is subjected to cold winds in the wake of U.S. spy flights and abusive blasts from Khrushchev."

"Now, peace with its notions of friendship and goodwill give way to the overpowering need for survival—and we can survive only in a world where, although there is no peace, there is no war," he stressed. "We must call a survival movement into being, a movement in which we insure that our children and our grandchildren will be here, alive and not soiled by genetic damage or radiation blast—alive to win a peace."

The Religious Freedom Committee, with headquarters in New York, was founded in 1954 by a national group of Protestant and Jewish clergymen and laymen to "maintain un-

impaired our heritage of the free exercise of religion for all persons and all faiths."

BISHOP CARRUTHERS DIES AT SIXTY

★ Bishop Thomas N. Carruthers of South Carolina died on June 12 following a cerebral hemorrhage. He was 60 years of age and served as diocesan since 1944.

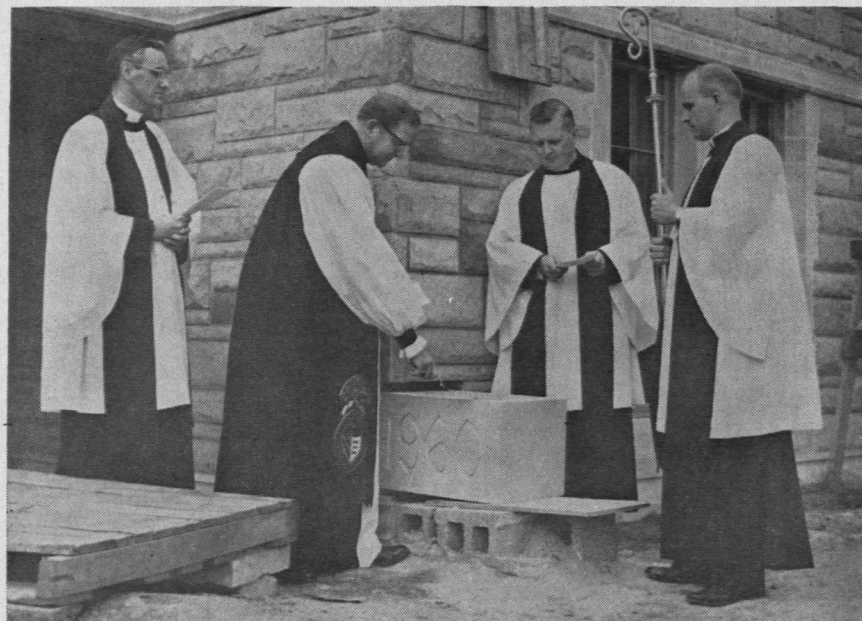
COMPANIONS SPONSOR SCHOOL OF RELIGION

★ The Rev. Donald J. Parsons, professor at Nashotah House, is to lead a school of religion, sponsored by the Companions of the Holy Cross. It will be held July 5-9 at Adelynrood, conference center at South Byfield, Mass.

Further information can be obtained from Miss Agnes Dickson, Wawa, Pa.

CORRECTION

The date on the cover should be June 23. The next issue will be July 7 since we publish every other week until September 15.



BISHOP BANYARD laying the cornerstone of the new \$350,000 educational building for St. Paul's, Westfield, N. J. With him are the Rev. Robert H. Wilkinson and the Rev. Charles R. Lawrence, associate rectors, with the Rev. Richard J. Hardman, rector, standing over the stone. The parish has 2,200 communicants and a Church School of about 900.

Laymen's Political Ad Brings Protest from Bishop Henry

★ A political advertisement sponsored and paid for by "Episcopal churchmen" backing a segregationist gubernatorial candidate was attacked by Bishop M. George Henry of Western North Carolina.

He said the group had no official standing in the Church and that "there is no organization within the Episcopal Church which is supporting any of the candidates for any office."

"I regret exceedingly that any Episcopalian is using his Church membership to further any political candidate or ideology," he said.

The ad appeared in local newspapers in support of I. Beverly Lake, former North Carolina assistant attorney general. It was signed by the "Western North Carolina Episcopal Churchmen's Committee for I. Beverly Lake," with Robert J. Putnam of Asheville listed as the group's chairman.

Putnam, commenting on the bishop's statement, pointed out that "our committee members . . . are all Episcopalians and we feel that we have as much right to speak out on issues as do such groups as 'the Episcopal Society for Cultural and Racial Unity' — the principle of the use of the word 'Episcopal' is the same."

"Moreover," Putnam continued, "since integration has been the sermon theme in so many of our churches and pro-integration actions taken in some instances despite overwhelming opposition of lay people, we believe that it should be known that not all members have accepted such political dictates of our national Church." He said he was referring to the "endorsement of the sit-downers" by the

Church's National Council. The Church has gone on record as opposed to racial segregation both inside and outside the denomination.

Putnam pointed out that his group did not claim to have an official standing in the Episcopal Church, but was simply a committee of members of Episcopal congregations in Western North Carolina.

Lake, the subject of the controversial ad, ran second the day after its publication in a field of four candidates for the Democratic nomination for governor. He now will enter a run-off primary June 25 with the high man for the nomination, which in North Carolina is equivalent to election.

UNIQUE CONFERENCE ABOARD SHIP

★ A three-day floating conference will take place on the Great Lakes, July 6-9, on board S.S. North American. The theme of the conference will be: The Church's ministry to seamen in Great Lakes and St. Lawrence Seaway port cities.

Boarding at Detroit and disembarking at Chicago, will be about twenty clergy and laymen from the United States and Canada. They will represent the fourteen Great Lakes bordering dioceses, ranging from the dioceses of Eau Claire on the West to Albany on the East. Also present will be the port chaplain of Toronto, Canon Guy Marshall and authorities in shipping, governmental maritime administration, and seamen's agencies.

Those attending will have an opportunity to see working conditions aboard ship, and some of the ports in action. In addition

to the Detroit and Chicago ports, the ship will make stops in Parry Sound, Ontario, Canada and Mackinac Island, Michigan.

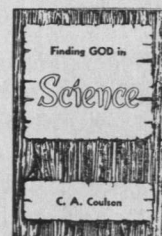
The Great Lakes area has now had the experience of one entire shipping season since the opening of the St. Lawrence Seaway. By July it will be well along in a second season.

The conference is part of an overall strategy and study program being sponsored by the National Council's department of social relations, and will give those attending a basic orientation of the operations and needs of the whole Great Lakes area. It is hoped that from this conference definite steps and measures to implement the Church's ministry in this area will be put into action.

GLENN LECTURES IN ENGLAND

★ The Rev. C. Leslie Glenn lectured during May at St. Augustine's College, and preached at Canterbury and Worcester Cathedrals and at St. Martin in the Fields, London.

He is presently a member of the mental health research institute of the University of Michigan.



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Mutual Security Pact with Japan Condemned by Church Leaders

★ Some 400 Protestant and Jewish clergymen sponsored a statement urging the United States to reconsider its mutual security pact with Japan, not yet ratified by the Senate, on the grounds that it will lead to more militarization instead of toward disarmament.

Released by the Fellowship of Reconciliation, an inter-denominational religious peace group, the statement called on the U.S. to press for "total world disarmament" and to "at least postpone this treaty which moves in the opposite direction."

Signers of the statement included Dr. John M. Swomley, Jr., the fellowship's national co-secretary, who prepared the declaration; Harry Emerson Fosdick, pastor emeritus of Riverside church, New York; the Rev. Donald Harrington of Community church, New York; and the Rev. Henry Hitt Crane of Detroit.

The statement pointed out that the treaty will require Japan to have "sufficient military capability for modern war" and to "resist and retaliate against any attack on U.S. bases."

"There is no provision against introduction of nuclear weapons into Japan and presumably opens the way to Japan's becoming a nuclear power," the clergymen said.

They asserted that adoption of the pact by Japan would violate its post-world war constitution which states that the Japanese people "forever renounce war as a sovereign right of the nation and the threat or use of force," and that "land, sea and air forces, as well as other war potential, will never be maintained."

This country was urged by

the statement to withdraw its troops from Japan and "turn the preservation of peace in the Orient over to the United Nations."

It also asked America to redistribute aid funds now being spent on military measures into a program of economic assistance for Japan and other Asian nations.

"If we can assist Asians in eliminating illiteracy, raising the standards of living and reducing the social tensions," the clergymen concluded, "we can thereby encourage democracy and at the same time make totalitarianism of the left or right far less likely."

Among other statement signers were: Roland Bainton of Yale University; retired Episcopal Bishop Walter Mitchell of Rancho Santa Fe, Cal.; Rabbi Isadore Hoffman of New York; and the Rev. Allan A. Hunter of Mount Hollywood Congregational church, Los Angeles.

Other denominational affiliations of the clergymen included: Baptist, Brethren, Evangelical and Reformed, Lutheran, Menonite, Moravian, Presbyterian, Reformed, Unitarian and United Church.

NUCLEAR ENERGY A GIFT FROM GOD

★ Hailing nuclear energy as a gift from God, the general board of the National Council of Churches declared it was not to be used by one nation to dominate or terrify another.

The board went on record favoring a national policy in the disposal of high and low level radioactive wastes which will exercise a high sense of responsibility toward later, as well as present, generations.

"Because of the international flow of ocean waters and our

still limited knowledge of oceanography, we urge our government to encourage international cooperation on waste disposal in off-shore and other ocean waters," the pronouncement said.

"In the choices our nation may make for the use of both public and private resources, either separately or in cooperation," it continued, "the overriding concern should be the maximum development of the public interest and the potential for human well-being."

Noting that the use of nuclear energy for peaceful purposes raises questions of health and safety hazards, the board recommended the establishment and enforcement of safety and exposure standards by national governments and international organizations, based upon recommendations by leaders in the radiation field.

BISHOP MOSLEY SPEAKS AT BERKELEY

★ Bishop Mosley of Delaware was the speaker at the commencement of the Berkeley Divinity School when twenty-nine men graduated. He stressed that since God is Lord of all life, the Church must be able to speak for justice and freedom in all spheres.

Bishop Warnecke of Bethlehem and the Rev. Charles W. Wilding, rector of St. Martin's, Providence, received honorary doctorates.



BISHOP MOSLEY urges stand for justice and freedom in all areas

SHOULD A ROMAN CATHOLIC BE PRESIDENT?

TO DISTINGUISH BETWEEN THOSE
WHO COMPLETELY ACCEPT THE VATICAN DEMANDS AND THOSE WHO HAVE
DEVELOPED A DEGREE OF PERSONAL
INDEPENDENCE, THE WRITER
CONTENDS, IS AN OVER-SIMPLIFICATION

By Joseph Wittkofski

Rector of St. Mary's, Charleroi, Pa.

IN THE current discussions, dealing with the possibility of electing Roman Catholics to the nation's highest political office, there has existed a strange blindness to a most solemn pronouncement of Pope Pius XII which was issued on November 3, 1954. On this occasion, the Pontiff maintained that the power of the Church not only comprehended the field of religion but also extends to the social order and to political affairs. The Pope, at the same time, claimed for himself the right to determine the limits of his own sovereignty with reference to other states. In spite of the many protestations of American Roman Catholics to the contrary, the Vatican newspaper on May 16, 1960, in slightly different language repeated the claims of Pius XII.

The question of electing a Roman Catholic to be president or vice-president of the United States has no easy answer for Episcopalians. Here is no simple choice of bigotry versus fair-mindedness. Obviously, the American Roman Catholic, who accepts any Vatican sovereignty over nations, should never be elected to high political service. But, if a Roman Catholic rejects some important demands of the Church, does he not place his own religious sincerity in jeopardy? Recently, a politically active Roman Catholic, in western Pennsylvania, was reported as saying that he was opposed to the election of a Roman Catholic president because he did not wish his Church to dictate to the president of the United States.

There are some Episcopalians, who do not take their religion very seriously. These possibly urge the election of Roman Catholic candidates be-

cause they appear to believe that members of the Latin Church also lightly regard their religion. On the other hand, there are also some serious Churchmen who favor the election of Roman Catholic candidates. These Episcopalians look upon the religious beliefs of individual Roman Catholics and they correctly see a mirror-image of their own faith. These Churchpeople are not Romanizers and they are completely honest. In the field of Church-relations, they are walking in an unexplored area which must be considered in any discussion about the selection of a Roman Catholic candidate for president.

Heresy of Americanism

THE Vatican well recognizes that the effects of Anglo-Saxon institutions upon the Catholic religion is the production of an Anglican mentality. American Episcopal leadership has rarely appreciated this fact. From the beginning of the American Republic, the Papal Curia has been acutely aware of American deviationism. The concern finally reached such a point that Pope Leo XIII formally warned Archbishop Gibbons, the Cardinal Primate, of the heresy of Americanism. When the Cardinal returned a rather flippant reply, the Vatican appeared to be sure that the American primatial see of Baltimore was in danger of becoming an American Canterbury. In this situation, American Roman Catholics must be prevented from developing any particular loyalty to the primatial see.

Since a Cardinal Primate is automatically the head of a national branch of the Roman Communion, the Vatican has never named another Cardinal to the see of Baltimore. This is an un-

realized slap in the face for American members of the Church but the mere Archbishop Primate has little significance and the senior cardinal, elsewhere, is the titular head of American Romanism. This, a continually shifting arrangement, prevents the growth of loyalty to one centralized focus-point.

Episcopalians often sense the Anglicanism to be found among Roman Catholics. This mutual association frequently produces a subtle fellowship. The Roman Catholics, of Irish extraction, have often tried to escape the influence of Anglo-Saxon institutions upon their religion. Although, still possessing wide influence, they are often isolated and even disliked by their fellow churchmen. The Vatican seems to count heavily upon the ancient prejudice of the Irish elements in the American hierarchy to maintain Papal jurisdiction in the United States.

Although, in America, Latin authorities, with few minor exceptions, have been able to force external conformity in the Church, they have widely failed to force inner assent. This situation must be seriously considered. Recently, one of the nation's outstanding Roman Catholic women wrote, "I do so agree with you that authoritative religion leads to unhappiness — It has for me — Christ himself is love — why not then his religion be love — He preached love — He led a life of love — whence all the decrees and dogmas — It is so easy to be a Christian and to follow his example when one is motivated by love — and not mortal sin, Purgatory, or Hell — My main points of difficulty with my own Faith are — The Holy Eucharist — I don't feel we should have changed the way Christ instituted it — The Friday fast and abstinence — I don't object at all to practicing it (in fact I always will) but I don't feel that it is a matter of mortal sin — The Assumption of the Blessed Virgin — I certainly don't say Almighty God couldn't have taken her to Heaven body and soul, but I don't think it should be a matter of mortal sin if we don't believe it — Birth control is a matter of conscience in which one answers to God and not to his fellow man — I can't feature Heaven full of Protestants who have practiced family planning and Hell full of Catholics who have practiced the same thing — Purgatory has always terrified me; the thought (in my childhood) of 10 or 12 year old children dying with perhaps venial sins on their souls and being condemned to the fires of Purgatory (likened to Hell) made me afraid to die — Belief in Paradise changes all

this and returns Christ to his proper place in man's affections — the God of love and mercy."

Thinking Roman Catholics, like this lovable woman, are not rare. For these, the Episcopalian will feel a close kinship. But we cannot find the answer to our question here. Bishop Pike, in his consideration of a Roman Catholic candidate for president, seems to distinguish between those who completely accept the Vatican demands and those who have developed a degree of personal independence. I believe, however, that the distinction is an over-simplification.

Ecclesiastical Blackmail

ANY thought of electing a Roman Catholic to the American presidency demands that the well developed Latin technique of ecclesiastical blackmail be fully explored. The Roman Catholic apparatus has created many methods to force its will upon people. This facet of Church authority and power is artfully concealed but it can be easily experienced. Several examples will illustrate the manner in which the oppressive technique is employed.

● Louise was a fine Roman Catholic teenager. She planned to attend a two day Episcopalian youth conference which was social in nature. When her pastor heard of her intention, he approached her parents and threatened to have her father fired from his job if Louise had any further association with her Episcopalian friends.

● Last year, The Witness reported the news-story in which the writer led a drive to remove a popular Roman Catholic from the presidency of the local joint school board. This man's wife, father, and uncle were on the payroll of the school district but he, president of the board, sent his own children to parochial schools. He was defeated for re-election. Another Catholic board member sought to explain the defeated candidate's position. He said, "Protestants just can't understand the pressure which the Church uses against us who serve in public office."

● A Roman Catholic priest was received into the Episcopal Church. His foreign born mother had a small insurance policy to cover her future burial expenses. This insurance was with a Church beneficial association. He wrote that authorities of the Church threatened to cancel the policy unless she was able to force her son back into Latin obedience.

Religious Blackmail

THE above cases are some examples of the countless types of pressures which the Roman Church employs to control its member-

ship. There also are the ultimate forms of religious blackmail which are, of course, the threats of excommunication and eternal damnation. Actually, these kinds of pressure can be applied to both the docile and to the thoughtfully independent members of that Church. The most brave thinker will have some point at which pressure can be applied against him. A candidate like Senator Kennedy loudly proclaims his rejection of Vatican power over his own political action but the well known case, in which he yielded to pressure of the Cardinal Archbishop of Philadelphia, indicates that he is clearly vulnerable to pressure from the hierarchy.

It is most difficult to imagine a situation, at this time, in which a Roman Catholic should be elected to the American presidency. Is it fair to place any person in a position in which he can be used to limit and even destroy historic American concepts of democracy?

In spite of vociferous protestation to the contrary, recent pronouncements of Vatican sources indicate that the Papal Curia has not yet moved very far away from the condemnation of Pius IX for many of our American liberties.

The Roman Church has not been able to adapt itself to any real democratic situation in which Latin Catholicism will renounce claims to special privilege and accept equal status with other forms of Christianity. There is indeed much affection in the Episcopal Church for Roman Catholic people.

The charity of Christ, however, forces us to protect our good Roman Catholic friends from the destructive pressures of their Church which would deprive them and us of our freedoms under the claims that the Church's authority extends into the political order.

The Mind of God for His Creation : Series

NONE OTHER GODS BUT ME

By Terence J. Finlay

Rector of St. Bartholomew's, New York

DOES it not seem strange to you, at the beginning of the great Christian service of the Holy Communion, that we should listen to the words of an ancient law, dating back to the time of Moses? It would seem that this is out of its context; yet if we take a moment to read some of the instructions given for the conducting of the services of the Church, in what we call the rubrics, we will find, just preceding the Decalogue, these words:

"Then shall the Priest, turning to the People, rehearse distinctly The Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come."

Therefore, this is an essential part of the services of the Church. I ask you to study with me the Ten Commandments; for I believe with my whole heart that if we, as a nation and as individuals, forget the commandments of God, then like other nations before us, we shall perish. Arnold Toynbee, the notable Christian historian,

reminds us that to date there have been twenty-one great civilizations of the world. The stern historical fact is that, of this number, fourteen have disappeared because, through their disobedience of him, they had become instruments which God could no longer use. Having broken and cast aside the Ten Commandments, these civilizations became monuments to man's self-sufficiency. When man exists only for himself, he can not understand or take his place in God's economy.

A Lost Word

IT IS true that these commandments are couched in what has been described as negative terms, "Thou shalt not," and we do not care for prohibitions of any kind in this country. In fact, we have almost reached the stage where the word "obedience" has disappeared from our vocabulary. Have you heard it used recently? Have you seen much obedience in the life of our people on this North American continent? Do children obey their parents? Do students readily

obey their teachers? Do people readily obey the laws of their country? Do people, by and large, obey the laws of God?

Because of our insatiable insistence on freedom, we have forgotten that the freedom we enjoy was given to us because certain people obeyed certain laws in this country; and we have allowed our freedom to degenerate into selfish license. I know that you are just as concerned as I am with the appalling tendency in this country to depart from the fundamental laws which must be obeyed if we are going to endure as one of the civilizations of the world.

Let us, then, look at the Ten Commandments, which are better described, not as laws, but as The Law. It is interesting to note that these commandments are not the work of statesmen, or of politicians, or of economists. They were not devised by councils of the Church or issued by any gathering of bishops. They are the expression of the mind of God for his creation. Let us think for a moment of their origin. The children of Israel, having been freed from their bondage in Egypt, now found themselves faced with temptation, with travail and suffering, in the midst of the great and terrible wilderness. One writer has said, "It took God but one night to take Israel out of Egypt, but it took forty years of wandering and discipline to take Egypt out of Israel." These people had been surrounded by an idolatrous nation; they had lived a life of slavery, and now they were free, but not free of their bondage to idolatrous worship. They needed a law, a code by which to live.

Taking Moses into a mountain apart from his people, God gave to him the Ten Commandments. Moses then brought these commandments back to his people. The first is of paramount importance: "I am the Lord thy God; thou shalt have none other gods but me." Man is to recognize God and is to worship him, and him alone. If we may use human terms, in a certain sense, God is jealous of this relationship. It was difficult for the Hebrew people to understand this conception of God, for they had been accustomed to worshipping many gods; yet gradually, slowly, and painfully, they began to climb upward to a revelation of one God.

In this day and generation our conception of the nature of this one God should be much larger. We have not only inherited from Judaism this idea of a monotheistic religion, but we have the Christian interpretation of the nature of God through Jesus Christ. He reveals to us not only

a God who is one, a God who is just, but a God who cares—and this is the "added plus" of Christianity. When you look at Jesus in the New Testament, you see one who cares for people. When you see him visiting the sick, relieving the suffering, raising the dead, going through the streets of Jerusalem under the weight of a heavy cross, and finally hanging on a cross on Calvary, you see your God — and how can you have any other god? Here is a God who is no longer distant, but accessible; a God to whom we may turn in our every need. I can see no higher interpretation of the Creator of this world than this same God. Here is the note of certainty for you and for me in this bewildered and confused age. Down through the ages, from Mount Sinai to the present, we see a vast army of people—prophets, priests, kings, ordinary men and women like ourselves — who have gone from this world into the next, committing themselves into the keeping of this one God.

Obey And Serve

IF THAT is the God you worship, then you must wish to keep his laws. Let me make this very simple. If I love my father and my mother, I obey them—not because I am always convinced that they are right, but because I love them. This is the whole essence of our approach to God: We obey and serve him because we love him. St. Augustine once said to the people of his day, "You are always talking about the laws of God. I tell you this—love God; then do as you please." This is what we mean when we talk about the Christian life of freedom. If first of all we love God, we shall not want to put any one else in his place; we shall not want to do anything that will offend him or our fellow men. They, too, are God's children; and because we love God, we will love them also.

The first four commandments are concerned with the relationship of God to man, and man's attitude and response toward God. The last six commandments are concerned with man's attitude and treatment of man. If you look at the Ten Commandments in this way, you will understand them better; and you will seek to obey them, not because you fear God, but because you love him. And how can you help but love God? He is not a tyrant, but a God who, in the fullness of time, became flesh and dwelt among us. Jesus went in and out among people, and when he could no longer show them, by living among them, how much God loved them, he let them do something terrible to him — he let them crucify God, that

for generations to come people could survey the wondrous cross on which the young Prince of Glory died, and say, "That is my God. How can I help but love and serve him to the end of my days?"

Don Large

Religion In Spotlight

MOST politicians are like most preachers. They're always deploring. The latest thing being deplored is the injection (artificial, Mike Mansfield of Montana thinks) of religion into the current presidential campaign. Kennedy, Humphries, and Nixon have all deplored, while Mansfield had decried. Decrying, you see, is just a verbal variation of deploring.

This whole matter of the proper place of religion in the scheme of things reminds one of a cartoon which appeared years ago in *The New Yorker*. The scene is the opulent study of the rich rector of a fashionable Manhattan parish. The old priest, smiling benignly upon his callow curate, says, "Drawing upon my not inconsiderable experience, Andrews, my advice to a young man ambitious of preferment in our calling is to steer clear of two subjects — politics and religion."

Well, the young sprig of divinity may be able to steer clear of politics—though he does even that at his peril, especially in a democracy. But to steer clear of religion (in any area) is to betray that God to whom all of life is relevant, and to whom nothing is foreign.

Religion has too long been looked upon as an esoteric side-show, attached to the main ring on sufferance only. Too many otherwise intelligent people act as if one's relationship to God were merely a vacuum-packed item irrelevant to the workaday world—something to be dusted off and brought forth for show at 11 a.m. on Sundays, and then put back on the shelf again.

Which is precisely why so many men come to church with the air of doing the Lord a tremendous favor. For an hour, once a week, they evoke the ancient rituals and ceremonials, thus bolstering the security of the status quo. It is meet and right so to do. But heaven help Almighty God if he should presume to leave the temple with these gentlefolk and concern himself

with the activities of Monday morning's market place! Truly, I think I'd rather see a man deny Christ entirely than dismiss him in this insulting fashion.

Senator Mansfield has said, "If we are rejected by the people of the United States in November, it will be because we have rejected our responsibility to clarify and unite on the great issues of public policy and performance." I agree! But whether a man be a Democrat or a Republican or a Prohibitionist, his performance — particularly on the plane of public policy—will depend largely on what he believes. And what he believes is intimately interwoven with his religion!

Yet Mr. Mansfield, still talking about what could cause his party's defeat at the polls next Fall, concludes his speech on this significant note: "It will be because we have rejected this responsibility in a synthetic struggle over such extraneous matters as religion, sectional origins, and tv personality ratings."

So now this all-too-popular opinion is finally out in the open! Religion in a candidate allegedly matters as little as the question of where he happened to be born or how much charm he manages to project on television.

Honorable sir, please be assured that religion is never extraneous to a man's life — be he garbage collector or prime minister—but always wholly central to it. And if this election campaign serves no other purpose, it may indeed achieve the laudable end of bringing religion back into the spotlight where it belongs!

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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THE WITNESS

Tunkhannock

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SPEAKING OF THE MIGHTY HIPPO

By Marion L. Matics

Vicar of St. Francis, Levittown, N. Y.

NO DOUBT few have given much thought to any spiritual values implicit in the ostrich, the whale, or the hippopotamus. Yet in the book of Job these three bizarre creatures appear as one poet's notion of appropriate symbols of the glory of God. They come in at the very end of this great poem on the mystery of human suffering, in the section in which God answers the complaints of Job.

"Who is this that darkens counsel by words without knowledge?" runs the great lines. "Where wast thou when I laid the foundations of the earth? . . . Upon what were its foundations fastened? or who laid its cornerstone? when the morning stars sang together, and all the sons of God shouted for joy?"

Examples of the divine power are given: those of the atmosphere—snow, rain, light, heat, darkness: those of the animal kingdom—the lion, the wild ox, the horse, the hawk, the eagle: and finally, man himself.

The original book of Job clearly was augmented by the contributions of several different writers, and the last one to make an addition to it was an unknown poet who very seriously brought in the ostrich, the whale, and the hippopotamus. Commentators all take an exceedingly dim view of the inclusion of these three creatures in the list which is meant to demonstrate the awesome majesty of God, and certainly the latecomer was not a great poet in any sense; but still, perhaps, he had a valid point to make. Here is what he says about the hippo:

"Behold, Behemoth, which I made as I made you; he eats grass like an ox. Behold, his strength is in his loins, and his power in the muscles of his belly. He makes his tail straight like a cedar; the sinews of his thighs are knit together. His bones are tubes of bronze, his limbs like bars of iron . . . Under the lotus plants he lies, in the covert of the reeds and in the marsh. For his shade the lotus trees cover him; the willows of the brook surround him. Behold, if the river is turbulent he is not frightened; he is confident though Jordan rushes against his mouth. Can one take him with hooks, or pierce his nose with a snare?" And there is more of the same.

It is not a pedestrian passage by any means—

the bit about lying under the lotus plants is really not bad; and although it certainly has its humorous aspects — like the tail straight as a cedar — the poet did not mean it to be funny. He is deadly serious, and he is telling us that there is a way of looking at the world so that even a hippopotamus — which, otherwise, we might consider an awkward, ungainly and ludicrous beast — will be seen as an awesome and wonderful creature. The poet is seeing life in another dimension than the ordinary: he is sensitive to the spiritual overtones of the world in which we live. And by implication he is saying that if even a hippopotamus is extraordinary, the spiritual overtones to be found in the rest of creation should fill us with both continual delight and amazement.

An It Or A Thou

IT IS much the same as the famous analysis of Martin Buber that we can look at the world, or at anything in it, and especially at any human being in it, as either an It or a Thou. If we see our neighbor as an It, then he becomes an object, a thing to be used for one's own benefit, and we do not understand him at all. We miss all of the spiritual overtones. But if we see him as a Thou — not as a thing, but a person in his own right, distinguished by a mysterious freedom which cannot be explained, and a person completely unique in a creation so vast that we cannot imagine it, then we begin to understand a little. The way of the Thou is human companionship, and the way of the It is complete and frustrating loneliness.

A hippo is obviously not as much of a Thou as a man; but the point that the poet in Job is making is that the whole world of God's creatures is mysterious and wonderful, and that if we do not attune ourselves to its mystery and to its wonder, then we are sure to miss just about everything that is worthwhile in life. And clumsy Behemoth is only an example.

Two men pass through the same landscape. One is an artist, or he has the sensitive perception that an artist is supposed to have: the other is just hurrying through on his way to an appointment somewhere else. The landscape which each of them sees is exactly the same, and

yet in its overtones of values it is entirely different.

Two men look at one of their fellows. One may have the critical attitude of the Biblical Pharisee: the other man is Jesus. What do they see? The Pharisee observes faults, unworthiness, uncleanness, limitations, and every objectionable quality. What does Jesus see? — the potentiality of immeasurable goodness.

- The one sees the juvenile delinquent: the other sees the prodigal son.

- The one sees the vile outcast of another race and false religion: the other sees a human being in need of care, whom the Samaritan should aid and cherish.

- The one sees a rough man of no education and uncouth speech and manners: the other sees the makings of an Apostle.

- The Pharisee observes a vicious and sinful woman: Jesus sees Mary Magdalene.

And illustration follows illustration in the Gospels. The only difference between the two points of view is that one sees the overtones of value and one does not. Jesus sees potentiality, and the Pharisee is blinded to all but failure. The one says Yea, and the other Nay. The one says Thou, and the other It.

In another way the thought is expressed in Shelley's "Hymn to Intellectual Beauty":

The awful shadow of some unseen Power

Floats though unseen among us,—visiting

This various world with as inconstant wing
As summer winds that creep from flower to flower.

Spirit of Beauty, that dost consecrate

With thine own hues all thou dost shine upon
Of human thought or form,—where art thou gone?

Once again, the same message as that of our friend, the hippopotamus—observer: that life really is wonderful, and that anything in life is filled with divine beauty, but we must alert ourselves and be quick to see it. The only disease is spiritual blindness, and the only cure is the vigorous exercise of that divine gift of grace which lies within ourselves.

Pointers for Parsons

By Robert Miller

AND, indeed, for all Christians. It is the Christian's closeness to God, his awareness of him, his trust in him that makes the heart

rejoice. Life has become an entrancing gift and tears and joy and laughter are all part of its mystery. It is always proving itself to be more than we had thought and richer than we had dreamed.

The Christian is a lover of life. "I am come that ye might have life," said Jesus and his way is the way of life. It is equally the way of love. Love makes us free in our Father's house.

Plainly, then, the way of love is the way of sense. In that way men tear down the barriers between them; they give and receive; they share. In the world's way, they snatch and hold; they fear and fight. The Christian lives gaily for he is rich.

"Poor," says the world.

"Poor," we admit. "Yet making many rich."

Jesus was poor yet he made many rich. It is a paradox of the Christian life, to possess nothing and yet have all. From the men who follow Christ flow the streams of living water and many drink of them and are refreshed.

The parson especially wonders if he can be such a man and has many a moment of doubt. He is so sure of his unworthiness. But God did not wait until man was worthy before he sent his Son. He sent him, "while we were yet sinners." What we have to remember is that it is God working through us. That is not a comfortable thought but it is a comforting one. And we, no less than our people, need to be comforted.

We have to believe that life, even this life on earth, is a magnificent adventure even though it needs faith to say so, courage to keep it so, and a high spirit to live it so. There is so much of sin and poverty, and we are called to the way of holiness. But even holiness is barren, nay, impossible, without love and so we must make war against sin and stark poverty, disease and wretchedness, cruelty and oppression.

We would that all men knew the abundant life. But what a struggle to help them to it! It is so easy to slip out of the battle. Evil seems too strong for us to think of fighting it, but if we do not fight it we betray the Lord. It is not only our little congregation we must care for, but all men, everywhere. In a very real sense, the world is our parish and not for one moment must we say the parish is our world.

BOOKS

For Summer Reading

Kenneth R. Forbes
Book Editor



Dr. Schweitzer of Lambarene. By Norman Cousins. Harpers. \$3.95.

There are several rare qualities in this book; it is made up of 250 pages of heavy plate paper which enables it to reproduce a wealth of revealing photographs; it interprets Dr. Schweitzer more vividly and fairly than any tourist has succeeded in doing; and, incidentally, gives the reader a glimpse of the character and accomplishments of the author himself.

Mr. Cousins set out for Lambarene with the definite purpose of inducing Dr. Schweitzer to complete the manuscripts of two important books which he had been working on for years. He hoped, of course, to get them published, but when he saw the state they were in — written on scraps of cheap paper, left loose on a table while forest animals roamed about the room — he despaired of ever seeing them in print! But with the Doctor's cooperation and Mr. Cousin's patience and knowledge of photography, the great task was managed successfully.

But this original motive for the author's visit to Lambarene becomes a minor matter for readers who find the thrilling story of the Schweitzer community of overwhelming importance. Vivid pictures in Cousin's appealing prose, — the hospital staff of young devotees, works of mercy in the lives of innumerable jungle black folk, the new leper hospital — established with the money from the Nobel Prize awarded the Doctor — presided over by two young European girls (one of them the daughter of a multimillionaire), the revealing details of the daily life made impressive and significant by the character and philosophy of the master spirit. All this and much more is but a glimpse of the strange miracle of Albert Schweitzer — musician, organist, theologian, philosopher and physician. The first fifty pages of this book is a record of the author's visit to South Africa in its apartheid life, en route to Lambarene; the last twenty-five an appendix containing the two notable

statements on *Peace or Atomic War*, which were released to the world by radio Oslo in 1957 and 1958.

Everything in between is the drama and moral challenge of Lambarene, its hospital, its director, its staff and its multitude of patients. I suspect that it will be a rare reader — and one not to be envied — who can remain morally and spiritually unchanged by the contents of this book — its narrative, its extraordinary photographs, its author's interpretations and the already world famous *Statements*.

God's Colony In Man's World. By George W. Webber. Abingdon. \$2.75.

Christian leaders and Christian Churches and local parishes are at last coming to realize that their mission is to people, wherever they are, and not to localities. They must adapt the methods of their mission to the types and nationalities of the people who are becoming their neighbors. And once these principles are acknowledged by leaders and parishes, they find themselves up against the tough problems of putting them into practice. This book is an impressive story of a group of Christians busily at work on this job. The scene is the East Harlem district of New York which many thousands of foreign-born have taken over for their homes — chiefly Negroes and Italians. Four young ministers, authorized and supported by eight Protestant sects, have organized the East Harlem Protestant Parish and are preaching the Gospel in several old store-front rooms and undertaking more and more pastoral work with their neighbors.

It is an interesting and significant tale, throwing light on the peculiar problems inherent in the fact of eight different sects with varying beliefs and quite different types of public worship, trying earnestly to put first things first and successfully making the troubles, the sufferings and injustices of their neigh-

bors their own. This pastoral work is similar to what goes on in another section of Harlem under the leadership of the rector of St. Matthew and St. Timothy, about which another eloquent book was recently published, reviewed here in our June 9 issue.

Bible Stories Retold For Adults. By Dorothy M. Slusser. Westminster Press. \$3.00

Ingenious, clever, incisive and amusing are all adjectives properly applicable to this book's content. The author has taken the earliest characters of the Old Testament — Cain and Abel, Abraham and Lot, Jacob and Esau, Joseph and his brothers — and interpreted the history of their lives, as Scripture records them, in a very realistic and convincing fashion, and with no recourse to textual criticism or other implements of modern Bible study. Treatment of her characters is remorseless but fair, convincing to the reader because criticism and appreciation alike are by modern standards. Her most interesting chapters are concerned with Jacob — she's very hard on him — and Joseph, the spoiled child.

In these and other chapters the author finds striking resemblances to our modern culture and civilization. She says of Jacob: "His entire lifetime had been dedicated to the avid and energetic pursuit of material success and happiness" — like so much of the western world in the mid 20th century.

Illustrating the latter, with tongue-in-cheek, she quotes Cleveland Amory's parody on the popular song, *Home On The Range*:

Oh, give me a home
Where the millionaires roam
And the dear little glamour girls play.
Where never is heard
An intelligent word
And we round up the dollars all day.

A delightful book, hampered by a stodgy title which you'll forget when you've read a dozen pages.

The Ten Pains of Death. By Gavin Maxwell. E. P. Dutton Co. \$5.00.

The strange title of this book is a quotation from an Italian poet of the 16th century, Giovanni Florio. The ten pains may be summed up as the tragedy and futility of human life. And just this is what the author makes one see as precisely the quality of life lived in modern Sicily. He is a Scotsman who knows Sicilians as very few northerners do. Living with groups of them for considerable periods of time, he has studied at close quarters the family life, the economic state, the moral quality and the cultural level of these extraordinary folk, and in this book gives the reader what he found mostly in the words of typical Sicilians with whom he consorted.

What he discovered is, briefly, this: In the large communities of Western Sicily eight out of every ten adult men have served more than a year in prison; a grinding poverty is the lot of the vast majority of the whole island while illiteracy and sexual vice dominate entire communities. Says the author: "Many Sicilians see no point in sending children to school and the schools are wretched anyway. The eroded

land is poor and the best part of it is owned by the few rich people."

The lives of the people of Sicily are completely controlled by an all powerful trio — the political party known as Christian Democrats, the Church and the Mafia. The latter is a wholly criminal conspiracy of long standing, a huge protection racket, like the gangs in Prohibition days here in America, which rivals the government in power. The Christian Democrat government Maxwell considers to be indifferent, corrupt and reactionary. Seeing Sicily then as this well informed man sees it and realizing that southern Italy too is in much the same wretched state, one can understand why, in this land of sunshine, scenic beauty and cultural monuments, the communist party there is the largest and strongest in Western Europe.

The pictures drawn for us in this book are not all of them the dreary, shocking and seemingly hopeless ones which most of the book's chapters record. The stories of the *Grain Harvest* the *Vine Harvest*, the *Olive Harvest* and the all-important annual Festas are fascinating and beautiful and without the background they furnish one must believe that the tribulations of Sicilian folk,

brutally driven and beaten down, would prove to be hopeless indeed.

The author pays glowing tribute to Danilo Dolci, so widely known as Sicily's Gandhi, whom the Christian Democrat government has opposed and maligned, but actually "the greatest social reformer that Southern Italy has ever seen".

This is almost a unique book. It will shock you, thrill you, agitate you—but all in a great cause of helping a much battered people.

Varieties of Protestantism. By John B. Cobb Jr. Westminster Press. \$4.50.

The young theologian who produced this book has learned a lot in a short time. He left college to enter the army in 1943 and was discharged with the rank of captain in 1946. Resuming his studies he climbed the academic ladder in the field of theology and is now assistant professor of systematic theology in the Southern California School of Theology.

The author has written an unusual and valuable book of reference; unusual because the emphasis in today's theology is ecumenical and this essay stresses the multiplicity of Christian sects; valuable because if

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Protestants ever attain unity it will be because its leaders and followers alike have come to know intimately each of its many denominations.

The *Varieties of Protestantism* are described at considerable length, and the chief sects interestingly classified as either Reformation Protestants (Lutheranism and Calvinism), *Churchly* Protestants, (meaning Anglicans and some Scandinavian bodies), *Liberal* Protestants and *Non Traditional* Divisions.

I think the most valuable feature of this book is its excellent bibliographies which list outstanding authorities on each of the various divisions. If you want to know just what makes the Baptist — or Lutheran or Methodist — tick, you will find out by consulting this book, which tells all about it in sympathetic and precise fashion.

PEOPLE

HONORS:

BISHOP LICHTENBERGER, the Presiding Bishop, received an honorary doctorate from Trinity College this month.

BISHOP SHERRILL, former Presiding Bishop and a President of the World Council of Churches, received an honorary doctorate this month from Yale University.

BISHOP DONEGAN of New York received an honorary doctorate from Columbia University this month.

REGINALD H. FULLER of the Seabury-Western faculty received an honorary doctorate from General Seminary this month.

BISHOP PIKE of California, received an honorary doctorate from the University of Southern California this month.

BISHOP MILLARD, suffragan of California, received an honorary doctorate at the commencement of the Church Divinity School of the Pacific. Others to receive honorary degrees were **JAMES MULLENBURG**, formerly a professor at the seminary who is now on the faculty of Union Seminary, New York. Rectors so honored were **PAUL M. WHEELER** of Honolulu; **T. RAYMOND JONES** of San Diego; **GEORGE W. FERGUSON** of Tucson; **FREDERICK H. AVERY** of Vancouver.

JOHN M. GESSELL, rector of Grace Church, Salem, Mass., received a doctorate in course from Yale University.

FREDERICK A. MacMILLEN, for

many years rector of Christ Church, Reading, Pa., was honored recently at a dinner at St. Simeon's, Philadelphia, where he was once a curate. The occasion marked the 65th anniversary of his ordination.

CLERGY CHANGES:

JOSEPH W. TURNBULL, rector of St. Paul's, Honolulu, becomes rector of Emmanuel, Lancaster, Wis., August 1.

SAMUEL RUFF, who received his doctorate at Harvard this month, has joined the faculty of the Berkeley Divinity School as assistant professor of New Testament.

JOHN N. McCORMICK, formerly assistant to the dean of the Virginia Seminary, is now dean of the Cathedral Church of the Nativity, Bethlehem, Pa.

IMRI M. BLACKBURN, formerly on the faculty of Seabury-Western, is now head of the history department at Nashotah House.

J. RALPH DEPPEN, formerly in charge of the missionary program in the diocese of Chicago, is now archdeacon of the diocese. He will also be administration assistant to the bishop.

KENNETH J. WOOLLCOMBE, fellow of Oxford University, England, is now professor of dogmatic theology at General Seminary.

H. BOONE PORTER, formerly on the faculty of Nashotah House, is now professor of liturgics at General Seminary. Before taking up residence he will tour Anglican missions in the Far East for six months for the National Council and will lead conferences and give lectures at seminaries in Tokyo and Manila.

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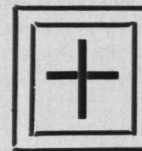
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-BACKFIRE-

George E. Wharton

Clergyman of Phoenix, Arizona

An article in the Witness May 26, 1960 on what members of the Church of Rome may and may not do.

Is the supposed infallible Pope or the hierarchy of that group the real power that controls the Church of Rome? According to the Vatican, newspaper *L Osservatore Romano*, May 16, 1960 as quoted in the Witness, every member of the Church of Rome must obey the instructions of the hierarchy if they would remain members. This includes not only the religious teaching but the political teaching of that religious organization.

I do not understand how any member of the Church of Rome can be a loyal citizen of U.S.A. as well as a loyal member of that religious group, under such a ruling. No member of the Church of Rome can obey such rules and make a loyal President of the citizens of our country. Will the hierarchy make an exception for the first one to become President so that later they can get a man into that office whom they can fully control?

Helen Mears

Churchwoman of New York City

As part of my professional life I read a wide assortment of periodicals regularly. Among these, *The Witness* always has at least one article, and usually several, which are instructive, stimulating, and comforting. The May 26 issue was especially satisfactory—so good to have that realistic address of John Nevin Sayre in print; I was at the FOR dinner where he spoke but hearing is not so satisfactory as reading!

BUT—there always seems to be a but — In an issue that spoke so directly against military methods for solving international problems it was a shock to find, in the listings of Church schools, that five of the

twenty are "military". How is the military Church school justified? I don't think I've ever heard this argued.

Elizabeth R. Noice

Churchwoman of Gunnison, Colo.

In the May 26 "Backfire" a lady complains of "highbrow stuff that is a waste of space" and cites the article on Existentialism. I particularly enjoyed that article and your numerous think pieces. Our faith must concern itself with contemporary philosophy, physics and other frontier knowledge; too often it epitomizes the cultural lag.

We in Colorado are terribly sorry to lose Bishop Corrigan to the National Council but we rejoice that his talents will have a wider scope. In two years he has won our hearts and given us a glimpse of the image of Christ. He can get through to anyone with an honest heart, be he solid churchman or skeptic, intellectual or naive, beatnik or just plain folks. His Nashotah House background and liberal views should make him a good mediator in "high-low" politics and his clear vision will penetrate the inevitable organizational fog. Follow that man!

Lewis W. Bailey

Layman of Simsbury, Conn.

The maintenance of world peace is undoubtedly the most important issue before the world today. It is our duty as sincere Christians to follow the example of our great leader, the Prince of Peace. This is especially important in these times when the possession of atomic and hydrogen bombs by all the great powers would make a world war most destructive. The recent incidents of the U-2 and its spy pilot and the collapse of the summit conference show us on how

weak a base world peace is now resting. It is our responsibility as professing Christians to speak up for friendlier relations between the nations, regardless of their political or economic systems.

They are all human beings in the sight of God and should be treated as such. Let us show other peoples that as Americans we desire world peace and will do all we can to maintain it.

Florence Wandless

Churchwoman of Ridgewood, N. J.

It seems to me the Church would suffer a great loss without *The Witness* which I read from cover to cover and use and quote constantly. I feel that no one organ of publication can take the place of the privately edited and supported Church papers and hope *The Witness* will continue many years.

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